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(BIMONTHLY.)

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J. W. MENDENHALL, D.D., LL.D., EDITOR.

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METHODIST REVIEW.

(BIMONTHLY.)

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J. W. MENDENHALL, D.D., LL.D., Editor.

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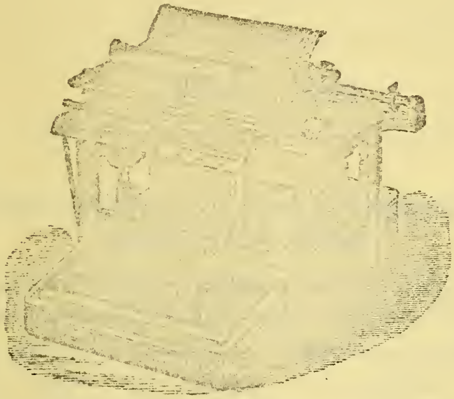

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METHODIST REVIEW.

JULY, 1891.

ART. I.—THE EPISTLE TO THE EPHESIANS AND THE HIGHER CRITICISM.*

QUESTIONS of the higher criticism from German, British, and native sources press themselves more and more upon the attention of our American Churches. That these inquiries involve the gravest issues will become more apparent if, as seems probable, the public interest now so much absorbed by the startling claims of certain Old Testament critics shall turn soon again to the New-Testament field, where the most practical and vital problems are to be solved. In discussing these matters upon their merits, it is often necessary to enter into minute particulars of historical and literary criticism, and, to a certain extent, to meet those who deny the generally received views concerning the New Testament writings upon hostile grounds. Minute details need not discredit biblical criticism any more than they do bacteriology. In both cases they sometimes involve wide-reaching results. A willingness to test negative conclusions upon neutral ground is, on the part of a defender of the faith, a proof of confidence in his cause, for which he finds high precedent in the early Church, as well as in later times. The believer's protest is not against higher criticism, as such, which, when sober and conscious of its own limitations, has been most helpful in determining and defending the truth, but rather against a *kind* of higher criticism which has inserted

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* The fourth article on New Testament books is here presented. No reader of the *Review* will omit it.—EDITOR.

radical negation in its very premises, and arrogantly proclaimed itself as alone scientific.

It is difficult to characterize summarily the parties in a debate which has lasted more than half a century, involved many changes of position and of leaders, and produced thick volumes by the score. It will, perhaps, serve the purposes of the present paper to indicate the diverse stand-points occupied by a typical evangelical pastor in America and a radical German New Testament critic of this negative type. Such an American pastor regards the New Testament as an organic whole, written by men supernaturally inspired, who were divinely guided in their work and preserved from substantial error. He accepts the miracles therein recorded, and believes in the resurrection of Jesus Christ as an objective and fundamentally important fact. He receives the canonical books as providentially collected and preserved and satisfactorily attested by honest men who had sufficient evidence for their decisions. These conclusions are finally confirmed for him by the unique excellence of their writings and his personal experience of the truth of their most vital statements.

The radical German critic takes an entirely different view of the case. To him the New Testament consists of miscellaneous writings whose origin was entirely natural, and whose association in one collection was an after-thought, due to the necessities of later times, and accomplished by uncritical, ill-informed, not to say designing, men. He finds these writings full of errors and discrepancies. He regards all miracles as unhistorical, and attributes the early belief in the resurrection to subjective visions induced by religious excitement. He attempts to reconstruct primitive Christian history on the principles of natural development, and devotes vast learning and untiring energy to explaining this assumed evolution. He accepts the four great epistles of Paul* as unquestionably genuine, and perhaps three or four of the minor epistles. But at least two of the first three gospels he considers dependent and secondary, and no one of them is for him, in its present form, an apostolic writing. The fourth gospel, he thinks, was not written by John; the Acts he deems historically unreliable, while the pastoral and catholic epistles, and Second Thessalonians and Ephesians, he

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* Romans, Galatians, First and Second Corinthians.

regards as spurious. His definite task is to give a natural explanation of the events and records of early Christianity. That this negative critic is a true son of his age is evident from the fact that he appears first in connection with deistic rationalism, and has flourished under the influence of pantheistic and skeptical philosophies, and especially Hegelianism.

A few quotations and illustrations will justify the portrait we have sketched. The famous Tübingen critic Baur declared his principles in the following unmistakable language: * "Above all things we must insist upon an entirely untrammeled judgment, a freedom from dogmatic presuppositions, and the rejection of miracles as impossible. He who sees a miracle at the beginning of Christianity steps at once thereby out of all historical connections. The historical view is even concerned in resolving the miracle of the absolute beginning into its natural elements." That is to say, to be *free* from presupposition one must *presuppose* that miracles are impossible! That alone *can* be historical which is natural! This cool assumption, this outright begging of the question, which Baur made the chief corner-stone of his system, has been adopted by many of his successors. But since Baur held to the genuineness of the four chief Pauline epistles, and these contain emphatic testimony to the supernatural resurrection of Jesus, we need not be surprised to find later representatives of the negative criticism strenuously laboring to break the force of this testimony. Hausrath † seeks to explain the conversion of Paul by a merely subjective vision resulting from a traceable psychological process. Weizsäcker ‡ pretends to solve the difficulty which criticism meets in the still earlier belief of the original apostles. This belief he supposes to have originated in a subjective vision of Peter, and to have been extended by similar visions of others.§ There was a veritable epidemic of visions. Pfleiderer, though differing widely from Baur in many things, agrees with him in the emphatic rejection of miracles. It is further significant that from among the most distinguished of Baur's successors not less than three have

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* Quoted by Schulze in Zöckler's *Handbuch der theologischen Wissenschaften*, 1889, I², p. 15. See Baur's *Das Christenthum der drei ersten Jahrhunderten*, p. 1.

† *Der Apostel Paulus*, 1865, 1869. ‡ *Das Apostolische Zeitalter*, 1886.

§ Schwegler to history, Köstlin to æsthetics, and Zeller to philosophy.

turned from theology to other branches of science. The new campaign[*] against the chief Pauline epistles is an extreme manifestation of the same spirit of hostility to miracles. The English work entitled *Supernatural Religion*, which Lightfoot has shown to be an unscholarly compilation from German sources, is a further illustration of this radical position. These extreme critics accordingly assume that Christianity is the result of a natural development, whose basis is the natural religion of the Jews and the purely human life, teachings, and death of Jesus. These elements were developed and modified successively by the prejudices and delusions of the original disciples; by Paul's visions and rabbinic reasonings; and by Greek, Alexandrian, and other contemporary philosophies and culture. This evolution was at once accompanied and assisted by a literary activity of which fragments remain; but its course was an obscure one from the time of the crucifixion until, in the latter half of the second century, there emerged into historical light together the old Catholic Church and a collection of Christian Scriptures. That the Church did not understand its own history is proved, according to this view, by its faith in its supernatural origin. To reconstruct the history of this evolution, and re-adjust the New Testament writings in harmony with it, is the definite aim of this extreme criticism.

To state this case is to prove that an evangelical pastor of the type described cannot accept the premises of these radical critics without self-stultification. Still further, such conclusions of these critics as rely for their support upon these presuppositions lose their force for those who repudiate these assumptions.

The relative indifference of the radical critics to the external evidence adduced for any New Testament writing is a necessary corollary to their main position. The facts of this evidence, however, remain, and will continue to have great weight for unprejudiced minds. The external attestation of the Epistle to the Ephesians is abundant. In the latter half of the second century great representatives of the Church in centers as widely separated as Lyons, Alexandria, and Carthage—namely, Irenæus,[†] Clement of Alexandria,[‡] and Tertullian[§]—speak of

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[*] Loman, *Questiones Paulinæ*, 1882; Pierson and Naber, *Verisimilia*, 1886; Steck, *Galaterbrief*, etc., 1888; Völter, *Komposition der paulinischen Hauptbriefe*, 1890.

[†] C. *Hær.*, v, 2, 3; i, 8, 5. [‡] *Strom.*, iv, 8; iii, 4, 28. [§] *Ad Marcion*, v, 11, 17.

Ephesians as unquestioningly accepted by Christians as an epistle of Paul. It is given in the Muratorian Fragment.* It was unquestionably contained in the canon of the heretical Marcion as the Epistle to the Laodiceans. It was often quoted by the Valentinians. It is clearly quoted in the Epistle of Polycarp to the Philippians,† and is probably alluded to in the Ignatian Epistles.‡ Justin Martyr knew and used it. § It is possibly referred to in the *Shepherd of Hermas*,‖ in the *Teaching of the Twelve Apostles*,¶ and by Clement of Rome.** So clear and abundant is this testimony that Mangold admits that "already, in the early decades of the second century, it must have been universally recognized as the work of the apostle Paul;"†† and Renan says that "it is, perhaps, the epistle from which there are most early quotations as the composition of the Apostle to the Gentiles." ‡‡

In direct opposition to this external evidence, the genuineness of the epistle is challenged on internal grounds. Pfleiderer says§§ that in his judgment "the spuriousness of the Epistle to the Ephesians and the Pastoral Epistles belongs to the most certain results of biblical criticism." The history of this opposition to Ephesians extends from about 1825 to the present.‖‖ Most of those who in Germany call themselves the Unbiased Critics now reject it. Of these some repudiate Colossians also, while others contend that Colossians was originally written by Paul,

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* P. 10, b, line 20. See Westcott *On the Canon*, 1881, p. 525.

† *Ad Phil.*, i, 3. Comp. Eph. ii, 8. ‡ Ig. *ad Eph.*, xii, 2. Comp. Eph. iii, 4.

§ *Dial.*, 39, 87, 120. Comp. Eph. iv, 8, and i, 21.

‖ *Maudat.*, iii, 4, and x, 1, 2. Comp. Eph. iv, 30.

¶ *Didache*, xi, 3, 11, and xiii, 1, *f.*

** 1 Clem. *ad Cor.*, xlvi, 6. Comp. Eph. iv, 4, and Salmon's *Introd.*, 1885, p. 475.

†† Bleek's *Einleitung in das Neue Testament*, 1886, p. 588.

‡‡ Quoted by Salmon, p. 475. §§ *Der Paulinismus*, 2te Aufl., 1890, p. 45.

‖‖ Usteri expressed doubts in 1824. De Wette's *N. T. Introduction* in 1826 presented grounds for doubt in a striking manner. Later he rejects the epistle. About the same time Schleiermacher, in his University Lectures, conjectured that it was prepared by Tychicus on the model of Colossians at the request of Paul. See Holtzmann's *Kritik der Epheser- und Kolosserbriefe*, 1872, p. 2, *ff.* Prominent among rejecters of the epistle are De Wette, Baur, Schwegler, Zeller, Hilgenfeld, Hausrath, Hitzig, Holtzmann, Ewald, Pfleiderer, Weizsäcker, Schmiedel, Hönig, and Von Soden, in Germany; Hoekstra, in Holland; Renan, in France; and Davidson, in England. Among its defenders are numbered Neander, Meyer, Bleek, Reuss, Hoffmann, Klöpper, and Schenkel, in Germany; Salmon, Lightfoot, Farrar, Beet, and Ellicott, in England; and Koster, in Holland.

but has been more or less interpolated.* The conclusions of the objectors to Ephesians vary greatly from each other, as will become more evident as we proceed. They have put its date at various points between 70 and 140.† But the objections they urge may be classified as historical and literary. They are drawn from the contents of the epistle as these are related to the life of Paul and the history of the Church; as they are related to the other Pauline epistles, especially Colossians; and to other New Testament writings. It is claimed that the epistle contains clear marks of a stage of development in church life and in doctrine which was not reached until after the death of Paul; that it is manifestly dependent upon Colossians and other Pauline epistles; and yet differs widely from the acknowledged letters in style and vocabulary.

Preparatory to considering the strongest arguments of the opposition, I present in parallel columns summaries of Colossians and Ephesians, in which an attempt is made to represent graphically their chief correspondences and diversities. Capitalized words call attention to similarities, and italicized to differences.

COLOSSIANS.	EPHESIANS.
Chapter I. Paul and Timothy salute the saints at Colossæ.	Chapter I. Paul salutes the saints which are [at Ephesus].
We thank God, the Father of our Lord Jesus Christ, for your faith in Christ and love toward the saints, of which we have heard from *Epaphras*, who first preached the gospel to you.	Blessed be the God and Father of our Lord Jesus Christ for all our blessings in the *heavenly places* in Christ, according as he *foreordained* us unto adoption through Jesus Christ.
Hence we pray that ye may be filled with the KNOWLEDGE of his will and may WALK WORTHILY, giving thanks to him who translated us from darkness to LIGHT, even unto the kingdom of the *Son of his love;* in whom we have REDEMPTION, the forgiveness of our sins, who is the *image of the invisible God*, the first-born of	In whom we have our REDEMPTION through his blood, the forgiveness of our trespasses, having made known unto us the MYSTERY of his will to SUM UP ALL THINGS in Christ, the things in the heavens and the things on the earth, in whom we were made a heritage, both WE [Jews] who had before hoped in Christ and YE

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* Holtzmann finds only about one third of Colossians genuine. The rest was interpolated by the forger of Ephesians. Von Soden regards all as genuine excepting i, 15–20, and ii, 10, 15, 18, which are the interpolations of a third hand.

† Ewald 75; Scholten 80; Von Soden 70–90; Holtzmann and Mangold about 100; Baur, Volkmar, Hausrath, Hilgenfeld, and Davidson about 140.

all creation, for *in him* were *all things created*, visible or invisible, thrones, DOMINIONS, PRINCIPALITIES, or POWERS. He is the HEAD of the BODY, the Church. God willed that all the FULLNESS should dwell in him, and to RECONCILE through the BLOOD of his CROSS ALL THINGS on the earth and in the heavens. And you, who were once ALIENATED and enemies, hath he reconciled to present you holy before him if ye continue steadfast.

I rejoice in my sufferings for the Church, of which I became a minister according to the STEWARDSHIP given me for you, to fulfill the word of God, even the MYSTERY hid from all ages but now manifested to the saints, which is CHRIST IN YOU [GENTILES], the hope of glory.

Chapter II. I wrestle in prayer for you and the believers at *Laodicea* and all who have not seen my face in the flesh, that they may be united in love and may know the MYSTERY of God *which is Christ,* in whom all treasures of wisdom and KNOWLEDGE are hidden. This I say that no one may DELUDE you with persuasive speech or philosophy. In Christ dwells all the FULLNESS of the *Godhead bodily*, in him were ye spiritually circumcised, with him were ye, in baptism, buried and raised again. He cancelled the bond of ORDINANCES which was against us, nailing it to his CROSS. Let no man therefore judge you in *meat*, *drink*, *feast day*, or *sabbath day*. Let no man rob you of your prize through his voluntary humility, *angel worship* and visions, one who does not hold fast the HEAD from whom all the BODY grows. If ye DIED with Christ to the rudiments of the world, why be subject to prohibitions and *asceticism?*

[Gentiles] who have been sealed with the *Holy Spirit.*

Having heard of your faith I pray that the God of our Lord Jesus Christ may give you the KNOWLEDGE of him and of his might in raising up Christ and placing him in the *heavenly places* above all POWER and DOMINION and every name that is named, and made him HEAD over ALL THINGS to the Church which is his BODY, the FULLNESS of him that filleth all in all.

Chapter II. And you did he quicken from the death of sin, for his great LOVE, through grace and faith (not works), and raised us up to sit in the *heavenly places* in Christ. In Christ he created us for good works. Ye GENTILES were once ALIENATED from Israel, but Christ, our peace, broke down the wall between us, abolished the ORDINANCES, and RECONCILED both in *one* BODY through the CROSS. Ye are built on the foundation of the apostles and prophets, Jesus Christ being the chief cornerstone.

Chapter III. Paul, prisoner of Christ Jesus for you Gentiles, if ye have heard of my STEWARDSHIP, given to me for you,—the MYSTERY hid in other generations but now revealed unto his *holy apostles and prophets* in the Spirit, that THE GENTILES ARE FELLOW-MEMBERS OF THE BODY and fellow-partakers of the promise in Christ Jesus. Thus through the Church is the wisdom of God, in his eternal purpose in Christ Jesus, made known to the PRINCIPALITIES and the POWERS in the *heavenly places.* I pray that through the power of the Spirit and through Christ, dwelling in your hearts by faith, ye may know the LOVE of Christ which passeth KNOWL-

Chapter III. If ye were RAISED with Christ, seek the things above where the risen Christ is.

Kill, therefore, UNCLEANNESS, evil desire, and COVETOUSNESS, for which things' sake cometh the WRATH of God. PUT AWAY ANGER, SHAMEFUL SPEAKING, AND LYING. In the new man old distinctions of Jew and Greek, bond and free, cannot exist, Christ is all and in all.

Put on kindness and Christ-like forgiveness, and above all LOVE. Let Christ's word and peace dwell in you, as in ONE BODY, teaching and admonishing one another with PSALMS AND HYMNS AND SPIRITUAL SONGS. Do every thing thankfully in the name of the Lord Jesus.

WIVES, be in subjection to your husbands, as is fitting in the Lord.

HUSBANDS, love your wives, and be not bitter against them.

CHILDREN, obey your parents in all things, for this is well-pleasing in the Lord.

FATHERS, provoke not your children, that they be not discouraged.

SERVANTS, obey in all things them that are your masters according to the flesh, ye serve the Lord Christ.

Chapter IV. MASTERS, render unto your servants that which is just and

EDGE, that ye may be filled unto all the FULLNESS of God.

Chapter IV. WALK WORTHILY of your calling in patient love, preserving the unity of the ONE BODY. There is one body, one Spirit, one hope, one Lord, one faith, one baptism, one God. But there are diverse gifts and offices. There are APOSTLES, PROPHETS, EVANGELISTS, PASTORS, TEACHERS—all to build up the body of Christ, till we all attain to the UNITY of the faith and of the KNOWLEDGE of the Son of God, to the FULLNESS of Christ, that we may not be children tossed to and fro by FALSE DOCTRINE but full-grown in Christ. United in Christ as HEAD, the BODY will grow through the loving co-operation of the members.

Walk not as the immoral Gentiles. PUT AWAY FALSEHOOD, ANGER, CORRUPT SPEECH, and all bitterness, UNCLEANNESS, and COVETOUSNESS. Grieve not the *Holy Spirit.*

Chapter V. WALK IN LOVE, and as children of LIGHT, AS WISE MEN, REDEEMING THE TIME. Be not drunken with wine but *filled with the Spirit,* speaking one to another in PSALMS AND HYMNS AND SPIRITUAL SONGS, giving thanks always for all things in the name of our Lord Jesus Christ. Be subject one to another.

WIVES, be subject unto your own husbands as unto the Lord, even as the Church is subject to Christ, her head.

HUSBANDS, love your wives as Christ the Church, his body. Twain become one flesh—a great MYSTERY of Christ and the Church.

Chapter VI. CHILDREN, obey your parents in the Lord, for this is right.

FATHERS, provoke not your children to wrath, but nurture them

equal, knowing that ye also have a Master in heaven.

PRAY that God may open to us a door to speak the MYSTERY of Christ for which I am IN BONDS.

WALK IN WISDOM toward those who are without, REDEEMING THE TIME.

TYCHICUS shall tell you my affairs, whom I send with *Onesimus*.

Aristarchus, *Mark*, *Jesus Justus*, and *Epaphras* (one of you) all salute you. Epaphras prays and labors for you and those in *Laodicea* and *Hierapolis*. *Luke* and *Demas* salute you.

Salute the brethren in *Laodicea*, cause that this epistle be read also in the church of the *Laodiceans*. and that ye also read *the epistle from Laodicea*.

The salutation of me Paul, with mine own hand. Grace be with you.

in the chastening and admonition of the Lord.

SERVANTS, be obedient unto them that according to the flesh are your masters, as servants of Christ.

MASTERS, do the same things unto them and forbear threatening, their Master and yours is in heaven.

Put on the whole *armor* of God to struggle against the PRINCIPALITIES, the POWERS, the spiritual hosts of wickedness in the *heavenly places*.

PRAY that I, an ambassador IN BONDS, may speak the MYSTERY of Christ boldly.

TYCHICUS shall tell you my state.

Divine peace, love, and faith to the brethren.

Grace to all who love our Lord Jesus Christ in uncorruptness.

The correspondences of the two epistles are manifest and striking. Prominent among them is the use of the terms *mystery* (μυστήριον), *knowledge* (γνῶσις and ἐπίγνωσις), *fullness* (πλήρωμα), *principalities and powers*, *all*, *head* (referring to Christ), *body* (referring to the Church), *reconcile*, and *walk worthily*.

Of about sixteen hundred words in Colossians more than four hundred agree, often in unbroken successions up to ten, letter for letter with those of Ephesians.* . . . Of the one hundred and fifty-five verses in Ephesians seventy-eight contain expressions identical with those in Colossians.†

In the exhortations to moral purity the parallelism is very close, and in those directed to wives, husbands, children, fathers, servants, and masters, the one epistle may be regarded as a paraphrase of the other.

Of peculiar elements Colossians has definite warnings against false teaching, in connection with which there is reference made to *circumcision*, *sabbath* and *feast days*, and *angel-worship*, and Christ is called the *mystery of God* in whom the *treasures of knowledge* are hid. The exaltation of Christ as *image of*

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* Schmiedel in *Ersch und Gruber*, 1885, § ii, 38, p. 139.

† Conybeare and Howson's *St. Paul*, ii, p. 414.

God, chief over all spiritual beings and head of the Church, is dwelt upon. The personal references are full. Epaphras, who first preached the Gospel to them, has brought news of the Colossians to Paul, whom they have never seen. Tychicus and Onesimus carry the letter, which the Colossians are to have read in the Church of the Laodiceans, whose members Paul salutes. The Colossians must themselves read the letter from Laodicea. Six companions of Paul are named as sending salutations.

Turning to the peculiarities of Ephesians, we find *heavenly places* (τὰ ἐπουράνια) singularly prominent, as also are references to the Holy Spirit and to fore-ordination. We are struck by the expressions *holy apostles and prophets*, *evangelists*, *pastors*, *and teachers*. The emphasis of the epistle is laid upon the unity of the Church, the *one body*, the body of Christ. The *mystery* hid in God from other generations, but now revealed through the Church to the principalities and powers, is in accordance with God's eternal purpose, that the Gentiles are with the Jews *fellow-members of the body*. Christ, by his blood, has broken down the dividing wall between the alien Gentiles and the Jews, and reconciled them in one body. Peculiar, also, is the prayer that his readers may "know the love of Christ which passeth knowledge," and the exhortation to "put on the whole armor of God." Paul addresses his hearers as Gentiles of whose faith he had heard (i, 15), who may have heard of his stewardship for them (iii, 2), to whom his letter will be a proof of his understanding in the mystery of Christ (iii, 4). All personal salutations from his companions or to individuals among his readers are wanting. The thanksgiving is general (i, 3, *ff.*), and so is the benediction (vi, 24). Tychicus, who bears the letter, will tell them of Paul's condition. The style of the letter, which the summary does not represent, is more diffuse than that of Colossians and the conceded epistles, two synonymous words are frequently employed so as to form a "doublet," and the sentences are often long and flowing, as in the First Epistle of Peter.

The comparisons already made show that these two epistles present a complex and literary problem, which is analogous in some respects to that afforded by the synoptical gospels, but otherwise unique in the New Testament.

In reviewing the efforts of the negative criticism to solve

this riddle one is struck by the variety and mutual antagonism of their results. One critic thinks that both epistles are spurious, and written by the same hand. Another, who finds neither genuine, sees clear traces of two periods and two distinct authors. Others, who recognize a genuine kernel in Colossians, do not agree as to what constitutes that kernel. There is, as we have already seen, no harmony among the objectors as to the date of the epistles; their conjectures ranging over a period of seventy years, from A. D. 70 to 140. With reference to the heresy attacked in Colossians, and apparently alluded to in Ephesians, there is the same amazing lack of agreement. It seems to one critic to be Cerinthianism;* to others, Gnostic Ebionitism;† and to others Christianized Essenism, fast becoming Gnosticism.‡ Others still discover well-developed dualistic Gnosticism.§ The latest view advanced is that the heretics of the *genuine* Colossian epistle were Jewish Christians of the Alexandrian type.‖ This varied and radical disagreement is of itself a proof that there is no sure ground for the theories proposed. Weizsäcker, who finds Colossians exhibiting the same range of thought as Ephesians, and a similar relation to the historical Paul, says¶ of the Colossian heresy: "We know nothing historically of a system of doctrine which unites in itself all these elements." The heresies referred to, directly and implied in certain terms which Paul apparently adopts from its followers, do not establish any objections to the Pauline authorship of either epistle. There is in it an evident mixture of Jewish and Gentile elements. These are asceticism, angel-worship, insistence upon Jewish observances, speculations concerning the creation, the search for a higher wisdom and fuller knowledge, traditional mysteries and doctrines of a fullness and perfection, which in some way dishonored Christ. The close association of this indicates in itself an early and undeveloped stage of heretical teaching. We have here the germs which grew later into separate systems. These various elements unquestionably existed long before the death of Paul. History affords many examples of the slow and often unnoticed and long-retarded

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* Mayerhoff.

† Baur, Hoekstra, and Holtzmann.

‡ Lipsius, etc.

§ Hilgenfeld, etc.

‖ Von Soden, in Holtzmann's *Hand-Kommentar*, *Kolosserbrief*, p. 10. (In press.)

¶ *Das Apostolische Zeitalter*, p. 563.

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growth of peculiar religious, philosophic, or scientific systems.* The condition of things in Asia Minor seems to have been particularly favorable to these Oriental speculations, which threatened the Colossian and neighboring churches. That Paul should adopt some of the words of this "philosophy" and turn them into weapons for defending the faith is exactly parallel to his treatment of the would-be philosophers of Corinth.† If the heresies indicated in the epistles be called Gnostic, it is of a type so incipient, so "vague and fluctuating,"‡ as to confirm rather than discredit the belief in the Pauline authorship.

The exalted teachings of Colossians and Ephesians concerning the person of Christ have been confidently urged as proof of an author later than Paul. It is said with truth that the Christology is more advanced than in Paul's earlier epistles, and nearer to that of the fourth gospel. Those who regard the latter as a spurious product of the second century§ find it convenient to assume a writer or two writers with intermediate views for these letters. But Paul may be simply expressing his inmost views with a greater freedom and explicitness than before (see 1 Cor. ii, 2, 6), or there may have been a fuller development of the great truth in his own mind. His earlier teachings involve the later. God's wisdom in a mystery was "fore-ordained before the worlds unto our glory" (1 Cor. ii, 7); Christ is the "image of God" (2 Cor. iv, 4); there is "one Lord, Jesus Christ, through whom are all things" (1 Cor. viii, 6); Christ, "though he was rich," became poor for our sakes (1 Cor. viii, 9); grace and peace are sought for the churches from "God our Father and from the Lord Jesus Christ." It has been well said ‖ that the "main conception of the person of Christ, as enforced in the Colossian epistle alone, justifies and explains" such

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* Huxley traces the doctrine of evolution back to beginnings in the views of Aristotle, and in the writings of Harvey (in the seventeenth century). He finds it hard to say "whether Lamarck or Treviranus *has the priority in propounding the main thesis of evolution;*" yet both wrote near the end of the eighteenth century. Yet in an age of cheap printed books the theory of evolution seems inseparably connected with the name of Darwin, who published his *Natural Selection* in 1858. He says also that De Maillet, in 1735, "clearly apprehends the cardinal maxim of modern geological science." *Encyc. Brit.*, viii, p. 748.

† 1 Cor. i, 21, 30; ii, 4, 7.

‡ Lightfoot, *Colossians and Philemon*, pp. 71, *ff.*, and 255, *ff.*

§ See Professor Crooks's article in this *Review*, January, 1891.

‖ Lightfoot, *Colossians and Philemon*, p. 120.

teachings as these of the earlier letters. Whether we regard the fuller teaching as lofty deduction or necessary development, the fact of Paul's authorship is decisive.

While Colossians lays chief stress upon Christ as Head of the Church, Ephesians emphasizes the unity of the Church which is his body. But it is objected that Paul, in his unquestioned epistles, speaks almost without exception of individual churches, not of *the Church* as one body. But the earlier epistles prove that the conception of the Church as a collective unity was not unfamiliar to him.* He never recognized any distinction between Jewish and Gentile Christians which should prevent them from uniting in one body. He received the right hand of fellowship from James, Cephas, and John (Gal. ii, 9) in Jerusalem; he urged his Gentile converts to give liberally for the saints in the Holy City (2 Cor. ix, 3, etc.), assuring them that the brethren in Jerusalem would praise God for their obedience to the Gospel, and "long after them by reason of the exceeding grace of God" in them (2 Cor. ix, 14). He says: "There can be neither Jew nor Greek, . . . for ye are all one in Christ Jesus" (Gal. iii, 28); "Ye are the body of Christ, and severally members thereof" (1 Cor. xii, 27); "We, who are many," he writes to the distant Romans, "are one body in Christ" (Rom. xii, 5). We have in Colossians and Ephesians a mere application of these principles. It is not surprising that after years have passed, in writing to communities of Gentile Christians whose few Jewish members appear to be more under the influence of Alexandrian philosophy than of Judean fanaticism, he makes no meaningless allusions to past conflicts, but rather, viewing the work from afar, from the capital city of the one great empire, he applies the principles he had before enunciated, and exhorts his readers to preserve the unity of the Church. The unity, the predestinated glory of the Church, from which Christ has removed all national barriers to closest union, forms a theme both worthy of Paul and consistent with what we know of his views. The expression "the body of Christ" is a fitting counterpart to "Head of the Church." From whom, if not from Paul, could we expect a development of his fundamental principles so noble and so consistent?

There remains to be considered the literary relationship be-

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*Gal. i, 13; 1 Cor. xii, 28, etc.

tween the two epistles and the peculiarities in the style and vocabulary of Ephesians. With many variations in detail, negative critics now generally agree that literary dependence is to be charged against Ephesians. Yet Holtzmann claims to show that more than one half of Colossians was added by the unknown author of Ephesians after he had composed the latter epistle. One writer* fills two hundred packed and bristling pages with a minute investigation of every important clause in both epistles. Painstaking dissection cannot go further. It is conceded among the results that Ephesians is written in the spirit of Paul, and abounds in figures, constructions, and expressions similar to those of the conceded epistles. Indeed, this is turned against its genuineness. It is *too thoroughly* Pauline! It is a mosaic made up of numberless fine bits from the great epistles, of great masses from Colossians, and of a few original additions of a Pauline stamp, and the whole is arranged in a unique pattern, which is also Pauline, but too fully "developed" for Paul himself! † The Colossian elements, as we have seen, are in some portions bold, full, flagrant for an imitator; again, they are intricately combined, and applied to new ends. The coincidences with other epistles are almost countless and often very subtle. The original portions are striking and worthy of Paul. One who could produce them had no need to be an imitator. One so thoroughly saturated with all Paul's writings had no need to use Colossians so recklessly. One who could write this epistle must have buried his *ten* talents in the earth before and afterward, since we have nothing else from his mighty pen, and no shadow of a tradition preserves his great name, though he is supposed to have lived in an age when great men in the Church were few—few, that is, except as the negative critics, robbing the apostolic age, the creative era, of all able writers except Paul, have enriched it with a Christian philosopher to write the fourth gospel, another to write Hebrews, a poet to compose the third gospel and Acts, and other gifted "pseudographic" authors for the Catholic Epistles. But an imitator

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* Dr. H. von Soden, *Jahrbücher für protestantische Theologie*, 1885, 1887.

† See, for example, Weizsäcker, p. 562; Pfleiderer, p. 435; Holtzmann, p. 21. Von Soden, for example, in dissecting Eph. iii, 6–19, finds, if I count right, twenty-five distinct "reminiscences" of Romans, 1 and 2 Corinthians, Galatians, and Philippians; portions of Colossians are adopted in six instances, while five verses are entirely original.

of the apostles at once so servile and so original as the supposed author of Ephesians is not elsewhere known. Where is the product of imitation which combines such singular characteristics? We may safely challenge the objectors to produce its like from existing literature, or to create one from their own knowledge of Paul's works. It is very common for a man to repeat himself, in whole or in part, in writing and speaking. Every careful observer of such things knows this. It is not difficult to imagine Paul writing two letters which supplement each other to readers in the same general circumstances, at about the same time, in which the same store of terms is employed, even in "successions up to ten words each," especially if each letter has its own organized and distinct teaching. It would not be an unnatural or alarming supposition that in dictating the second letter, under pressure of haste, weariness, or illness, he had the first at hand, and, when occasion justified, made such use of it as he could. Men very jealous of their literary reputation frequently follow this method, and Paul wrote with "far other than literary aims." This supposition that Paul wrote both letters must be regarded as the most reasonable unless the peculiarities in style and phraseology in Ephesians are such as to discredit it.

Such peculiarities in its composition constitute the final and most trusted intrenchment of the opposition. Yet the details seem strangely trivial when viewed, not through the spectacles of near-sighted specialists, but without prejudice in the light of actual daily life. The fallacy of the objection lies in the premises. It seems to be assumed that Paul quite exhausted his thoughts and his vocabulary in the four great epistles, and that his words should always take shape in the same grammatical mold. But few lives have seen more vicissitudes or been subject to so varied influences, and few minds have been more susceptible and versatile. Style and vocabulary are peculiarly subject to change when one is not using his mother-tongue. Paul, for the first time in Rome, was amid novel and stimulating influences. Soldiers, state officials, members of the local churches, visitors from far and near, would inspire fresh thought and furnish new expressions. Here is a marvelous scope of old and new impressions. Any day a believer might ask him to explain some passage from his Epistle to the Romans, or from those to the Corinthians,

or might bring instead some new hymn which had been just introduced into the developing liturgy of the metropolitan churches (Eph. v, 14). Who shall say how many old or new words Paul should use in any one of the comparatively few and brief examples of his teachings which represent the vast compass of his thought and expression during years of ardent evangelism? Yet it is objected that in this epistle he five times uses the new expression "heavenly places," and says "devil"* twice!

Among other words not found in the unquestioned epistles are *μεθοδεία*, *deceit; δέσμιος*, *prisoner; φρόνησις*, *prudence; κοσμοκράτορες*, *world-rulers.* It is thought "surprising" that Paul has not used these words before if it is he who uses them here. They seem to me, on the contrary, to be most natural additions to his vocabulary in a Roman imprisonment.† It is objected further, that this epistle speaks of "loving the Lord Jesus Christ" (vi, 24), while Paul speaks of "loving God" (Rom. viii, 28, etc.), and that we have here "the Father of glory," in the place of "the Lord of glory" (1 Cor. ii, 8). Paul does not elsewhere speak of "the holy Church" and "the holy apostles and prophets," nor of "evangelists and pastors" as officers in the Church, nor of "doing the will of God."

We have sought to present, in text and note, the most important objections of this sort; but though they are gravely rehearsed by the critics as formidable, it really does not seem necessary to reply to more than one or two. There is no phrase among them all which was not entirely possible to Paul. The common use of several of them in a later period can easily have sprung from his example. Others, which assumed at length a technical character, must have been used first in a general way. The expression "holy apostles and prophets" is, however, surprising. If it stood in the way of a radical critic's theory he would make short work of it as an interpolation, and in this

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* *Διάβολος* instead of *σατανᾶς*.

† Further objections under this head are that *ἀγάπη μετὰ πίστεως*, *love with faith*, is here mentioned, while Paul in Galatians (v, 6) speaks of *πίστις δι ἀγάπης*, *faith through love;* that in other epistles Paul does not speak of "the God of our Lord Jesus Christ" (i, 17), nor "the prince of the power of the air," nor of a "wind of doctrine," nor of "the day of redemption" (iv, 30). He says, instead of the latter, "the day of the Lord" (1 Cor. v, 5). Here it is, "Ye have been saved" (ii, 5, 8), elsewhere "are saved" (1 Cor. xv, 2). Paul never uses *εἰς πάσας τὰς γένεας τοῦ αἰῶνος τῶν αἰώνων*, *unto all the generations forever and ever.*

case he could certainly show some ground for such a supposition. "Holy" could easily and unconsciously have slipped in in this connection from the pen of a careful and honest copyist a few decades after the death of Paul.* Since the term *saints*, ἅγιοι (holy ones), was the most common expression of Paul for believers in general, the word "holy" cannot have had in every connection for him the high and special significance which it attained in a later time, and has for us.

Of words occurring but once in the New Testament, the so-called *hapax legomena*, Ephesians has forty-three. But since 2 Corinthians, for example, has ninety-nine, it would be, as Reuss says, "shrewder" for objectors to keep silence about them.† On the other hand, it is worthy of consideration that in this brief epistle there are no less than eighteen words which are found elsewhere only in the Pauline writings.

But the Christian Church has a right to protest, in the interest of true science as well as of religion, against the confidence which the higher critics in general place in this sort of evidence. Though not to be wholly discredited, it is always precarious. The recent attacks upon all the Pauline epistles may prove serviceable by the very absurdity of the conclusion to which this evidence may lead.‡ The laws which govern the use of terms by a given writer have never been formulated. They involve subtle associations, occult causes, the influence of immediate surroundings, mental conditions, and states of health. The uncertainty of the resulting composition is especially great when a non-professional writer treats a new subject amid strange surroundings, and in addressing new hearers.

Erasmus is said to have noticed that the style of Ephesians is peculiar. Schleiermacher, on the ground of a similar observation, conjectured that Tychicus wrote the epistle at Paul's

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*This adjective made its way into Rev. xxii, 6, in the Received Text before the word "prophets." "Holy brethren" is perhaps the true reading in 1 Thess. v, 27, and it occurs at any rate in Heb. iii, 1, as "holy women" does in 1 Pet. iii, 5.

† Of *hapax legomena* Romans has 113, 1 Corinthians 110, Galatians 34, Philippians 41, and Colossians 38.

‡ This *reductio ad absurdum* has been applied to Romans, in the spirit of Trench's *Historic Doubts*, in a pamphlet lately published by T. and T. Clark, *Romans Dissected.* The *nom de plume* E. D. McRealsham veils the name of a distinguished American scholar, who divides Romans up between four authors whose distinctive styles, favorite words, and doctrinal views are established (?) by critical methods.

request, using Colossians as a model; and Ewald, that in it Timothy may be giving expression to thoughts of Paul. Negative critics have dwelt much upon the peculiarities of style. They find large portions of the epistle tautological and heavy. They call attention to long sentences* with members strung loosely together by means of participles and relative pronouns. They point out a tendency to heap up synonyms and modifying genitives. And compare this with the sharp, emphatic style and lively dialectic of the earlier epistles. The contrast has, doubtless, been too strongly emphasized; but there are unquestionably certain peculiarities which distinguish it from other epistles. Reasons for these can be conjectured, but cannot here be given.

The problem receives additional light from the high probability that this epistle was not addressed exclusively to the Ephesians. Its general character, lack of personal messages and references, its apparent allusion to its readers as personally unknown (iii, 2–4), and its less definite style, are more consistent with the view supported by external testimony and now generally adopted by conservative scholars, that this was intended as an encyclical letter.† It is then to be regarded as the "epistle from Laodicea" (Col. iv, 16), whither a copy of it was to be taken by Tychicus.

The epistle may not be considered as withdrawn from the fire of hostile criticism, but it is enduring the severest tests, and will, doubtless, be confidently retained by the Church and cherished among its richest treasures.

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* Eph. i, 3–14, is one sentence; iii, 1–12, contains but two. This is said to be more like the style of 1 Peter than of Paul's epistles. But see Rom. i, 1–7, and 2 Cor. vi, 1–10, for long sentences, and 2 Cor. iv, 6, for the heaping up of genitives.

† The words ἐν Ἐφέσῳ in the salutation are not in the oldest and best manuscripts, the Vatican and Sinaitic. They were not read by Marcion, Tertullian, Origen, Basil, and Jerome. Westcott and Hort say (Int., p. 302): "If there were here, as usual, a simple issue of genuineness or spuriousness, the words would have to be condemned." Still they print the words in peculiar type, inclosed in brackets, because a letter addressed to a plurality of churches "might leave a blank space, to be filled up in each case with a different local address. Ἐν Ἐφέσῳ would then be a "legitimate but unavoidably partial supplement to the true text" (Appen., p. 123, *f.*).

Charles F. Bradley

ART. II.—TATIAN'S DIATESSARON.

THE publication of a Latin translation of the Commentary of Ephraem the Syrian on the *Diatessaron* of Tatian, made by George Moesinger from the Armenian language, and the recent publication of an Arabic text of the *Diatessaron* itself, accompanied with a Latin translation by P. A. Ciasca, have awakened fresh interest in this most ancient harmony of the four gospels.

Tatian was a disciple of Justin Martyr, but after the death of that Christian philosopher he abandoned the Orthodox Church and became the leader of an heretical ascetic sect called *Encratites.* Tatian was born in Assyria, and Jerome * tells us that he flourished in the reign of the emperors M. Antonius Verus and L. Aurelius Commodus (A. D. 161–192). Commodus became sole emperor in A. D. 180, and it is impossible to say during how much of his reign Tatian lived; and consequently the date of his death is not fixed by Jerome, nor do we know any good authority that does fix it. Nor is the date of the death of Justin Martyr, Tatian's master, definitely determined, but fluctuates between A. D. 148 and A. D. 167, though, as Dr. Lightfoot remarks, "the most careful investigations of recent criticism have tended toward a much earlier date"† than A. D. 163–165. Dr. Lightfoot infers‡ from Irenæus, lib. i, cap. xxviii, 1, that at the date of that book—some time before A. D. 190, or, possibly, before A. D. 178—Tatian was already dead. But to us such an inference is not very clear or even very probable. It is not at all likely that Tatian composed his *Diatessaron* before the death of Justin Martyr and his own return to Syria or Assyria, his native land. Its composition in the Syriac § language, and its circulation, principally, at least, in the regions of Mesopotamia, would indicate this. On the other hand, it was most probably composed before Tatian became a heretic and condemned marriage as an abomination and rejected the use of wine. For how otherwise can the fact be explained that he introduced into his *Diatessaron* ‖ the account of Christ's

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* *Liber de Illus. Viris*, cap. xxix.

† *Essays on Supernatural Religion*, p. 274.

‡ *Supernatural Religion*, p. 274.

§ This seems quite certain.

‖ In both Ephraem's Commentary and in Ciasca's text of the *Diatessaron.*

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being present at the marriage in Cana of Galilee and then converting water into wine. But while we cannot determine the date of the *Diatessaron* with certainty, it may with great probability be referred to some time in the period A. D. 160–170.

The first witness to Tatian's having composed a *diatessaron* is Eusebius, Bishop of Cæsarea Palestinæ (about A. D. 315–340). He says:

> Tatian, having formed a combination and collection of the gospels, I know not how,* he called it the (Gospel) by Four,† which still now circulates among some.

The natural inference from his language is that he had no *personal* knowledge of the work. Nor is this strange, since it is not likely that the *Diatessaron* was in use at Cæsarea; and even if Eusebius had found a copy of the work it is very doubtful that he could have read it, as we are not aware that he had a knowledge of Syriac. But the statement of Eusebius is sufficient to establish the fact that Tatian composed such a work. For if every thing of which the historian himself is not a witness is to be called in question, but little trustworthy history is left for us.

Epiphanius, who became Bishop of Constantia, the metropolis of the isle of Cyprus, about A. D. 367, remarks of Tatian:

> It is said that the *Diatessaron* was composed by him, which some call the (Gospel) according to the Hebrews.‡

The *Diatessaron* certainly bore no resemblance to the Gospel according to the Hebrews, which must have agreed substantially with our Matthew, as Jerome,§ who translated the book into Greek, testifies.

Our next and most important witness to the *Diatessaron* is Theodoret, who about A. D. 420 became Bishop of Cyrrhestica, a district of eastern Syria, north-east of Antioch, bordering on

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*Bishop Lightfoot does not consider the language of Eusebius as implying that he had no *personal* knowledge of the work, but as equivalent to "unaccountably," "absurdly," and in proof of this meaning he refers to various passages in Origen's work against Celsus, p. 278. But it would have been more satisfactory if he had given us some clear passages from Eusebius himself in proof of this usage.

† Ὁ Τατιανὸς συνάφειάν τινα και συναγωγὴν οὐκ οἶδ' ὅπως τῶν Εὐαγγελίων συνθεὶς, τὸ Διατεσσὰρων τοῦτο προσωνόμασεν (*Hist. Eccl.*, lib. iv, 150).

‡ Hær., lib. i, tom. iii, Hæresis xlvi.

§ *Lib. de Illus. Vir. Mat.*

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the Euphrates, containing eight hundred parishes. This eminent ecclesiastical writer remarks on Tatian:

> This man composed the gospel called, that by Four, having cut off both the genealogies and the other things which show that the Lord was born of the seed of David according to the flesh. Not only did those who were of his party use it, but also those who follow the apostolic doctrines, not knowing the fraudulent character of the composition, but having used the book in a very simple way as an epitome. I also found more than two hundred such books held in honor in the churches among us, and having collected them all, I removed them and substituted for them the Gospels of the Four Evangelists.[*]

This testimony to the existence, nature, and circulation of the *Diatessaron* is decisive. Its name was equivalent to the English "A Harmony of the Four Gospels." From Theodoret's statement it does not appear to have contained matter from any other source than our four gospels. The work was simply an abridgment. As Justin Martyr, Tatian's master, used our four gospels[†] as authorities, and them only, it was natural that Tatian should do the same. We have proof of his use of John's gospel in the following passages of his "Oration to the Greeks:"

> God is a Spirit.[‡] This is that which is said: "The darkness comprehends not the light."[§] All things by him (were made), and without him has been made not even one thing.[‖]

After the removal of the *Diatessaron* from the churches in the diocese of Theodoret copies of the work seem to have become scarce, and the work itself almost forgotten. Victor, Bishop of Capua, A. D. 545, found a harmony of the four gospels without any title, which he supposed to be the *Diatessaron* of Tatian.[¶]

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[*] *Hæret. Fabular. Compendium*, lib. i, cap. xx.

[†] Strauss concedes that Justin used our first three gospels (*Das Leben Jesu*, pp. 56, 57, 1874). Hilgenfeld, a distinguished rationalistic critic, acknowledges that Justin used all four (*Einleitung*, pp. 65–67, 1875).

[‡] *Πνεῦμα ὁ* Θεὸς, sec. 4, the exact language and order of words in John iv, 24.

[§] 'Η *σκοτία τὸ φῶς καταλαμβάνει*, sec. 13. This manifestly refers to John i, 5: "and the darkness comprehended it not."

[‖] *Πάντα ὑπ' αὐτοῦ καὶ χωρὶς αὐτοῦ γέγονεν οὐδὲ ἕν*, sec. 19, with reference to John i, 3. The old Curetorian Syriac also ends the verse with "one thing." "Which was made" is joined to the next verse.

[¶] We shall discuss this work in another place.

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Barsalibi, Bishop of Amida in Mesopotamia, in the twelfth century, states that Tatian composed one gospel from the four, which he called *Diatessaron*. St. Ephraem wrote comments on this book, and followed the order of the *Diatessaron*.* According to Barsalibi the *Diatessaron* began thus: "In the beginning was the Word."

This commentary of Ephraem, preserved in the Armenian language in two codices about seven hundred years old, bears the title, "THE EXPOSITION OF THE HARMONY OF THE GOSPELS, MADE BY SAINT EPHRAEM, THE SYRIAN DOCTOR." This work was translated into Latin by J. B. Aucher in 1841, and a revised translation was published by Georgius Moesinger at Venice in 1876. The *Diatessaron* corresponds to the description given of it by Theodoret and Barsalibi, and is no doubt Tatian's work. No information respecting the language in which it was composed has come down to us so far as we know. Yet, as it was intended for circulation in a region in which the Syriac was the vernacular, it is very probable that it was written in that language, and may have been taken from the original Syriac version in general use in the churches. It is possible, however, that we have not in Ephraem's Commentary the original form of the text of the *Diatessaron*, but the modified text made to conform to the common Syriac version of Ephraem's time.†

In 1888 P. A. Ciasca, secretary of the Vatican Library, published at Rome an Arabic text of the *Diatessaron* from two codices, accompanied with a Latin translation. One of the Arabic codices which he had found in the Vatican was mutilated; but in 1886 Antonius Morcos, apostolic visitor of the Catholic Copts, being on a visit to Rome, informed Ciasca of the existence of another Arabic copy of this work in the hands of a Roman Catholic in Egypt, which he caused to be sent to Ciasca the same year. This manuscript, which Ciasca thinks is at least as old as the fourteenth century, consisting of three hundred and fifteen pages, enabled him to supply the defects of his Arabic text in the Vatican. In the superscription to the Arabic text it is stated that the book is called *Diatessaron*,

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* Assemanni, *Bib. Orien.*, vol. i, p. 57. In an apocryphal Syriac work relating to founding of Christianity, the new converts are represented as assembling "to hear read, along with the Old Testament, the New (Testament) of the *Diatessaron*." The work containing this statement, Dr. Lightfoot thinks, may belong to the third century.

† From my paper on "Cureton's Fragments of Syriac Gospels," published in *Journal of the Society of Biblical Literature and Exegesis* for December, 1885, pp. 28–48.

which Tatian, a Greek, compiled from the four gospels. A very learned presbyter, Ben-at-Tib, translated it from Syriac into Arabic. According to Assemanni this Ben-at-Tib died A. D. 1043. Ciasca has ascertained that the writer of the Syriac manuscript which Ben-at-Tib translated into Arabic was *'Isa ben Alî Almotattabbeb*, who died at Hira A. D. 873.

The *Diatessaron* commences with "In the beginning was the Word," and continues with the first five verses of John's gospel, followed by Luke i, 5–80, and Matt. i, 18–25; the book ends with John xxi, 25. The whole is divided into fifty-five chapters. According to our calculation the work contains about seventy-seven per cent. of Matthew, about fifty per cent. of Mark, seventy-five per cent. of Luke, and ninety per cent. of John. It lacks the genealogies * of Matthew and Luke just as Theodoret states of Tatian's *Diatessaron.*† Here the question arises, What relation does the text of the Commentary of Ephraem hold to this newly discovered *Diatessaron?* We have already seen that Barsalibi states that Ephraem followed the order of the *Diatessaron.* A careful comparison of the order of Ephraem's text with that of Ciasca's *Diatessaron* shows us in almost every instance that it is the same. And although the Commentary of Ephraem contains only a small portion of the Diatessaron, the passages are numerous enough to show that this agreement in order could not be accidental. Furthermore, Ephraem's text is Syriac, and nearly the same, it would seem, as the old Syriac text‡ of which fragments of the gospels were published by Cureton in 1858.

We shall now proceed to show that Ciasca's Arabic text of the *Diatessaron* is really a translation of the Syriac from the numerous passages in which it agrees with the Peshito, but differs from the Greek, and that the Arabic text also contains

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* We are not sure that Tatian left out the genealogies on dogmatic grounds. He may have deemed them of no special importance.

† The superscription of the Arabic translation states that the sign of what is taken from Matthew is M; of that taken from Mark is R; of that taken from Luke is C; and of that taken from John is H. But the present Arabic text has not these letters, but the names of the evangelists prefixed from whom they are taken. These names are transferred to the Latin translation.

‡ This is indicated by the passages in Ephraem's Commentary agreeing with the Curetonian text, but differing from the Greek and Peshito. On pp. 116, 117, Ephraem, after quoting, "I thank thee, heavenly Father," adds: "He says in Greek, I thank thee, God, Father, Lord of heaven and earth" (Matt. xi, 25).

vestiges of the old Curetonian text of the Syriac gospels. The following readings are manifestly taken from the Peshito Syriac. In Luke ii, 1, we have, "That all the people of his dominion should be enrolled,"* exactly as the Peshito. The Greek is, "That all the world should enroll itself." Cana of Galilee is called in the *Diatessaron*, *Qatna*† (John ii, 1, 11, iv, 46, xx, 1, 2), just as in the Peshito, but different from the Greek and from the other ancient versions. In Luke v, 10, the *Diatessaron* has, "Thou shalt be catching men to life," just like the Peshito. The Greek is, "Thou shalt catch men." In the *Diatessaron*, Luke v, 33, the reading is "fast *perpetually*," like the Syriac. The Greek is, "fast *often*." In Mark ii, 22, we have in the *Diatessaron* added to the Greek text the words, "but new wine ought to be put into new bottles," about the same as the Peshito, "but they put new wine into new bottles." In Mark ii, 26, the *Diatessaron* has, "He did eat the bread of the table of the Lord," just as the Peshito. The Greek has, "the show bread." "Behold my servant, in whom I have been well pleased" (Matt. xii, 18), just like the Peshito, but different from the Greek. "Nor cut off the hope of any one" (Luke vi, 35), the same as in the Peshito; the Greek is different. "Shall reward thee openly" (Matt. vi, 4, 6), just as in the Syriac, but "openly" is wanting in the Greek.

The *Diatessaron* contains the doxology to the Lord's Prayer (Matt. vi, 13), "For thine is the kingdom, and the power, and the glory, for ever and ever," just as in the Peshito, but lacking the amen. The doxology is wanting in the oldest Greek manuscripts and in copies of the oldest Latin version and in the Memphitic. "Neither let your mind be disturbed on this account" (Luke xii, 29). Peshito, "Let not your mind be disturbed by these things." But the Greek is, "Be ye not in suspense." In Mark iv, 39, the *Diatessaron* represents Christ as saying to the sea, "Be quiet, thou art admonished." The Peshito reads, "Be quiet, thou art reproved." The Greek is, "Be quiet, be speechless." In Luke viii, 26, the *Diatessaron* has, "The Hadarenes" (Gadarenes), like the Peshito and the Curetonian Fragments. But Tischendorf's Greek text has "Gergesenes," and the old Latin substantially the same.

The *Diatessaron* has in Luke viii, 29, in reference to the

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* Page 2, *Diatessaron*.

† Syriac, *Qâtne* or *Qotne*.

man possessed of the devil, "He was a long time in the captivity of that one," quite like the Syriac, "For it was a long time since he had been led captive by him" (the devil), but different from the Greek. The *Diatessaron* has, "Neither a wallet nor bread," in the same order as the Peshito; but the Greek is, "Neither bread nor a wallet" (Mark vi, 8). The *Diatessaron* in Luke xi, 23, reads, "He certainly scatters." There is nothing in the Greek to correspond to "certainly." "Certainly" evidently is given as the translation of the participle combined with the infinitive (to scatter) to give intensity of action, as found in the Peshito.

In Matt. xiv, 24, the *Diatessaron* reads, "And the ship was distant from the land many stadia," just as in the Peshito. The Greek is, "The ship was in the midst of the sea." The *Diatessaron* has in John iv, 7, "Give me water that I may drink," like the Peshito. "Water" is wanting in the Greek. The account of the angel troubling the pool of water (John v, 3, 4) is found in the *Diatessaron* in the form which it has in the Peshito, though the passage is wanting in the oldest Greek MSS., in the Curetonian Syriac, the Sahidic Version, and Schwartze's Memphitic MSS. In the *Diatessaron* (Luke ix, 34) it reads, "And when they saw Moses and Elias enter the cloud, they again feared," based evidently upon the Peshito, but differing from the Greek. In the *Diatessaron* (Mark ix, 29) occurs, "except by fasting and prayer," as in the Peshito; but "fasting" is wanting in the oldest Greek. In Luke xv, 25, in the *Diatessaron*, we read, "He heard *the voice of the singing of many*," just as in the Peshito. The Greek is, "music and dancing." In the *Diatessaron*, in Luke xii, 48, it reads, "required at his hand." The latter part of this is like the Peshito, but different from the Greek. At the end of Luke xvii, 9, the *Diatessaron* has, "I think not," just as the Peshito, but wanting in the oldest Greek and in the Curetonian Fragments. The language of the *Diatessaron* in Matt. xxii, 23, is, "They said unto him, To the dead there is no life." This seems to be based upon the Peshito. In the *Diatessaron* (Luke xx, 35) it is stated, "They will neither take wives nor will women be given to men," like the Peshito, but different from the Greek. In John ix, 11, in the *Diatessaron* it is said, "Go, and wash in the water of Siloam." Peshito, "in the waters of Siloam." The

Greek is, "to Siloam," without "waters." In Luke ix, 54–56, the *Diatessaron* has the long form of these verses as found in the Peshito, old Latin, and in King James's Version, but not in the Revised Version, based on the best Greek texts.

In the *Diatessaron*, at the end of Luke xxi, 11, is added, "great rains." This is manifestly taken from the Syriac, as it occurs both in the Peshito and in the old Curetonian Syriac Fragments in the form "great storms," and is wanting in the Greek. Luke xxii, 43, 44, are found in the *Diatessaron* just as in the Peshito and the old Curetonian Fragments, but is omitted in the Sahidic Version and in the Memphitic MSS. of Schwartze, and in some Greek MSS. In the *Diatessaron*, in John xix, 11, occurs, "His sin is greater than thine," just like the Peshito, but different from the form of the Greek. In Matt. xxvii, 9, in the *Diatessaron* we have the addition Jeremiah to "the prophet," just as in the Peshito and in the old Latin, but in the Greek the prophet is nameless.

We see from the foregoing readings of the *Diatessaron* that its text is largely based upon the Peshito Syriac Version of the gospels. We must also add that we find in the *Diatessaron* vestiges of the old Syriac version which was the basis of the Peshito. Specimens of this old Syriac text are found in Cureton's Fragments of Syriac gospels belonging to about the *fifth* century.

We give the following passages in the *Diatessaron*, which are manifestly from this old version. In Luke x, 16, in the *Diatessaron* occurs:

> Who hears you, hears me, and who hears me, hears him that sent me; but who despiseth you, despiseth me, and who despiseth me, despiseth him who sent me.

The old Curetonian Syriac has the following:

> He who hears you, hears me; and he who rejects you, rejects me, and he who rejects me, rejects him who sent me; and he who hears me, hears him that sent me.

Both passages are the same, with the exception that the last part of the verse is not in its natural order, just as in the old ante-Jerome Latin. The Greek text of the passage is:

> He who heareth you, heareth me, and he who rejecteth you, rejecteth me; but he that rejecteth me, rejecteth him who sent me.

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The form of the passage in the Curetonian Syriac is manifestly the older, and the text of the *Diatessaron* is a correction of the unnatural order of the words in the old Syriac. The Peshito agrees with the Greek. In the *Diatessaron*, in Luke xi, 52, the reading is, "Woe to you lawyers, because ye hide the keys of knowledge." This is also the reading of the old Curetonian Fragments of the fifth century, but it is not found in any Greek text so far as we know, except in the *Codex Bezæ*[*] of the first part of the sixth century, introduced likely from the old ante-Jerome Latin. The Greek is, "Ye have taken," just as in the Peshito. This reading is, doubtless, a remnant of the old Syriac. In the *Diatessaron*, Luke xxiv, 32, the reading is, "Was not our heart *heavy* in us?" instead of, "Was not our heart *burning* in us?" as in the Greek and in the Peshito. But the old Curetonian Syriac agrees with the *Diatessaron*, and reads, "Was not our heart heavy?" This reading we can find nowhere except in Woide's *Sahidic Fragments.*[†] It is manifest that the reading "heavy" in the *Diatessaron* was taken from the old Syriac. It seems to have originated in some Syriac copyist mistaking *yaqīd, burning*, for *yaqīr, heavy*, the only difference between the two words being that the first Syriac word has a point under the last letter, while the second, "heavy," has a point over that letter.

In a few instances in the *Diatessaron* words and phrases occur which, so far as we know, are found nowhere else. In the midst of Mark vi, 2, the words, "And many envied him, and did not pay attention to him," are interpolated. In Luke iv, 24, we have the addition "among his brethren." In Mark vii, 13, in addition to the Greek text, we have, "And ye have taught precepts about the washing of cups and tables." In Matt. xvi, 12, there is added to the Greek text, "Which he called bread," found nowhere else, as far as we know. "Who had come to the feast" is in John vii, 12, but not in the Greek nor Syriac. More is said on the splendor of the Jewish temple than we find in our gospels: "They showed him both its beauty and its magnificence" (in Matt. xxiv, 1); "and the strength of the stones used in it, and the elegance of its structure" (Mark xiii, 1); "and how it was adorned with precious stones and

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[*] 'Εκρύψατε is the reading instead of the correct Greek, 'ήρατε.

[†] *Codex Bezæ* has κεκαλυμμενη, *covered.*

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beautiful colors" (Luke xxi, 5). In John xviii, 1, there is added, "Gethsemane situated at the mountain." In the account of Christ's trial the following occurs:

> But when the morning approaches, all the guards of the temple, the chief priests and scribes and elders of the people assembled, and the whole crowd laying snares.

This passage corresponds neither with Luke xxii, 66, nor with Matt. xxvii, 1, nor with any passage in Mark or John. At the end of John xxi, 12, in reference to Christ's appearance to his disciples, occurs the following: "But he did not appear to them in his own form." This addition we can find nowhere else, and it is impossible to conjecture whence it was derived. It seems to be nothing more than the remark of some copyist. In Mark vii, 26, the Syrophenician woman is said to be of Emesa, in Syria; and in Luke iv, 27, Naaman is called a Nabathæan. There is but little in the *Diatessaron* not found in the best Greek texts of the gospels. We find nowhere any indications of the use of apocryphal gospels by the author of the *Diatessaron*. The work is manifestly composed of our four gospels alone as authorities. The account of the woman taken in adultery (John viii, 1–11) has no place in the *Diatessaron*, as might be expected, since this section made no part of John in the old Syriac, Peshito, and Philoxenian versions of the New Testament. From the examination of the text we cannot agree with the statement of Ciasca:

> Certainly nothing prevents us from saying that the *Diatessaron* itself exhibits the text such as it was in the fourth century, or in the time of St. Ephraem.*

For, as we have shown, the text of the *Diatessaron* is based largely upon the text of the Peshito,† and exhibits a later revision.

It remains for us to inquire what relation exists between the *Diatessaron* of Tatian and the Harmony of the Four Gospels found by Victor, Bishop of Capua, A. D. 545, and placed at the head of his Latin edition of the New Testament. This Harmony, according to our calculations, contains about three fourths of the four gospels, about ninety-two per cent. of Mat-

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* Preface, p. 13.

† That the Peshito is based upon the Curetonian text, of which it is a revision, see the proof in my paper in the *Journal of the Society of Biblical Literature and Exegesis*, December, 1885, pp. 28–48.

thew, and ninety-four per cent. of John, the other gospels being heavily abridged. Victor says it was without title, and the question was whether it should be ascribed to Ammonius of Alexandria or to Tatian the Assyrian. He, however, decides in favor of the latter. The text as we now have it is in Latin, following almost invariably word for word the *Codex Amiatinus*,* containing Jerome's revised translation of the gospels as published by Tregelles, with his Greek text of the gospels. Victor does not state whether he found the Harmony in Latin or translated it from Greek. He says, however, that he has taken pains to affix the Eusebian numbers in the proper places. It would seem strange, then, if he had translated the work, that he should make no mention of this fact.

Comparing these two Harmonies we find that the first four chapters of Ciasca's Tatian correspond in matter and order with the first eight pages (or columns) of Victor's Harmony, with the exception that Ciasca's Tatian begins with John i, 1, while that of Victor begins with the preface to Luke's gospel, and contains the genealogy as found in Matthew and the genealogy in Luke iii, 34–38, both of which are wanting in Ciasca's Tatian. John i, 7–28, stands connected in Ciasca, while in Victor, Matt. iii, 4–10, then Luke iii, 10–15, are interpolated between John i, 18 and 19; then follows in Victor John i, 19–28, after which comes Matt. iii, 11, 12, in the midst of which stands, "There is among you one whom ye know not," taken from John i, 26. After this we have John i, 28. In Ciasca's Tatian the verses from Matthew and Luke interpolated in John i, 19–27, are placed afterward. Next we have in Ciasca's Tatian Luke iii, 16–18, omitted in Victor, followed by Matt. iii, 13, both in Ciasca and Victor. Next we have in both Harmonies Luke ii, 23, but in Victor Matt. iii, 14, 15, is added to this passage, but omitted in Ciasca. Next we have in Ciasca John i, 29–31, but in Victor Luke iii, 21, 22. Next we have in Victor John i, 32–34, but in Ciasca we have Matt. iii, 14, 15; Luke iii, 21^b; Matt. iii, 16^b; Luke iii, 22^a; and Matt. iii, 17, placed before John i, 32–34.

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* This *Codex* must differ but little from that of *Amiatinus*. Both were executed about the same time. Professor Hemphill remarks: "The Latin Harmony as it now exists in the *Codex Fuldensis*, represents not the Harmony as it was found by Victor, but the Harmony as it was modified and edited under his direction." —*Diatessaron*, page 25. We have not the means of verifying this.

Immediately after the Sermon on the Mount Victor's Harmony has Matt. ix, 36, followed by Christ's sending forth the twelve apostles to preach and heal diseases, as found in Matt. x, Mark vi, 7–11, Luke ix, 2–6, with which is interwoven various matter taken from the second and third gospels, extending to Luke xiv, 26, 27, and Mark vi, 12, 13. This is followed by the marriage in Cana of Galilee (John ii, 1–11), and then the account of Christ's descending from the mount (Matt. viii, 1–4). A most absurd arrangement! But in Ciasca's *Diatessaron* the marriage in Cana (John ii, 1–11) follows closely John i, 35–51, the single sentence, "And Jesus returned in the power of the Spirit into Galilee" (Luke iv, 14^a), intervening.

The section containing the account of the woman taken in adultery (John vii, 53–viii, 11) is placed immediately after John iii, 1–21, in Victor. This section, as we have already stated, is wanting in all the ancient Syriac versions, nor is it found in Tatian's *Diatessaron.* There is not in this Harmony of Victor the slightest trace of a Syriac origin. It seems to us probable that this Harmony owes its origin to some one who, having found a copy of Tatian's work, conceived the idea of making the arrangement of its matter very largely the basis of a Harmony of his own, and who was too conscientious to put either the name of Tatian or his own to the revision.

Eusebius, in his letter to Carpianus, speaks of another Harmony of the Gospels. "Ammonius of Alexandria," says he, "by means of great labor and pains, as it seems to me, has left us the Gospel by means of Four, by placing by the side of Matthew the corresponding passages of the remaining evangelists, so that the necessary result was that the consecutive order of the (other) three was destroyed, so far as it pertained to the texture of the reading." * It is very evident from this statement that Victor's Harmony could not have been based on that of Ammonius, since the Gospel of Matthew in Victor's Harmony is not always arranged in its regular order, is not entire, and is interwoven with matter from the other gospels.

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* Vol. iv, page 1276, vol. xxii, of Migne's edition of the Fathers.

Henry M. Harman

Art. III.—GEORGE BANCROFT.

The great historian of the United States, a statesman as well as a scholar, George Bancroft, has been for more than half a century one of the noted citizens of America, honored abroad as well as at home. He was the recipient of every mark of distinction which great institutions of learning and powerful governments could bestow. A man of strong individuality, rare gifts, great industry and patience, he has to a remarkable degree realized in old age the ideal dream of his youth. Graduating from Harvard at seventeen; taking his degree of doctor of philosophy at Göttingen at the age of twenty; pupil and friend of the most celebrated historians and philosophers of Germany; associating with famous statesmen and men of letters as he traveled from country to country in Europe—he returned to his native land with the best possible equipment for the work already planned, to which he gave the remainder of his long life. As secretary of the navy, acting secretary of war, American minister to Great Britain, minister to Prussia, and, later, to the new empire of Germany, he served his country well; but the chief value to the world of those years in political life lies in the results of the access which his position gave him to historical archives, especially those of America, Great Britain, and France. The historian, in him, always dominated the statesman; and the best years of his earlier manhood, with all of his later life, were given to uninterrupted labor upon the great historical work upon which his future fame will chiefly rest.

George Bancroft was born in 1800. The first volume of his *History of the United States* appeared in 1834, and exactly fifty years thereafter, in 1884, the author issued the final volume, bringing the history of the United States down to A. D. 1789—the beginning of the constitutional period. Never lagging, never hastening, only occasionally turning aside to engage in controversy with his critics, with a true scholar's enthusiasm and a true historian's fidelity, he has been a man of one work, the pride of his countrymen and the admiration of the learned world. With a patience and calmness unsurpassed he prosecuted his beloved labor into a period of life

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when other men had long laid aside their tools to enjoy a few years of well-earned rest before they go hence. One by one the associates of his earlier days had disappeared, but he still kept vigorous step with the advancing years of the century, a man of to-day as well as yesterday, a fresh and vigorous thinker almost to the very last. In 1882 Mr. Bancroft said to the writer at the close of a brief interview:

> Yes, yes; I am, indeed, an old man. So far as I am informed not one person whom I knew when I was twenty is now alive. All my early literary contemporaries are gone. I live largely in the past, but am still trying to do my duty by the present.

When his first volume was issued the names of Emerson, Longfellow, Prescott, Hawthorne, Motley, Lowell, Holmes, and Hildreth were unknown to fame; these all arose, flourished, and departed—save two—while Bancroft still remained, a hopeful, happy, working, grand old man, the center of Washington literary society and the valued adviser of younger men actively engaged in affairs of state.

When Bancroft first took up his pen the philosophical method of writing was in its infancy. This method he adopted, and it led him to recognize in our history the presence of factors and forces other than and above the human. In short, he recognized God in history. This placed him at once in fitness to be a leader of thought and a man of safe conclusions, head and shoulders above many of his able critics. He gave his readers more than a mere narrative of events, and carefully formed opinions of prominent characters. His aim was to give a clear representation of the colonies as they were at the start; the influences and purposes which determined their actions; to trace the processes by which they were developed and the principles which controlled that development, especially why they took the course they finally adopted, and thereby not only changed their own destiny, but indirectly wrought a radical change in the political affairs of all nations. In the most clear and happy manner Bancroft shows us how, like the leaven in the meal, certain vital principles, which had their origin in Christian brotherhood, equality, and justice, were cherished and matured by the men of New England, spread in their influence through all the colonies, and were the making of the nation at last, giving it life and inspiration.

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Bancroft had many of the more valuable qualities of a great historian. To begin with, he had the intellectual temperament. He was born with the aptitudes of a scholar, and searched for knowledge with tireless avidity in every possible direction. He was one of our most accomplished linguists, and he ransacked all literature in all languages for his materials and comparisons, especially in tracing principles and verifying their development. "Widely versed in literature, he marked in it the tendency and spirit of historic movements before they appeared in the grosser forms of events;" and this untiring zeal of study kept even pace with the progress of the work to which he devoted himself. In addition to these happy qualities Bancroft presented a higher fitness for his task, and urged a higher claim upon our confidence, in his faith that "through the ages one increasing purpose runs," and human progress is ever measured by the development of liberty. Spiritual law was, with him, an inevitable and acknowledged force in the affairs of men and nations; and he held it as a part of a true historian's task to trace the operations of that force in its relations to facts. This lifted him above the grade of a mere annalist, and gave him rank with Hume and Grote and Hildreth and Motley, all of whom read events by their convictions, and argued and applauded as they wrote. It was therefore to be expected that his work would arouse opposition on the part of some, as "written upon a theory," and in a certain sense controversial. Many wise and just men also claim that the generalization which will establish the law of historical development is not yet possible, and that we are still observing phenomena. But our historian kept steadily on his way, in accordance with his convictions. In full sympathy with the great movement of his race and time, his conscientious studies enabled him to discern the impulse in which he believed and delighted, and with a graceful pen he pointed out and made conspicuous the men and deeds which indicated his faith. Bancroft's "History" traces the development of popular government upon this continent, in its most complete form, and under peculiarly favorable conditions. The historian believed, with all his soul, in the final success of the principle, because he had faith in the people and faith in Providence; and the events of the past third of a century have fully confirmed the wisdom of his opinion and fully justified the hope expressed in his first volume,

published a generation before the war of the rebellion. This attitude of the historian's mind led him to describe the people of the United States as well as to write of Congressional acts and the official aspects of his subject. He has not indulged in biography or memoirs to any great extent, but scattered through his pages are details of manners and accounts of movements, sayings, and doings of individuals and of commonwealths which give as vivid an impression of the actual daily life of the people as is consistent with his plan, or, in fact, necessary to a comprehension of the democratic idea which grew with their growth and strengthened with their strength. The force-element in the inherited Saxon character has not been overlooked in the narrative; and we are shown very clearly how it has been made effective for the best results through the influence of a fertile country isolated from the custom-and-precedent-burdened nationalities of the Old World, and other conditions favorable to governmental and individual freedom.

Bancroft's peculiar literary characteristics are rapid and condensed narration, skillful generalization, brilliant pictures, just and apt reflections, and the sharp, clear, comprehensive manner in which he summarizes and delineates character. While he never attempts the brilliant rhetorical effects which render the pages of Macaulay and Prescott and Motley so attractive, still he is never dull, and indeed his chapters have all the charm of perfect clearness, both in thought and expression, and possess the power to leave exact and lasting impressions upon the reader's mind. His knowledge is marvelous, his thoroughness and carefulness in workmanship are unfailing, his argument is logical, his evidence is well sifted and most effectively concentrated at the right point, while his gravity and dignity are always worthy the subject and the man. In all these particulars Bancroft easily takes rank with the best masters in English composition. Thoroughly American, and yet cosmopolitan as a thinker and writer, he has accomplished a work which none but an American could have so successfully projected and carried to its consummation. Whatever conclusions the world may reach in the future as to the wisdom of his method or the particular rank his History must finally hold in our literature, one thing is certain, his complete accounts of definite periods as viewed by one mind after the most profound study, and his luminous descriptions of

great characters, will forever stand among the best that human genius has produced. Whatever may be said of his philosophy, his literary mastership will never be questioned.

During Bancroft's official career his opportunities, both at home and abroad, for gathering and studying original documents bearing immediately or remotely on the history of the American colonies and republic were far greater than any American had hitherto enjoyed, and of them he made the best possible use. No writer has ever been more diligent in such wearisome pursuits. He was also especially favored by many of the noble and political families whose ancestors had been identified in one way or another with our contest for liberty and the formation of our constitutional government, and permitted to examine their private collections of records and documents, and to copy such as were pertinent to his purpose. The priceless collection of manuscripts thus obtained, copied in a large and legible handwriting and handsomely bound in about two hundred folio and quarto volumes, have for many years adorned the shelves of his great library as the most valuable of his possessions. Bancroft's idea of the proper use of original documents, an idea persistently carried out in his History, has won for him the gratitude of every discerning and appreciative reader. He has not, like too many modern historians, spread before us an undigested mass of letters, reports, and contemporary statements, valuable or worthless, true or false, as the case may be, and left us to write our own history after weighing and appraising the testimony as best we can. He is not afraid to trust his own judgment in all necessary decisions, well knowing that his familiarity with the entire subject, and his superior advantages for comprehensive and discriminating observation, justly entitle him to speak with authority. He manfully takes the responsibility of sifting all statements and offering the facts to the reader in concise form. Authorities he has for his abundant justification at every point; but these he holds in reserve for controversial purposes and for the settlement of any objections that may arise. A little careful investigation satisfies us that our author can be trusted; that his mistakes are usually in his theories, and seldom in either suppressing, overlooking, or misjudging facts. We are thankful that, in the best sense, he is a thinker and writer, and not a mere compiler of other men's

opinions and estimates. Therefore, when we cannot agree with him we respect him none the less; and, on the whole, gladly accept him as a manly leader and most stimulating companion in scholarly investigation.

Promptly after the appearance of the first three volumes of Bancroft's History came the indorsement of the author's distinguished friend and *quondam* teacher, Professor Heeren, of the University of Göttingen; an indorsement which was regarded as a royal decree in the realm of historical literature, and at once brought our modest American to the favorable notice of the *savants* of Europe. Professor Heeren said:

> We know few modern historic works in which the author has reached so high an elevation at once as an historical inquirer and an historical writer. The great conscientiousness with which he refers to his authorities and his careful criticism give the most decisive proofs of his comprehensive studies. He has founded his narrative upon contemporary documents, yet without neglecting works of later times and other countries. His narrative is everywhere worthy of the subject.

This is high praise from the highest possible source; but Bancroft's countrymen were not a whit behind the Germans in learned and generous appreciation, for almost simultaneously with the above the distinguished scholar and orator, Edward Everett, wrote in the *North American Review* as follows:

> A History of the United States by an American writer possesses a claim upon our attention of the strongest character. It would do so under any circumstances; but when we add that the work of Mr. Bancroft is one of the ablest of the class which has for years appeared in the English language—that it compares advantageously with the standard British historians—that as far as it goes it does such justice to its noble subject as to supersede the necessity of any future work of the same kind, and, if completed as commenced, will unquestionably forever be regarded both as an American and an English classic—our readers would justly think us unpardonable if we failed to offer our humble tribute to its merit.

When the third and last volume, relating to the colonization period, appeared, Prescott's highly cultivated literary taste was so gratified, and his generous heart so thoroughly warmed, that he sent a careful and most favorable criticism of the work to the *North American Review*. These favorable opinions were echoed by all literary circles in both hemispheres, and now,

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after half a century has passed, they may, with slight modifications, be taken as a fair expression of the mature sentiments of the learned world. At once a philosopher, a poet, and a statesman, Bancroft has reared a monument of genius and industry which will stand forever. There are times, perhaps, when as an historian he may be fairly charged with short-sightedness and partiality; but in these occasional failings he has good company, and only proves himself to be human. Often too national in his tone and temper, he still certainly gains thereby in earnestness and eloquence. As the years go by, and our increasing army of scholars brings in its contributions to historical knowledge, and new facts and new documents are brought to light, Bancroft may possibly be superseded as the most complete authority; but that is hardly probable touching the period covered by his pages; while for picturesqueness, clearness, force, conciseness, exhaustive research, sound judgment, skillful array of facts, and grandeur of movement there is little prospect of his ever being surpassed. His works have been eagerly read from the first; new editions are constantly being brought out at home, to say nothing of the numerous reprints and translations in foreign lands. If universal popularity and immense sales are any proof of excellence, then Bancroft has no superiors. In 1884 he completed his thorough revision of the entire work, and so brought the great undertaking to a triumphant close, having carried out in full the plan of his early manhood, and linked his name with the history of his beloved country in imperishable luster. Continuing his life-habit of daily work, after 1884 he wrote several valuable papers for leading periodicals, and in June, 1889, he finished a life of Martin Van Buren, and as late as May, 1890, continued to labor on a life of President Polk, which he hoped to complete before finally laying down his pen. In his determination to work to the end he was an example to all writers.

As one of the founders of the American Historical Association, and its second president, Mr. Bancroft kept up his interest in and connection with the active progress of the particular department of scholarship to which he had devoted his life. Professor Herbert B. Adams, the secretary of Johns Hopkins University, in his report of the third annual meeting of the association in 1886, says:

Beyond all question the most notable individual feature of the Washington meeting was its presiding genius, George Bancroft. Chosen at Saratoga to be the president, he attracted the members to Washington, which has long been his favorite residence and historical workshop. Dwelling within easy reach of our national archives, he has drawn American history from its fountain-head. More than any other American, George Bancroft is the personal embodiment of the historic spirit of the United States. It was, therefore, highly appropriate that the newly formed Historical Association should make a pilgrimage to the abode of this venerable scholar, there to seek and obtain his patriarchal blessing.

Mr. Bancroft's address of welcome, found in the proceedings of the association for 1886, was characteristic and remarkably energetic and glowing for a man nearly ninety years of age, and made a profound impression upon all who were so fortunate as to hear it. The aged German historian, Dr. Leopold von Ranke, in a brief letter to the association, said:

> It fills me with especial joy to see Mr. George Bancroft, one of the masters in our science, extending his hand to me from afar—a man who during his residence in Berlin bound me to himself with ties of reverential friendship.

When the *Life of Martin Van Buren* appeared, one of our journals referred to it in the following facetious words:

> Surely Mr. George Bancroft is the Hotspur of historians, who kills him some six or seven dozen of Scots before breakfast, washes his hands and cries out, "Fie upon this quiet life; I want work!" Not content with the revision of his *United States*, with his rose-garden, and with those daily cares that most octogenarians find sufficient occupation, he drops into biography, and offers us a brief and interesting monograph on Martin Van Buren. It is an able book about an able man, and Bancroft, at eighty-nine years of age, has laid another debt of gratitude upon the public.

Literary honors were fairly heaped upon Mr. Bancroft by the most noted and powerful literary institutions of the world. Oxford, Bonn, Berlin, and many other universities conferred upon him the degree of D.C.L., while almost innumerable learned societies, at home and abroad, elected him to honorary membership. But, as he frequently declared, he prized most the love and approval of his own countrymen. As one reason for his unusually long working-life it may be said that Mr. Bancroft was very careful and regular in his daily habits, as are nearly all successful brain-workers. According to his per-

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sonal testimony, given in a private conversation when he was past eighty years, nearly all his life it was his custom to rise at 5 o'clock in the summer and at 6 o'clock in the winter, from which time until 1 P. M. he was occupied in close literary work. At 1:30 the midday luncheon was served, and later in the afternoon he took the extended out-door exercise which was a sufficient explanation for such remarkable physical and intellectual vigor in one so old. Sometimes he walked long distances, but his favorite and most valued exercise was taken on horseback. Dinner came at 6 P. M., and the evening until 10 o'clock was devoted to social enjoyments, either in the homes of his friends or more frequently at his own residence. To what is called society in fashionable or political life he, however, declared he paid little or no attention. At 10 P. M. he retired. Mr. Bancroft's summer-home was at Newport, R. I., in a roomy old house embowered in trees and shrubbery. There is from the grounds a fine view of the ocean, and of course the air is particularly favorable to comfort and health. Here he had room and leisure enough to gratify fully his taste for flowers, and his roses were the pride of the town. At Newport his daily work still went on, and so late as last July callers were heartily received by him in the after part of the day, and his familiar form was seen in his easy-carriage upon the beach-drive and elsewhere taking the out-door exercise of which he was so fond. In October he returned to Washington.

At last our historian has passed away, full of years and full of honors, leaving behind a precious memory of his gentleness and goodness as well as his greatness. He was a man of simple Christian faith and remarkable correctness of life, and it is with thankfulness that we quote from a letter written by him to a dear friend, and dated May 30, 1882:

> I was trained to look upon life as a season for labor. Being more than fourscore years old, I know that the time of my release will soon come. Conscious of being near the shore of eternity, I await, without impatience and without dread, the beckoning of the hand which will summon me to rest.

Ross C. Houghton

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ART. IV.—NATURAL SELECTION AND CHRISTIANITY.

THE study and thought of the last thirty years have established beyond controversy the fact that the animal kingdom is universally subject to the law of natural selection. More animals are produced than can possibly find sustenance, and many must die that the few may live. A constant struggle is going on in nature, and those animals best adapted to their conditions will be the ones to survive and transmit their superior characteristics to subsequent generations. This is natural selection. This same law governed man in his early history, and in almost the same way as it governs the brute kingdom.

From the time that the tribal relation is established among men the struggle for existence ceases to be one of individuals and becomes one of tribes. It little profits an individual to be strong if he belongs to a weak tribe; it little profits a tribe to be composed of strong individuals if they fail to work in harmony with each other. Natural selection will still preserve the strongest, but it will be the strongest tribe. It is mutual trust, fidelity, honesty, concert in action, patriotism, disregard of death, that form the sinews of the nation, personal strength becoming a subordinate factor. A strong tribe may be composed of weak citizens and a weak tribe of strong citizens. Hence, it will be hereafter the mental qualities leading to union which will be preserved, while physical force will become secondary.

We must not imagine, however, that this tribal relation and the development of tribal qualities of tribal strength are peculiar to man. Among animals it is not unknown. Wolves hunt in companies, and together fearlessly attack animals which would easily master them separately. Insects live in communities, and, though individually they are weak, by concert of action they make themselves formidable to the strongest of animals.

But the central feature of the teaching of Christ was the law of love. It constantly appears in his words—now clothed in one parable, now in another. The new command given to man was to love his enemy, to do good to them that hated him, to help the weak, to pardon the erring, to resist not evil, and to give to him that asked. Henceforth it was to be the peacemaker who should be blessed, and he who wished to be greatest

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was to be servant of all. Now, all of these thoughts produce laws of action diametrically opposed to those which have given rise to the development of animals. The law of nature tells each to put himself first, without regard to others. The law of Christ tells us to be as mindful of our neighbor's good as of our own. It has been called altruism, or love for others, in distinction from egoism, or love for self. It has been called humanity, or the law of man, in distinction from brutality, which is the law of animals. It has shown that the basis of wrong-doing is temporary gratification of self, and since selfishness is the universal law of brute creation Christ has taught that the life which is normal for the brute is that which is wrong for mankind. Self-preservation is the first law of nature, but not the first law for man. This law of Christ, with its application, was a revelation. It can never change. It will always be binding upon man to love his neighbor as himself, and this law will be the foundation of all morality for all ages.

No one can question that to-day Christianity more fully appreciates this law than ever before, and that the life of a Christian nation is nearer the Christian ideal than at any past time. But how far short of the true ideal are we still! Selfishness is still the moving principle of most men, and even in our thoughts we fail to accept the law of love as it is taught. Nominally we accept the Golden Rule, and then interpret its application to suit our own ideas of expediency. Christ taught us to love our enemies, but we regard it as perfectly justifiable to do them any amount of injury in war. Christ said, "If any one smite thee on the one cheek, turn to him the other also;" and we never interpret this as it was taught, but only see in it a figurative command to meekness. Christ said, "Resist not evil;" and this we regard in our innermost thoughts as an impossibility, for it would prove the death-blow of society to obey it. In the same way it would be possible to consider the majority of Christ's commands, and to find that we put interpretations upon them which suit our beliefs and circumstances, though not in accord with the teachings of the Master. Now, we do not intend to imply that all of Christ's commands should be taken literally and fulfilled to the letter, at least at the present time; but before we rest complacent in the belief that we fulfill them as they should be fulfilled, let us ask if our

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society and governments are so near perfection as to require preservation at the expense of all else, and let us remember that Christ himself obeyed his own precepts literally.

Yet the law of love is a law which we are enjoined to obey at all times to the fullest extent of possibility, and perhaps the time may come when it can be followed literally as it came from the lips of its Author. Imagine a condition of mankind where all people are truly actuated by the principle contained in the Golden Rule. Would it not, under such circumstances, be the most expedient course to obey all of Christ's commands literally? The law of Christ is an ideal toward which man is to rise. Christ came to found a universal kingdom whose uniting bond should be love. This has not yet been accomplished. Instead of a universal kingdom there has as yet resulted only the Church, which contains but a few of mankind, and which has subdivided itself into sects. It is plainly a makeshift. Still, in this seeming failure of Christ's mission there is the sure promise of success, for the one common feature of this broken, scattered Church is the law of love, and this love is broadening constantly in its scope. Through the means of the law thus preserved to us by the Church there will arise a kingdom which shall be the kingdom Christ came to establish. Perhaps it will come through the Church, perhaps through government, perhaps through reformation; but when it does come it will be recognized as that for which Christ was born, lived, and died. Christ's Church thus serves a noble purpose, though it may not be the end sought.

The full force of this new law promulgated by Christ can only be appreciated when we remember that it is a law differing from that which has produced the development of the animal kingdom. In the animal kingdom every individual strives for his own pleasure regardless of all others, and this, through the law of natural selection, results in the constant advance of the race in strength and perfection. The biologist, therefore, cannot fail to ask whether a law which has proved so valuable for animals would not also be best for the development of man. Has man reached such a stage of perfection that he no longer needs the beneficial results of the law of natural selection? Is it possible that the law of love for others is the best law for man, while love for self has been the best for the rest of nature? Let us,

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then, as scientists, ask for some of the results which the law of love has already produced.

We may first notice in passing some of the evident beneficial results which are every-where recognized as due to the influence of this doctrine of altruism. Prominent among these results we find the raising of the condition of woman. Among Christian nations she is recognized as the equal of man, while among heathen nations her position is an inferior one. The doctrine of love founded all our institutions of charity—homes for the care of the weak, of the blind, of the inebriates, the insane. No charitable institutions are known except among Christian nations. This doctrine has ameliorated the condition of the criminal. It has established societies for help of the discharged criminal which try to give him a new start in honest life. It has founded the Church, which, with all the evils resulting from human weakness, has always been the strongest force for good that the world has ever seen, and always will be so long as its ideals are higher than its practices. The law of love has largely done away with the pleasure of personal conflict; the gladiatorial combat and tournament, which have been in times past recognized as sources of amusement, have gone. The duel, which even until now has been deemed a legitimate method of righting wrong, is passing away, and the prize-fight has been condemned by the enactment of law. But while the law of love has thus created a strong tide against personal conflict it has as yet had little influence upon national conflicts. We sometimes dream of a time when wars shall cease; and the very fact that we dream of such a time shows that the race has advanced not a little in the line of Christ's teachings, for with the ancients war was a delight.

We must not, however, fail to recognize that the spirit which actuated the personal conflict of olden times has by no means disappeared. The love for conquest is as strong as ever. Man certainly seems to be adapting himself to the new law of nature, but his progress thus far has been scarcely more than a turn in the direction of peace. We have partly outgrown our love for personal combat, but the desire for personal conquest and personal victory is as strong as ever.

Now if peace, happiness, and equality are ideals to be desired, then the law of love is beneficial to the human race so far as

above considered. But, on the other hand, it cannot be overlooked that this same law of love has a tendency to undo much of the benefit that the human race has derived as the result of the law of natural selection. When a rigid selection determined that the strong should live and the weak should perish or become slaves, the physical power of the race increased and man improved as an animal. But what has been the result of the slow modification of this law into the law of altruism? The physically strong man has now very little advantage over the weak, at least so far as the production of offspring is concerned; and this is the final basis upon which the law of selection must act. Our institutions of charity are not unmixed blessings. They encourage dependence and idleness. They are based upon the feeling that the unfortunate man should not be allowed to suffer for his misfortunes, and that the fortunate should share with him. Such institutions have a tendency to fasten weakness on the race; for the weakest and least thrifty classes, instead of being crowded out of existence by their inability to cope with the conditions of life, are encouraged to live, and this will always mean opportunity to transmit their weakness to future generations, since poverty and indolence almost always go hand in hand with large families. Our humane treatment of criminals also has its evil side. Draco said that every crime was worthy of death, and only the upright have a right to live. This is the law of nature. Human statutory law has always proceeded partly upon this basis, and until recently death has been the penalty for most crimes. We have reduced the death penalty to one crime, and are thinking of abolishing it altogether. There is no doubt that it is the growing feeling of love, sympathy, and humanity that has produced this leniency in the treatment of criminals. But facts have sadly shown that the children of criminals are almost always criminal; and our humane treatment of the class holds out to them a probability of living and transmitting their vices to subsequent generations. To-day many thinkers are becoming alarmed at this threatening result of our application of the law to forgive those that trespass against us.

In the family, too, it is the weak child who receives the most love. He is the one who is the most carefully guarded and assisted in life, while his stronger brothers have more of the

battle of life to fight for themselves. In this way it frequently happens that the weak child may marry first and have at least an equal chance with his brother in leaving offspring. For the physical good of man as a race there certainly ought to be a premium placed upon strength. The disappearance of the Olympic games and the tournament, and the battle of minds that has come instead, have taken away the premium upon manly vigor that was formerly so prominent and so healthful.

So in a hundred ways the law bidding us love our neighbors as ourselves, to resist not evil, and to cherish the feeble, has a tendency to place a premium upon weakness and to increase the chance of the least fit individuals to live and produce progeny. In all of these instances we see one constant underlying thought, namely, all individuals must have as nearly equal chances as possible. It is this feeling for the rights and happiness of the individual which inspires all of the institutions of mercy noticed above. This feeling leads us to forget the good of the race, which is more intangible, and thus leads to the evils which we have named.

Still, the study of civilized society to-day shows these evils, which certainly have arisen from the attempt of man to follow the teaching of Christ. Will it not follow that the race is degenerating? Long-continued study of nature has shown the scientist that just as soon as natural selection ceases to act in developing a race of superior animals the race begins to degenerate. Will not the same be true for man? With all the facts of nature and humanity in our minds can we believe that the law which lifts the weak, and thus relatively pulls down the strong, is really the best for the human race?

In answer to this somewhat serious question we must first notice that the law of natural selection is still a factor in human development. We have spoken of the law of altruism as reversing the action of the law of natural selection, and it certainly does do this in its immediate action. But this statement is perhaps partly misleading. The law that those best fitted to their conditions will be, in the long run, the ones to survive the struggle for existence is a law of so clearly a self-evident nature that nothing can controvert it. It must be true of mankind under all conditions. But the new law given him to live by completely reverses its immediate action.

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Among animals the basis of the law of natural selection is the selfish interest of the individual, and except in the rarest instances the individual does not sacrifice himself for the good of another. Among men, however, the individual universally sacrifices himself, to some extent, to the good of the family or the tribe, and natural selection thus acts upon the family or tribe rather than upon the individual. But it never for a moment withdraws its influence as a conservative factor. Physical weakness is sure to result eventually in the weakening of the reproductive system; and as soon as this occurs, the force of natural selection is as great as ever, serving as a check to prevent too great degeneration. In other words, the law of the animal world is still in force on the human race. It acts, however, upon the family and not upon the individual.

The first great truth that we thus reach is that with the establishment of the law of love the physical development of the race ends, or at least is temporarily checked. All study of nature teaches that to produce physical development some sort of selection must have firm hold of the reproductive system or habits, in order that the weak may be prevented from transmitting their weakness and that the strong may increase in numbers. But it is certain that no such law of selection has hold upon the human race. That custom of society which cherishes the weak instead of crushing them cannot fail to put an end to the physical development of the race.

But this conclusion is not a disappointing one. Man is far superior to all other animals, not because of his physical, but because of his intellectual powers. His development must be intellectual, and not physical. With the development of his intellectual and moral nature he would remain just as far superior to all animals, and be perfectly able to hold his own in the struggle for existence, even though he should fall far short of the physical standard of Richard Cœur de Lion. For primitive man, provided with only rude weapons, physical power was necessary, since he had to contend with powerful animals. For early historic man, too, we can believe that personal conflict and wars were necessary. Without them the stimulus which developed intellect would have been wanting. But after his intelligence had reached the high grade found at the time of Christ no *such* stimulus was needed. Man's physical development was

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practically ended, and his intellect had reached a stage where it needed a stimulus of a different sort. Christ, therefore, proclaimed clearly that a new era in the development of the human race had come—an era which had been slowly but surely approaching from the advent of man. The recognition, then, of the fact that man's physical development has ceased is no disappointing conclusion, but a glorious truth. The history of animals has shown that during all the past ages animals have been rising in the efficiency of their physical powers. Even the most extreme evolutionists teach that with the appearance of a man an entirely new line of progression began. From this time the development of mind became the aim of nature. In the development of man, therefore, the physical nature has been neglected, and the announcement of the law of Christ gave a final emphasis to his solitary position in nature.

The key to the solution of the problem that we are studying lies in the fact that the development of man's mental and moral nature could never have progressed to their higher grades if the principle of natural selection, acting through self-gratification, were still the law of life. Natural selection tends to individualization and isolation, while the law of love tends to produce union. It is the law of selfishness which preserves the tribal relations existing among savages. It is a short-sighted selfishness, to be sure, for the continued separation of the tribes has proved their destruction. It is this same law, in large measure, that has united men together into nations for mutual protection. But, plainly enough, the feeling of love and sympathy must be an important factor in the national relation, or the union would rapidly drop into pieces. A little thought will show that the greater the extent to which the law of love becomes the guiding principle of human action, so much the greater will become the human nations, and so much the more will men tend to unite into a common brotherhood. Now, it is certain that the greater the amount of unity among men the higher will be their mental and moral development. The very complexity of the various grades of society produces the progress in man's mental nature, for with the increase in the complexity of the various relations there must be an increase in the mental power to meet the relations.

As above used, the term mental power is intended to include

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both the intellectual and moral sides of human character. It immediately occurs to ask if the moral condition of the city is superior to that of the small community. The reverse seems to be true, for the city is certainly the place where the lowest condition of man is found. But we must remember that the moral nature, in order to reach its highest development, must be something more than a negative quality. A person who has not committed a wrong simply because he has not been tempted is purely negative, so far as his moral nature is concerned. Indeed, he has no moral nature. In the same way, a hermit can never become a person of positive strength of character, for he has no relations to other men, which relations alone make a positive character a possibility. The morality of the small community is largely of the negative character. It is true that in the city some do fall very low, but it is none the less true that under these complex conditions there is the greatest possibility of development of strength of the moral nature. It is, perhaps, easier to live pure in the small communities, but for this reason less positive strength of character is developed.

So, too, of the intellectual nature. It is certainly true that the country produces most of the original geniuses and men of note. But these men never have the opportunity to show their mental power unless their relations to mankind become broadened beyond those of the country village. While the country life may develop the man, it is the broad contact with humanity which brings the intellectual powers into activity. Taking the intellectual and moral nature together, therefore, it is certain that the association into large communities will inevitably give the conditions for the highest mental development. Every-where in the world we find that the smaller the community the more narrow and peculiar are the mental traits of its members; while the larger the community the more is the individual molded into a rounded form. Isolation may perhaps serve to elevate the individual and produce the genius; but it is the association of individuals into large communities that makes it possible for the genius to be any thing more than a mighty fighter. Mighty warriors form the only class of geniuses that savagery can produce.

Now, just as the mental nature of man advances when the family relation is superseded by that of the village—just as the

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mental power of man increases when the tribal relation becomes national—so will the mental development of man take immeasurably greater strides when the division of the children of men into nations shall give place to a universal brotherhood of love. Even in our nations to-day, large as they are, we find the mental traits somewhat narrowed. The German mind, the English mind, and the American mind are three different entities. If the three minds could be fused into one, and then divided by three, the resulting mind would be an improvement over any one of them. If these three nations could be united into one, so that the resulting race should show some of the methodical care of the German, the keenness of generalization of the Englishman, and the push and activity of the American, would not the resulting race be on a higher plane than either of them can reach individually? The law of natural selection, acting alone, results in the production of many individuals or tribes at enmity with each other. The law of love, when perfect, will unite man into one nation of love. The former will always result in narrow, one-sided mental powers, carried to different extremes according to circumstances. The law of love will produce a race whose mental power is the resultant of the intellectual and moral force of all, and for this reason will be, in the long run, not only broader but will rise to a higher level.

As we have seen, the law of natural selection is still in force, the law of love only serving to make the conditions more complex and making physical strength no longer a potent factor. With natural selection thus preventing too great physical degradation, and with the law of love tending to produce mental development, the human race will rise to its highest possibilities. Physical strength and mental development do not go hand in hand; and it is almost universally the case that the lower classes increase the most rapidly. The so-called higher classes have fewer children than the lower—a fact more or less counterbalanced by their superior knowledge in rearing their families. Now, more rapid reproduction is the character that must be seized upon by natural selection. The higher classes are constantly being re-enforced from the lower. To preserve the aristocracy of England it has been constantly replenished from the lower ranks; and in our own country we are continually finding that men are coming from the lower classes into the higher,

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and those belonging to the upper families are becoming less and less numerous and less influential in real life. In short, the law of natural selection, acting in the modified form in connection with the law of love, instead of crushing the lower classes is constantly raising them to a higher level, and is at the same time checking the abnormal development of the upper classes. If the two act in harmony they will tend to keep mankind near a uniform level, and thus to raise the human race as a whole. The result will be a development broader and more certain than would be possible if individual families or tribes were to continue to advance unchecked by this leveling tendency. The more completely man adopts this law of love as a principle of action the greater will be the tendency toward the abolishment of castes in society. As the union of men becomes closer, the better able will all be to share in the knowledge of the race, and to profit by the experience and discoveries of all mankind. Mental progress differs from physical progress in requiring union of men into large bodies to effect it. To develop a strong animal it is best to isolate the strong individual or family from the possibility of breeding with the weak. To develop the mighty mind the essential condition is union.

It has long been recognized that the laws under which the animal and vegetable kingdom live result in what is called divergence of plants and animals. The numerous offspring of an animal being under different conditions are kept more or less separate from each other by mutual hostility, and in various ways have a tendency to become associated into groups. In successive generations natural selection preserves those best fitted to special conditions; and the result is, that the descendants of any one animal gradually separate into several lines of descent, with characters more and more unlike each other. There are thus produced the thousands of species with the infinite variety that characterizes the organic world to-day. In the early history of mankind the same laws were in effect, and in like manner produced divergence. Whatever might have been the origin of man, there is no doubt that since his appearance there has been wide divergence of type. The various races of man have departed widely from the primitive central type. This divergence has, moreover, been produced in the same way as among animals, by the isolation of small groups

from others. But just as fast as the law of love finds its way into the laws regulating human relations, just so fast does the tendency toward disunion become replaced by a tendency to union, and divergence of character gives way to convergence of character. The greater the amount of love and confidence the greater become the tribes and nations. The increase in the size of the nations acts against the increase in their variety and number. As the nations grow larger the formation of new races is checked and finally ended. Even to-day, slight as is our advance in the direction of the law of universal love, the formation of new races has ceased. The nations are constantly growing larger, absorbing into themselves the smaller nations, which become lost in the great whole. Since, then, among mankind there is no longer a tendency to produce numerous species, the advance will be an advance of the whole race as a unit. The new law does not favor any clique, but produces the greatest good to the greatest number. Natural selection and the other laws of nature are the best for the development of animals and the body, but the addition of the law of love, which reverses the action of natural law, is the best for the development of mankind and mind.

To avoid misunderstanding, we must again notice that Christ taught for all time, and that his law of altruism was not intended for his own day nor for our day, but as an ideal. When we suggest that his teachings were perhaps intended to be applied literally, we would not assert that such can be our interpretation of them to-day. An isolated individual might adopt them, but it is doubtful whether such an instance would be of any value even as an example. As we have seen, the great value of the law of love is that it compels mankind to advance as a unit rather than as isolated individuals or families; and, until the bulk of mankind reaches a higher plane of love, it can amount to nothing for a single individual to become unique. For an individual to adopt the doctrine of non-resistance in a period of universal strife would be futile. To adapt the human race to a perfect law of love is not a matter of a generation or a score of centuries. As yet the race is in a state of transition from barbarism to humanity. It has not lost its love for victory and power at the expense of others, though it has begun to apply these feelings to the more innocent forms

of conquest; and the law of love is constantly becoming a more potent factor. In this transition period from selfishness to perfect love it will naturally follow that temporary evil will result. In our ignorance of the laws of life and heredity we try to adopt the teachings of Christ, and produce results which occasionally frighten us, but for which we do not see any remedy. But when the law of love is more fully established, and when mankind understand the laws of life and heredity, and with wisdom try to obey the law of love, then benevolence will become an unmixed blessing, wars will cease, and the rights and happiness of the individual will be achieved without sacrificing the lasting good of the race.

It is plain, then, that the advantages accruing to mankind from the law that unites him into a common brotherhood are far more than enough to counterbalance the evils which arise from the cessation of the immediate action of the principle of natural selection. Natural selection, if it should continue to be the law of life, would produce a race of vigorous physical men skilled in all sorts of war and strategy. It would make the highest aim of man that of the soldier or the successful general. It would continue an endless series of enmities, and would prevent the union of men for long periods. Such is the highest possibility for animals and savages. But the replacement of this law, or rather the adding to it of the new law of love, immediately proclaims, though we have hardly begun to realize it as yet, that henceforth man's physical nature may be left to itself, and that his further development must be physical.

The significance of the teaching of Christ, then, is found in the fact that he announced this law at a time when it was not in the slightest degree understood. His disciples failed to understand it; the Church founded in his name failed to understand it; nineteen centuries have rolled by, and still we fail to believe that the doctrine was meant literally as taught by Christ. So far have we failed to absorb its spirit that even to-day our highest honors are reserved for the successful general or the inventor of an especially deadly instrument of warfare. We still fail to believe that the law of love for others can be the guiding principle of life except in a very modified sense, and we therefore place our modified interpretation upon the teachings of Christ. The teachings of Christ were not the result of evolution; they

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were a revolution of thought, of life, of development. But so little were they the result of the development of the times that no one understood them enough to recognize that the simple words of Christ contained in them any thing new.

A summary of the outline of the argument of the foregoing article may be briefly given as follows:

1. The great gift of Christ to the world was the law of universal love. This law, since it forbids man to put his own interest above that of his neighbor, antagonizes, at least in its immediate action, the law of natural selection.

2. The results of partial adoption of the new law have been partly beneficial and partly injurious. Benevolence, broader sympathy, disappearance of personal conflict, etc., are among the beneficial results. But many of the most serious evils threatening modern civilization arise from the constant tendency to assist the various low and weak classes to live and multiply, and thus to increase the progeny of weakness; and this tendency is due to the feeling that no one ought to prosper at the expense of his neighbor—that is, the law of love.

3. This law of love is, however, the great force uniting man into large communities.

4. The union of men into communities is absolutely necessary for their higher mental development. Instead of producing abnormal development in narrow lines, the union of love tends to cause mankind to advance as a whole.

5. Therefore the law of love in distinction from the law of selfishness is the law which is best to produce mental and moral development, though it is not adapted to physical development.

6. Christ's advent was thus the proclamation that henceforth the development of mankind was to be in the direction of mind and not of body. The physical development of the animal kingdom had reached its limit, and the mental and moral development was to take its place.

7. The laws under which animals are developed produce divergence of character, while the law of universal love checks the production of new varieties and produces convergence of character.

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Art. V.—A LESSON FROM THE OLD WORLD FOR THE NEW.

From Maine to California the people of the United States are agitating the question of temperance reform. A large army of determined men and women have pledged themselves to each other, after the manner of the forty conspirators against the life of Paul, that they will give themselves and the country no rest till the evil is abolished. On the other hand, a not less determined body, including three hundred thousand persons interested in one way or another in the business, is equally resolved that what they call their personal liberty shall be maintained. Between the two, the otherwise placid surface of society is in no little commotion of a sort a sailor would have no hesitation in defining as a chop sea.

The advocates of temperance reform are, no doubt, in a majority if they could only come to an agreement as to the course to be pursued. Among the methods suggested are national and state prohibition, high license, moral suasion, popular education of the young as to the evils of strong drink, organization in the direction of temperance societies or a temperance party, and the elective franchise for women.

The advocates of each separate measure profess unbounded confidence in their solution of the vexed question, and maintain their particular view with the perseverance for which good people have always been noted in questions of conscience. Meanwhile the cause makes doubtful progress, and the lamentable fact confronts us that the yearly increase in the consumption of ardent spirits is altogether out of proportion to the increase of the population.

Would it not be worth while, at this point, to listen to the voice of history? If we can find an era like our own, where the same evil was even more fearfully prevalent, and where at last, after other measures had failed, something was found that greatly relieved the situation, would it not be the part of wisdom to inquire what that remedy was? If the example was furnished by our own English-speaking race it is all the better; and if we must look across the water to Great Britain in the middle of the eighteenth century for instruction, we will then

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have hardly gone farther for a lesson than a Hebrew prophet went for a rotten girdle by which he might instruct the men of his times.

England in the eighteenth century is a most interesting study. The germs of the present order of things were there: the England and America of to-day were then in process of evolution. It was an era of great men and of great enterprises. What century can boast of men of greater genius than were Johnson, Goldsmith, Pitt, Fox, Wilberforce, Butler, Hogarth, and Addison, or of more important events than the issue of the first daily newspaper, the invention of the steam-engine and the spinning-jenny, or the reforms with which the names of John Howard and Robert Raikes stand connected? In spite of this splendid galaxy of shining names and brilliant deeds it was an era of moral corruption, coarseness, and want of faith.

This was true of the entire period covered by the reigns of the four Georges, but was more particularly applicable to the reign of George II., extending from 1727 to 1760. As to religion, a strong ebb tide of both faith and works had left the country about destitute of it. Practically, all that remained of it were a few forms of worship considered very appropriate for occasions of state and some events in private life. Religious interest centered in the offices of the Church, which furnished many good livings and required few services which could not be set aside without exciting comment. "In the higher circles," said Montesquieu, "every one laughs if one talks of religion." Voltaire, in his visit to England at this time, found the religious atmosphere entirely congenial to him. The Bible, in the popular estimation, occupied about the place which the single copy Hannah More was able to find in the parish of Cheddar did, where it was used as a prop to a flower-pot.

Immorality must necessarily be flagrant to attract the attention and secure the appointment of a committee of investigation from the House of Lords, and especially during an administration led by so flagrant an offender as Sir Robert Walpole.

The report of the committee called attention, among other things, to an organization of persons calling themselves "Blasters," who professed to be votaries of the devil, offered prayers to him, and drank his health. The public streets were infested with libertines and thieves, and after nightfall were not as safe

for an honest man or virtuous woman as now are the wilds of the West. In high life purity and fidelity to the marriage vow were sneered out of fashion. In low life secret marriages and clandestine amours were too commonplace to attract attention. The condition of the stage, which sometimes is an exponent of the morals of an age, reveals the awful depth of depravity of the times. In vain one turns the pages of Henry Fielding, the play-writer of the period, for one play, or even a page, that is not defiled. So ripe for judgment seemed the whole institution that we do not wonder that Bedford ascribes the memorable storm which swept over England in 1703 to the iniquities of the stage. The moral pollution which shows itself in the dramas of Fielding is brought out even more vividly in the pictures of Hogarth. In giving the world his "Five Scenes in the Life of a Harlot" and "Seven Scenes in the Life of a Rake" he was only putting on canvas what every body recognized as common occurrences. Among the slimy monsters that infested this Dismal Swamp none were so numerous or venomous as what have well been called the Serpents of the Still.

"Drinking," said Walpole, "is at the highest wine mark." He is worthy of credit, for the administration of which he was the head is known in history as "The Drunken Administration." "Your Dane, your German, and your swag-bellied Hollander," wrote a traveler, "are nothing to the English." There were one-bottle, two-bottle, and even five-bottle men; and these æsthetic drinkers esteemed it a great privilege if, at their carousals, they could get possession of a beauty's shoe in order to ladle out wine, while they drank to the health of the light-heeled mistress. In the lower drinking-houses customers paid according as they desired to become simply drunk or dead drunk.

"There is no safety," wrote Bishop Benson, "in town or country. Our people are cruel and inhuman. These accursed spirituous liquors which, to the shame of our government, are so easy to be had and are in such quantities drank, have changed the very nature of our people, and will, if continued to be drank, destroy the very race itself."

Benjamin Franklin, who spent some years in London about this time, tells in his autobiography how he found that all his companions in the printing-office where he worked drank five

pints of porter daily, and one even six, while he, who drank none, was regarded as a sort of *curio* from the wilds of America.

Multiply the number of saloons in an American city by ten, or perhaps twenty, until at least every sixth house is a drinking-place, and you have only reproduced the condition of London during the reign of George II. The lines of an eighteenth century poet indicate that the saloon of that day was worse than our own, being frequented by persons of all ages and both sexes:

"There enter the prude and the reprobate boy,
The mother of grief and the daughter of joy;
The servant maid slim and the serving man stout:
They quickly steal in and they slowly reel out."

Strong drink in abundance was esteemed as necessary as the clergyman to seal the marriage vow or properly entomb the dead. At the burial of the wife of one Butler a tun of red port wine was used, besides the white. Since, according to the custom, only women were present, it must have been a large funeral, or else the scene of mourning ended in drunken orgies. The *Gentleman's Magazine* of that date has an item concerning a christening at Beddington, in Surrey, where the nurse was so drunk that after she had taken off the baptismal robe, instead of laying the child in the cradle she put it on a large open fire, which burned it to death in a few moments. The history of all nations and times may in vain be searched for an example of such appalling drunkenness as the cities and villages of England presented in the middle of the eighteenth century.

We now turn to the measures that were put in force to meet this alarming state; for we may be certain that there were not wanting those who appreciated the situation and strove to provide a remedy. There were those who saw in a rigorous enforcement of the civil law a powerful check, if not a complete remedy, for the prevailing evil. The Society for the Reformation of Manners, previously formed, now entered upon a vigorous campaign for the punishment of evil-doers. In the year 1724 it prosecuted 2,723 cases for lewd, profane, drunken, and gambling practices. In thirty-three years the number of prosecutions had reached 89,393. This wholesale enforcement of law showed surprising vigor on the part of the members of this society, and constituted a fair test of the ability of the law to correct a popular evil. A single page of statistics illustrates

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what was really accomplished. The consumption of British distilled spirits in the first half of the century was as follows: A. D. 1684, 527,000 gallons; 1714, 2,000,000 gallons; 1727, 3,601,000 gallons; 1735, 5,394,000 gallons. Such an increase in the use of distilled spirits, to say nothing of wine and beer, would have been worthy of note at any time, but to have occurred at the very time when the Society for the Reformation of Manners was putting forth such extraordinary efforts, makes it truly remarkable. The vigorous fusilade of law and justice filled the prisons to overflowing, but made no more impression on the prevailing vice than the cannonade which Napoleon directed against the famous Egyptian mud fort.

In 1736 Parliament undertook the case. It was high time, if, in the debate pending the passage of the bill, Lord Lonsdale spoke truly: "In every part of the great metropolis, whoever shall pass along the street will find wretchedness stretched upon the pavement, insensible and motionless, and only removed by the charity of passers from the danger of being crushed by carriages, or trampled by horses, or strangled by filth in the common sewers."

The bill, by which a tax of £1 per gallon was put on all spirituous liquors, and which also prohibited any person from selling them in quantities of less than two gallons without paying a tax of £50 a year, and to which even Walpole assented, finally passed the House of Lords. This was the highest kind of high license, and amounted to virtual prohibition. To many it seemed that the end of the struggle had finally been reached. The passage of the bill produced a most extraordinary commotion throughout the nation. In some places mobs paraded the streets with the banner "No gin, no king." At length quiet was restored, and an immediate though slight decrease in the frequency of drunkenness was observed. Soon a clandestine trade sprang up which the authorities could not—at least did not—control. Many took out a wine license, and, under cover of this, sold all kinds of drinks, in which, as usual, they had the help of the more venal officers of the law. At the end of two years the high license measure was a confessed failure and was repealed.

The pendulum now swung to the opposite extreme in a measure which reduced the tax on spirits as well as the license of the seller to a nominal sum. Whatever good was expected

of this latter measure was doomed, as the former, to disappointment. An attempt was then made to replace the use of stronger spirits by beer and light wines. Hogarth proclaimed his confidence in this movement by two pictures, called respectively "Beer Street" and "Gin Street." In "Beer Street" every body was big-bellied and happy. Men were playing with their children while the happy wives were standing by, and all was serene. In "Gin Street" they were quarreling and fighting. A drunken mother had neglected her child, which was falling down a flight of steps. Squalor and wretchedness reigned supreme. However much the consumption of beer was increased by this movement the increase in the use of stronger spirits went steadily on.

Much was expected from a bill which passed Parliament making debts for liquors irrecoverable by law, and another having a provision for an indemnity in case of damage. Still another measure sought to secure the closing of all saloons at midnight. There is but one modern measure for the suppression of intemperance that is not as old as the middle of the eighteenth century, and the single exception is the franchise for women.

One difficulty was that drunkenness was linked in with so many other vices. The tares were growing with the tares, and to pluck out one single variety seemed even more hopeless than to attempt to plow up the whole field. That a measure of reform failed in such an extreme case would not argue it worthless; but certainly, if any thing succeeded, it would greatly enhance its importance to have gained success under such circumstances. Success at length was partially obtained. At the very time when the situation was most hopeless a movement began of an entirely different character, and from the time of its appearance a change for the better was apparent. It began with three young men, who, reading their Bible, saw they could not be saved without holiness, followed after it, and incited others to do so. The spark of grace the warmth of which they soon felt in their hearts became as a flame of fire, and was manifestly a coal from off the altar of God. The movement was, in fact, a new discovery of God, the unseen world, human responsibility, and eternal destiny. It came through the new light shed upon the study of a long-known and once valued but of late partially neglected volume. The appearance of the book,

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and at the same time of a light to illumine its pages, was to the age like the re-appearance of light in the binnacle of a storm-tossed ship which showed that the vessel was headed toward the rocks which could not be far away. Such seemed the situation to these young men, and, forgetting their youth, inexperience, and inability to cope with the moral lethargy and spiritual death of the times, they went forth to warn men to flee from the wrath to come.

At first their preaching was looked upon much as were the labors of Noah's carpenters, when they began to lay the keel of the ark. The very appearance of men who really believed in eternal and unseen verities—who had keenest convictions concerning duty and truth—who even trampled on their pride, advocated fasting, plainness of dress, and self-denial—who even spoke confidently of enjoying the favor of God—for such men to be precipitated into such an age was like thrusting red-hot iron into water, with the inevitable result of a great commotion.

The leaders of the movement were John and Charles Wesley and George Whitefield, though there was not far behind them a host of young men fully as earnest if not as gifted. The closing of the churches against them was a providential dispensation which sent them to the docks, the commons, jails, and collieries. The people heard them gladly, though every word was an arraignment of their dissolute lives. In place of the formal responses of the Church of England the preacher had tears, groans, and cries for mercy. All Britain was moved. The clergy of the Established Church awoke and came out of their ecclesiastical graves to see what the commotion was about. Some returned to their slumber, some remained to oppose, and some to pray. Where a preacher had, as Whitefield on one occasion, fifty thousand persons within sound of his voice, the movement must be rapid. It was noticeable, as on another occasion, that the publicans and harlots, the thieves, drunkards, and libertines, were the most ready to hear and to enter the kingdom of heaven. It was a kindling at the bottom of society from whence the flames found their way at length through the entire structure to the top.

As the work spread there was a marked gain in the increased prevalence of temperance. This was only because there was a noticeable improvement in every direction. Some who had for-

merly gained a livelihood in the business found that the gains of the iniquitous traffic were becoming as unbearable as were the thirty pieces of silver to Judas. With greater wisdom than the apostate, instead of hanging themselves, they abandoned the trade. Multitudes exchanged the nightly carousal of the saloon for the class-meeting, and found their old passion for drink swallowed up in the new experience of the love of Jesus.

After Whitefield had labored for three months at Bristol among a rude people, some of whom had never been in a church, the members of the Society for the Reformation of Public Manners were astonished at the amazing changes that had been wrought by his preaching—changes which they had in vain endeavored to effect by force of law. Whitefield was no less successful at Kingswood, where, after a briefer stay, the colliers, instead of carousing and swearing, made the hills and woods ring with hymns of praise. The famous biographer of Johnson records that sometime in 1773 Johnson said:

> I remember when all the people in Litchfield got drunk every night, and were not the less thought of. We are drinking less now than formerly.

The inference that those who still got drunk were less thought of than others marks an amazing change in public opinion, of more importance than the mere fact of drinking less than formerly. It was brought about by the revival of primitive Christianity, then in the fourth decade of its existence.

The so-called higher classes, who were not otherwise touched by the revival, were shamed into better living by the examples of those in lower stations. Green, one of the latest historians of the English people, says in his History:

> In the nation at large appeared a new moral enthusiasm, which, rigid and pedantic as it often seemed, was still healthy in its social tone, and whose power was seen in the disappearance of the profligacy which had disgraced the upper classes and the foulness which had infested literature ever since the Restoration. A yet nobler result of the religious revival was the steady attempt, which has never ceased from that day to this, to remedy the guilt, the ignorance, the physical suffering, the social degradation of the profligate and the poor.

It dates, as we have seen, from the work of the Wesleys. Yet Wesley and his co-laborers were not what would now be

called temperance workers. They did not aim specifically at the evil of intemperance. They did not circulate the pledge, form an order, or organize a party. Their philosophy of the whole matter seems to have been that not drunkenness but sin in the human heart was at the last analysis the explanation of the manifold disorders of the time. They therefore called sinners to repentance, and bade them break off at once all their sins by righteousness, and their iniquities by turning unto the Lord. Mr. Wesley's published sermons contain few if any discourses on intemperance, but many on the depravity of the human heart, repentance, faith, judgment, pardon, and purity. Notwithstanding this want of directness of aim it was the most effective temperance movement of that or any other century. The labors of those who sought to restrain the evils of intemperance by education or force were not lost, but differed from the movement in question in that they were powerless without this, while this would have been a success without them.

Thus far we have been dealing with cold historical facts. If it be true that there is no way of judging of the future but by the past, then the logic of these facts is worthy of attention. The history of the eighteenth has already in part been repeated by the nineteenth century. The gross immorality and abounding drunkenness of the reign of George II. we pray and hope may never be seen again. Nevertheless, we have our drink problem. Of temperance reforms and reformers there has also been no lack. Some of these are already of the things that were. Of the old Washingtonian movement some good fruit remains, but the methods then in use are largely abandoned. The era of organization in temperance societies such as the Good Templars and Sons of Temperance seems well-nigh passed with the decadence of those organizations. The Blue Ribbon movement has spent its force, and yet the evil of intemperance remains in all its magnitude. A brief trial of high license has convinced many of its advocates that, however good it may be as a measure of revenue, as a temperance reform it is a failure. We are in the midst of a movement that is

> "Bound to abolish original sin
> By a bill that will bring the millennium in."

This, it is believed, State and national prohibition will accomplish. It is too early to predict the result save by a

glance backward to the eighteenth century. Already one State has receded from the position, and another is dangerously near, if not on, the political fence. The experiment of woman suffrage to vote the evil out of existence is, perhaps, after that to be tried. Progress has, in the meantime, been made in temperance reform; but which of these measures deserves the credit? May it not be that the real explanation is outside of them all?

A superficial view of the cause of any disordered state of society is likely to result in referring the disorder to some manifest abounding evil. Count Tolstoi refers all immorality to lust. Paul seems in one place to make the love of money the root of all evil. The Eastern mystic refers all to desire. The temperance specialist is prone to see in the love of and indulgence in strong drink a procuring cause of all evil. The drink habit is, in his thought, at least the tap-root, which, if it can be completely severed, this upas tree of sin must perish. According to this view falsehood, theft, and impurity are separate streams which have their origin in intemperance. If this is true, then plainly what is needed is to purify this poison Itasca. If, on the other hand, falsehood, impurity, and intemperance itself are streams flowing out of the black cavern of the human heart, then, plainly, little will be accomplished by attempting to dam up or dry up the river of intemperance. The great Reformer of Galilee had a profounder philosophy. To him the source of all evil lay back of any one of its manifestations. Hence, he did not cry or lift up his voice in the streets, nor form organizations directly to oppose the vices that were so manifest in his times, such as the social evil, the barbarity of the gladiatorial sports, the bondage of woman slavery, and drunkenness. He directed his teaching toward the fact that sin dwelt in and proceeded from the human heart, and then gave his life to provide a remedy.

It follows from such a philosophy that any great uplift of the human race must be born of a movement that touches men's souls and changes their hearts. Reforms must, moreover, go together, the advance being all along the line.

The easily besetting sin of the Anglo-Saxon race, reaching back to its childhood in the wilds of Germany, is love of strong drink. Wherever this light-haired, blue-eyed race has gone—

and it has gone almost every-where—this trait has been manifest. To "take away this bent to sinning" in a race strongest of all in its idiosyncrasies, no power has yet been found adequate but the power that wrought so mightily in England in the days of George II., and long before that made saints out of the vilest sinners of Corinth. It is sometimes said that national prohibition is the movement to which the Methodist Episcopal Church is committed, and on which it rests its hopes of relief from the evils of intemperance. In the measure in which the statement is true it is to be deplored as a departure from the policy of John Wesley and the Gospel. Giving the right hand of fellowship to all reformers, taking a position with the most advanced as to total abstinence for the individual and legal prohibition for the nation, it yet, we hope, depends for success on the power that originated and sustained the great temperance revival under the Wesleys.

Looking at the future of the temperance cause from this stand-point, the prospect is not as assuring as we would hope. Churches and ministers, hospitals and orphanages, Christian schools and colleges abound. This all looks favorable. On the other hand, there are those who think they see in the type of Christianity most prevalent in our day a growing lack of that spiritual power which made John Wesley differ from the fox-hunting parson of his day. They admit that there is something in the oft-heard cry about the alienation of the masses from the Church. We venture the suggestion, that unless something better is born—some more earnest and evangelical type of piety become prevalent—in a word, unless the nineteenth century is favored with as marked a visitation of the Holy Spirit as was the eighteenth—then the men of the twentieth century will be found struggling with the same old problem of intemperance.

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Art. VI.—THE OLD TESTAMENT AFTER THE BATTLE.

Those of us who have reached the age of sixty years—forty of which have been spent in biblical studies—can testify to the sharp critical battles that have been fought during the passing generation. Christian scholars have studied and struggled in necessary defense of God in creation and in revelation, in order to illustrate the divine existence and the divine origin of the Old Testament covenant. They have wrestled in learned discourse about the Absolute, about the Unknowable, about an Infinite and Eternal Energy as the creative cause, which was said to be a Force but not a Person, whose fiat peopled space with worlds and worlds with life. But, strange to say, some of us have met with Christians whose erroneous opinions were as difficult to correct as those of men who voiced creation by evolution and a law without a lawgiver. So we almost fear we may offend by expressing some thoughts which have occurred to us in the reverent study of years, and which attested facts seem to demand. We suggest a conference with all who seek truth rather than victory or pæans.

All right thinking must rest upon right foundations. Already we have gained this much in common; notwithstanding anthropology on the one side and agnosticism on the other, we all admit that God is partially incomprehensible by man, or man would be his peer in intellect. Long ago it was asked, "Canst thou by searching find out God? Canst thou find out the Almighty?" Never shall we forget the impression of a sermon on the "Sovereignty of God," preached by the late Dr. A. H. Vinton in St. Paul's Church, Boston. "What," asked the preacher, "can we finite creatures know about an absolute God? We know him only as he has been pleased to reveal himself in creation and in the Bible." Not otherwise can we find him. Never can we regard the Creator and Father of mankind as an absolute being, almighty, self-existing, self-willed, and dwelling solitarily in the depths of the eternities. But when he discloses himself as the Creator of the world we inhabit and of the vaster worlds about and beyond us, and as our Father also, then he stoops to our apprehension, appreciation, and love. Some such view as this, we apprehend, most thinkers take of God to-day. He is

infinite in energy and infinite in beneficence. His creative works tell us of him, and clearer still does his word.

Yet in the very first supposed page of that word human additions to it are misleading as to its character. Nor does the Revised Version correct the error, but still calls the Bible the *Old* and *New Testament.* And we are obliged to repeat the mistake in order to be understood. But God, the Jehovah of the patriarchs, is not dead, and has never died. His word is not so much his *will* as his *covenant.* A testament or will may bequeath us something, possibly with a duty to fulfill before receiving the legacy; but a covenant always implies a joint obligation between two parties who are put under conditions which they are jointly pledged to observe. Such is the marriage covenant; such was the covenant of circumcision; such is the covenant of grace. That is what our Father, God, has disclosed in his word. We have only to peruse the first eight chapters of our Bible, which, however, contain many precious promises, when we come to the covenant which God made with Noah and with his sons (Gen. ix, 8), and then in the fifteenth chapter we come to the covenant made by Jehovah with Abraham. The reader will enable us to save important space by reading and comparing these passages: Gen. ix, 8, 9; xi, 12–17; xv, 18; xvii, 2, 4, 7, and often through the entire elder Scriptures down to Malachi.

Now that covenant with Noah, with more explicit conditions made also with Abraham, was expounded still more fully by Moses, and was repeatedly enforced by a series of prophets. But when Jeremiah came a "new covenant" was promised, which should be richer and more spiritual in its provisions, and should be realized in the heart of the individual worshiper, as well as embracive of the entire nation of believers. This was also re-affirmed in the Epistle to the Hebrews, chapters viii–x.

And so, often and again, have pious Jews and Christian Gentiles earnestly pleaded with the great Father to *remember and look upon the covenant!* Surely that was not merely a *will* granting benefits, nor a *law* enacting penalties, but a *covenant* granting favors, entailing privileges, and securing temporal and eternal blessings! And it is precisely that, chiefly that, which is revealed to us in the Bible and which has been so carefully preserved for us. The mischances of revolution

and of exile, of persecutions and of transcriptions, have not yet eliminated God's covenant with man from his word. Nay, after the battle of a generation the covenant still stands.

Of necessity the divine word was given to man just as a great and good being would confer a favor, namely, in a language and style of speech which could be readily understood. To the Hebrew it was given in Hebrew, and to the Greek it was given in Greek; but at the first not in overwhelming portions, like Mr. Spencer's sesquipedalian definition of creation, nor in such infinitesimal morsels as to do no good, nor surely in the E., J., D., P., R. style, which like some crazy-quilts astonish or offend by their fantastic quaintness. No, but the revelation of the divine word and covenant for man has ever been with divine plenitude. Heaven's manifestoes to the world have been as full and as dignified as those of any earthly monarch, quite sufficient for the time and purpose. If instruction was needed, that was imparted—now to Adam, to Abel, to Seth, to Noah; now to Jubal and to Tubal-cain. So of the covenant with the saved man after the deluge; so with Abraham the chosen one, with his covenant of circumcision.

Abel had been taught how to offer an acceptable sacrifice, and Seth how to convoke worshiping assemblies. To Noah was given the token of peace, and now to Abraham is given the seal of perpetual covenant. Moses became the inspired legislator for Israel, Samuel the inspired reformer, David the inspired singer, followed by other singers and seers, but all in preparation for the grand covenant-tragedy on Calvary and the redemption of the world. Each disclosure pointed to that which succeeded it, from Moriah to Golgotha, from the crown of thorns to the crown of glory and heaven's welcome home.

And mark you, trustworthy literature of the covenant with Noah and with Abraham has been preserved to us in inscriptions, traditions, and memoirs which no respectable critic dare deny. The records of Abraham, the blood of circumcision, the slaughter of Hamor and the men of Shechem, the escape from Egypt, and the renewal of the covenant rite at Gilgal (Josh. v, 5–10) stand to-day perfectly intact, despite of all criticism. These are the marvels of history, and they illustrate the perpetuity of the Bible covenant. Add the sacramental passover and the daily sacrifice, and we have the essence of the first

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six books of the old covenant. These witnesses are contained in monuments, and certified by institutions and by the Hebrew history for two thousand years. Samuel, David, and later prophets bear witness to them. So do the testimony of the conscience and moral sense of men; of the laws of being, or ontology; and of the fitness of means to ends, or teleology.

Properly, indeed, to correct mistaken ideas of God in creation, the Bible begins with the origin of things; how the heavens and the earth and man were created. Thus Accadians and Babylonians, Egyptians and Palestinians, learned the truth that God, the great Supreme over all, formed and adorned the world, and placed man upon it. This, in fact, may have been the original record of Noah as he learned it from his fathers or by the inspiration of God; or it may have been based upon what Abraham learned in Chaldea, but revised and rewritten by divine guidance and inspiration, for some strange fancies had already been mixed with the original account. Thus, according to the Cutha tablets of creation, there was a vast chaos or abyssmus (the *bohu* of Genesis), wherein swarmed gigantic monsters.

> Warriors with the body of a bird of the valley, men with the faces of ravens, (these) did the great gods create. In the ground did the gods create their city. Tiamat (the dragon of chaos) suckled them. Their progeny the mistress of the gods created. In the midst of the mountains they grew and became heroes, and increased in numbers. Seven kings, brethren, appeared and begat children. Six thousand in number were their peoples. The god Banini, their father, was king; their mother was the queen Melili. The subjects and the offspring of these semi-human heroes the god Ner was deputed to destroy.

So Professor Sayce renders the account in his *Hibbert Lectures* (pp. 372, 373). And he says this Cutha legend belongs to the twenty-third century B. C., or the era of Khammuragas. The ideal circle of the great gods was then complete. Ea, Istar, Zamamu, Anunit, even Nebo and Samas the warrior, are referred to in it. The tablet was written for the great temple at Cutha, and a copy was made for the library at Nineveh.

Now this account, we may believe, traveled south and was known at Ur by Abraham. Hence he corrected his errors, but still retained his idea about the angels, some of whom are often mentioned in Genesis. But we go far astray in trying to relegate their first appearance to a period after the exile, when in

fact their existence antedates the migration from Ur. The oldest manuscripts and translations, secular history as read in Josephus, Tacitus, etc., and in the Pentateuch, Joshua, and later writers before the captivity, narrate angelic or supernal agency.

Professor Dana, one of the highest authorities in the United States, has recently treated the creation account in the *Old and New Testament Student* (July and August, 1890), since printed in a separate form. In conclusion he says:

> The degree of accordance between science and the Bible which has been made out should satisfy us of the divine origin both of nature and the Bible. . . . The stately review of the ages making the Introduction to the Bible stands there as the impress of the divine hand on the first leaf of the Sacred Book. The leaf carries the history, in sublime announcements, onward to man; and then man, in his relations to his Maker.

Hence our conviction is strengthened that the creation records in Genesis were revised by Abraham, in order to correct the erring notions touching cosmic processes which were current among the peoples with whom he came in contact. Apart from modern science and the commentators we may believe the patriarch wrote all that was needful then to know, perhaps all that he was inspired to communicate about God in creation, and about angelic and satanic agency. These supernal powers were very early believed in by man, and the angelic beings mentioned may have been at the base of the thought which led ancient Babylonians and Egyptians to multiply the names for deity; but, says M. Maspero, "the Egyptians never multiplied God;" so also Wilkinson, Lenormant, etc. They acknowledged one self-existent Being, who had no second. Their seven great gods were but names for the seven archangels. And the fierce struggles which arose among those supernal beings and the "sons of rebellion" under a chief are vividly portrayed in the ancient inscriptions. But Bel Merodach conquered Tiamat, and Horus conquered Typho. The long-twisting serpent Apap was defeated. Still, he had been regarded as one of the works of God, but not an independent principle of evil, like Ahriman in later times.

From the important place occupied by these spirits they early came to receive adoration; but Mr. Tomkins says:

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> Animal worship was not older than a king of the second dynasty. . . . The oldest religion was not derived from a spirit cultus, for belief in God was before it; that of Osiris in Egypt, and that of the heavenly bodies in Babylonia. They were symbolized by Marduk, Istar, and Silik-mulu-Khi in Accad. Nana was only an old name for Istar, and Tasmit, of a later age, was the bridal goddess, the first-born of Uras. Nor was worship mere incantation; it was prayer, and prayer to gods who were thereby appeased.*

According to the *Saints' Calendar* the Babylonians had prescribed prayers and sacrifice for every day of the month Elul, and temple-worship for every day of the year. On the first day of Elul a gazelle without blemish was offered to the moon-god and the sun-god by the king or shepherd of the nation; daily to some deity there was worship up to the eighth day, when a sheep was sacrificed to Nebo; for other days of the month the victim is not named. The sacred animals were the antelope, the goat, the gazelle or roebuck of Moses, and the sheep. In Babylonia, in Egypt, and later in Palestine, there were daily sacrifices. Other sacred animals included so-called totems, some of which were hunted in the chase, namely, lions, boars, serpents, crocodiles, the hippopotamus, the red ass, and even men having red hair; the four last named were emblems of Typho in Egypt, as was the red fox in Japan and China.

As the Accadians attributed a living spirit, Zi, to sundry elements of nature, there arose a religious cultus for them. Hence totemism, if it ever really existed among them and the Egyptians. The spirit of the mountain, of rivers, even of trees, was a conception arising from the latent quality which they seemed to possess, and which lured, if it did not awe, the intent beholder. Thus the inviting fruit of the forbidden tree lured and tempted mother Eve, as well as the enticements of the serpent, to do what she knew was forbidden. Hence, we suggest, is the origin of "spiritism" in primitive times, and it is a rational explanation of all similar belief and practices. But, however that may be, must we not consider all these variations in worship and theology as departures from original instruction and right practice, derived from the example of pious Abel, from the teachings of Seth in his public assemblies, from the later offerings of Noah, and from sundry echoes of Eden?

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* *Times of Abraham*, pp. 119, 120.

Quite early the Oriental nations had an Olympus and a pantheon. Yet Mr. Pinches tells us from the early inscriptions that the Chinese, who migrated from Chaldea in the twenty-third century B. C., have traditions of creation, of paradise, the tree of knowledge, the temptation by the serpent, of the fall of man, the curse upon him, ideas of Satan and angels, traditions of the deluge and the dispersion of mankind: these *ten* facts related in Genesis, which mark them out as originally belonging to the same ancestral home. It was also the home of Abraham. There, later on, the Semite preserved, if he did not introduce, a true conception of Deity, and lofty views of the divine government of the world. Sippara became famous for its worship at sunrise and at sunset, which, with Accad, was then governed by Semitic princes.*

Moreover, analysis discloses that the religions of Chaldea and Egypt were based upon and rooted in the idea of the divine unity, the first and sole Living Energy. All later ideas of theology and of lesser divinities were derived from this primal source of life and power. This "Energy" was known by one people as Ilu, by another as Amun or Tum, by another as El and Jah, each standing for the Kronos of the Greeks in their best days, and for the Jupiter of the Latins. Ilu was preserved in Bab-ili, "Gate of God," being the Semitic for the old Turanian "Cadimirra." It was identified by that prince of Assyriologists, the late George Smith, with Alorus or Adi-ur, the first name in the list of Berosus, and means the god of Ur, which again suggests the early home of Abraham. The name is also found as that of two mythical kings soon after the deluge.†

This primitive agreement in the vast ideas of religion, as seen among the dwellers in Babylonia, Egypt, India, and Palestine, cannot be explained except by the admission of a common ancestral home and of a common faith in a monotheistic god. These dwellers also looked for restoration and blessedness with god in the land of the silver sky, or in the presence of Osiris, or of being gathered to their fathers, each implying supernal and enduring bliss. But of Mr. H. Spencer's evolution of religion, as of the evolution of worlds without a god, they had no con-

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* See Professor Sayce's *Hibbert Lectures*, pp. 70–76, 320, 336–340; *Babylonish and Oriental Record* for January, 1890.

† See G. Smith's *Assyrian Discoveries*, p. 439.

ception, and all their ideas were contrary to it. If Mr. Spencer had but mastered these facts of the early inscriptions, and not confounded some practices of the era of Thothmes with the belief in the era of the great pyramids and their builders, he might have saved himself from the mistakes of his *Ecclesiastical Institutions;* for he claims to rest his argument upon historic testimony, but strangely mixes the testimony of modern Indians in America and distant isles of the sea with the primitive peoples of Egypt and the Orient, as though a practice now explained a practice then, and its origination. We hold that he can be answered in his own way by putting history against history, but insisting that it shall be contemporaneous history, and not one thousand to five thousand years apart, however distant as to place.

This argument from primitive history and the testimony of universal mankind is most conclusive touching the grand fact of a divine Creator; for it includes all the lines of proof: from conscience, or the moral argument, from ontology, from teleology, and all divino-anthropopathic and anthropomorphic considerations. It proclaims to man God as his Father as well as his Maker and Judge; the conscience, the affections, the intellect, and the soul's aspirations all testifying thereto and accentuating it; and they have so testified from Adam to this day. Our Lord added another confirmation to the long-acknowledged proof, namely, redemption through his blood and life eternal through his resurrection. For as science declares there can be no life self-evolved from matter, so the word of God teaches there can be no spiritual life, no immortality for man, unless the breath of God is again breathed into him. Spiritual vivification and sanctification are by the Holy Ghost. It is the soul's protoplasm, which nourishes to everlasting life. Only a God-made man can be immortal and possess eternal upholdings. This belief was more or less held by early mankind. To it the temples of Babylonia and Egypt bore witness. Because of it men prayed to Gar-ili or to Ra. They sang hymns to Ilu and to Osiris, to El and to Brahm; and they desired to live forever in the divine presence.

It assuredly counts for something, indicating the intelligence of those believers, that through the pure and clear air of Babylonia the unaided eye of man could observe the phases of Venus

as well as of the moon. Nature, with her thousand voices, taught them to acknowledge and adore the Creator of all. For them Anu had set his bow in the heavens and covenanted with the saved man after the flood. Wherefore man worshiped God, erected temples to him, offered him prayer and sacrifice, and endeavored to serve him, however imperfectly. There was no progressive development in these matters. Egypt had her Book of the Dead as well as Rules of Life, and Babylon her "Saints' Calendar." The earliest were even purer than the later teachings; and God was enthroned in the hearts of many of his children. It is opposed to the testimony of mankind that they ever developed their civilization from barbarism. In religion, as in physics, man has never lifted himself by his boot-straps.

Professor Maspero says:

> Most of the sacred books were composed before Menes of the first dynasty, and have come down to us without many interpolations.

This was written in 1888. Professor Erman, of Berlin, says:

> We cannot hold the view of the development of the literature of the dead. It arose in an epoch which lies almost beyond historical knowledge, and later times did no more than pass it on.

Moreover, the early practice of writing their ideas touching the living and the dead upon papyrus, prepared skins, or by inscriptions on stone, preserved at once all valued knowledge and a high regard for it. In discoveries and decipherments of immense importance the *Egypt Exploration Fund*, with other like endeavors, has made the world its debtor for the treasures of the past which it has brought to light; treasures, in fact, which underlie, illustrate, or confirm all that we have here considered, and without which our statements would be guesses for the most part, like those of Mr. H. Spencer's *Ecclesiastical Institutions*, or the errant notions of Professor T. H. Huxley on the Bible. These modern discoveries pulverize many of their vagaries, while they unfold the actual thoughts and deeds of primitive man: his loves and litanies, how he lived and labored, his memoirs and achievements, how he worshiped God by prayer and sacrifice, and how he looked for eternal blessedness with him in the region across the sacred lake or in the land of the silver sky.

How such ideas and aspirations first arose is clearly stated on the bricks and in the Bible—it was by divine instruction: by Thoth, said Egypt; by Anu, Bel, and Istar, said Babylonia. China and India had their inspired teachers, and so had Greece and Rome. In none was it self-culture; in all it was regarded as a divine impartation to man. So it was quite in accord with all that had been to that time that one should be appointed to preserve the true knowledge and worship of God in the world. Hence the choice of Abraham. It might have been some one else, but revelation in Genesis says it was Abraham. Said our Lord to the Jews, "Your father Abraham rejoiced to see my day; he saw it, and was glad." Surely that is conclusive, apart from the character of the visions and of the inspiration of the patriarch.

We are impressed by the fact that we are treading upon holy as well as debatable ground; how holy even our last Pan-Anglican Council dared not declare, while an executive member of our last Church Congress has since affirmed that Genesis was but a collection of myths and legends containing moral and spiritual lessons. Hence we have dwelt longer than we otherwise should upon the matters treated in order to lay sure foundations. How strong these foundation-truths touching Genesis are may be inferred by the fact that the knowledge of inscriptions corroborating them has steadily increased since Mr. George Smith's remarkable discoveries in 1872, then announced in London. Nor do we recall any cancellation of important confirmations arising from those decipherments since that time. Moreover, they led to Mr. Smith's conversion, for before he was a doubter.

Even while writing this paper another "find" has been translated, which proves the correctness as to fact of what Mr. Smith put forth as a provisional rendering of a name. The fact was the identification of Nimrod among the Chaldean legends, and the provisional name which Mr. Smith rendered "Izdubar" is now known to be "Gilgames." So Mr. Pinches, in the *Babylonian and Oriental Record* for October, 1890. Hereafter, instead of Izdubar and Gisdubar, Mr. Pinches, supported by Professor Sayce, will have us read "Gilgames." Professor Sayce says, "The name is evidently the same as that of Gilgamos mentioned by Ælian." By a fortunate coincidence, Dr. W. H. Ward sends to the same *Babylonian and Oriental Record* copies

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of the figures of two old Babylonian cylinders, which give the "picture of a boy on the back of an eagle, with his arms around its neck." It forms a part of the legends of Nimrod or Gilgames in the epic found by Mr. G. Smith in 1872. Nearly twenty years later his "find" and his identification are fully confirmed. It is no guess of the meaning of uncertain legends.

The authorities already cited, and this new confirmation of their general accuracy, although Nimrod-Gilgames has little connection with Abraham, who was some centuries later, do certainly indicate and suggest that memoirs were written by the patriarchs; memoirs which gave an inspired record of God in creation and of God in his word. Hence the whole Book of Genesis, except later revision of local references, is established and enthroned beyond the cavils of criticism. This conclusion also authenticates the divine covenant made with Abraham, Isaac, and Jacob, which was confirmed with sundry additions by the inspired lawgiver.

Moreover, while the long series of chapters of the *Book of the Dead* may be read any way, the last or middle chapter first, and the first last, there being little connection or sequence between them, Genesis, from the eleventh to the fifteenth chapter, with one exception, follows naturally in connective sequence. That surely does not suggest an agglomeration of myths. Mr. Gladstone, in his last paper on the "Impregnable Rock of Holy Scripture," has hit Professor Huxley a blow from which he can hardly recover. It was a thought worthy of the writer's cunning to get a competent engineer to calculate the time required to drain the valley of Mesopotamia after a flood like that of Noah. The calculation sustains Genesis, but not Mr. Huxley. And the destructive flood in Sacramento about thirty years since, of many days' duration, is another refutation of scientific boasting. Thus routed on the deluge question, and by that sturdy old scholar, Dr. Adam Clarke, in his *Commentary on the New Testament*, which we read when a youth, on the swine of Gadara, whose raising and feeding were contraband to Jews, but which the scientist did not know, Mr. Huxley is also worsted touching his chronological assumption that the flood actually occurred in about the year 1600 after the creation!

Touching the date and fact of the Exodus, the most recent

decipherments, as generally understood, place the event in 1350 to 1300 B.C. And to it the word miraculous may be applied, for it was preceded by the institution of the passover and the death of Egypt's first-born, and culminated in the escape across the Red Sea by Israel. From the time of the settlement in Canaan, except when in exile, Hebrews went yearly to Jerusalem to keep the feast of passover, as did also our Lord. And for three centuries the Church of England, and the last century the Episcopal Church in America, have appointed Exodus twelfth chapter to be read at the morning service of Easter; yet at this service in 1890 one of her ministers in Massachusetts told his hearers that morning that he took his text from the *New* Testament because there was no historical reason worth considering to warrant his taking one from the Old Testament! I mention it here for the purpose of emphasizing the need of understanding what we preach about. That young man had probably never read a volume of the Egypt Exploration Fund's publications; for M. Naville, in the volume for 1885, identifies the store-city Pithom and the route of the exodus, also bricks of the era of Rameses II., some made with straw and some without straw, which confirms the record by Moses.

The volume of 1890, on the *City of Onias*, etc., by M. Naville and Mr. Griffith, of the same Egypt Exploration Fund, confirms both Isaiah and Josephus; that on Jeremiah's Tahapanes corroborates this prophet, while all illustrate some portion of Scripture and challenge the scrutiny of doubters. Moreover, readers of the *Iliad* will recall the frequent and precise repetition of commands and messages delivered word for word as first spoken. It is so in Exodus. Moses tells Bezaleel how to make the ark and its furniture, and in other chapters Bezaleel reports *verbatim* the finished work as directed. In the Book of Numbers stations or journeys are described as accurately as in the *Anabasis;* but in neither could the details have been given without full notes taken at the time. In Deuteronomy there are prophetic passages—as in chapter xxviii—which no late Hebrew could have brought himself to write, for the Hebrews were forbidden to eat human flesh; and in chapter xxiii are prohibitions, some of which they dared not and some they would not incorporate into a code of laws enacted when Nebuchadnezzar or Persian kings were their masters. To pretend that a political

and religious system could be embodied in Hebrew prophetic literature, attested by established institutions and sacramental observances, without the contemporaneous enactment of laws or statutes which included the vow of a Nazarite and the treatment of a criminal, the circumcision of a boy, and the duty of a priest—this may be dreamed of in the smoke of a study, but it was never a fact in the history of Israel. I am also sure that no Hebrew of the era of the exile and return could have written Deut. xxiii, 3, Neh. viii, and xiii, 1, for purposes of statecraft and religious exactness, nor have written Ezra, chapters ix and x. There must have existed an old-time standard touching such matters. So in the prayer of Abraham, "O that Ishmael might live before thee!" is the evidence of Abraham's self-respect as well as affection, and it points to an early writing quite in accord with the plea for Sodom. Invention of such things in a later age is the height of folly. What Jew, after the Ishmaelites became hostile to Israel, would have put such a request in the mouth of Abraham? The truth of the lesser parts of a record is in favor of the whole being true. Thus Ishmael confirms Isaac and Isaac proves Moses. But in commenting upon these historic records German criticism, especially that of Leipzic, is sadly deficient. It is overthrown, however, by monumental decipherments, which also account for many silly and now exploded criticisms of holy Scripture. However that may be, the text as well as the substance of Scripture, its purpose and character, Genesis, Moses, Samuel, and other prophets stand to-day in spite of all assaults. In a note received from the Rev. Dr. Driver, Regius Professor of Hebrew at Oxford, he writes:

> I do not for a moment imagine that Isa. liii, and lxi, 1–3, refer to Cyrus. In *Isaiah, His Life and Times*, pp. 177–180, I consider them to be fulfilled by Christ. As regards lxi, 1–3, the only question is whether the prophet is to be supposed to be speaking or the "servant of the Lord." I prefer the latter alternative. Nor do I suppose that any part of chapter xl relates to Cyrus. I only suppose Cyrus to be referred to where he is named or obviously alluded to, as in xli, 2, 25; xliv, 28; xlv, 1–5, 13; xlvi, 11.

This is strong testimony against those who explain the last twenty-seven chapters of Isaiah as a record or history of what was fulfilled in the restoration from Babylonia. Much of it refers to the coming Christ.

Of the prophet Daniel a new champion has appeared in the Laudian Professor of Arabic at Oxford, D. S. Margoliouth. Invited to measure critical swords with Dr. T. K. Cheyne and Dr. Driver, he has produced such linguistic proofs and illustrations of an early date for Daniel as to convince those gentlemen that he may be right, and that if they had known of his reserved defenses they would not have controverted his inaugural lecture. This recalls a story told by General Banks when he canvassed Massachusetts in order to defeat the great Whig party. Some new voters, he said, had joined it, but they would find themselves like certain passengers who had booked for a distant town. For on the way their coach was overturned; and they said to one another, "If we had known the coach was going to tip over we surely would not have got in!" So these learned professors would not have attacked young Margoliouth's lecture if they had known he had such a store of defenses to protect and sustain him. See his proofs in *The Expositor* for April and May, 1890. See also Professor Sayce's letter in *The Sunday-School Times* for December 13, 1890.

Thus in review of the entire Old Testament battle-field liberal orthodoxy holds the fort. *All that Hebrew patriarchs and seers have voiced touching divine covenant and an inspired record of visions and teachings*, which the critics have tried to eliminate or destroy, *stands intact at this hour.* Not one iota of essential text relating to God in creation, to God in converse with Noah, in covenant with Abraham and Israel, has been weakened by the encounter. But every promise from Eden to Olivet has been realized or is being fulfilled. The covenant word remains unweakened. It is the coach of the critics that has tipped over, and some of them wish they had never got in it.

Edward Cowley

ART. VII.—CONSTITUTIONALITY OF PARAGRAPH ONE HUNDRED AND NINETY-THREE.

> WHEN a traveling preacher is so unacceptable, inefficient, or secular as to be no longer useful in his work, the Conference may request him to ask for a location; and if he shall refuse to comply with the request, the Conference shall bear with him till the session next ensuing, at which time, if he persist in his refusal, the Conference may, without formal trial, locate him without his consent, by a vote of two thirds of the members present and voting; *provided*, however, that in no case shall a preacher be located while there are charges against him for immoral conduct.*

The *Methodist Review* for July–August, 1890, contains an elaborate argument by Dr. Potts against the constitutionality of the above paragraph. The teaching of that article and of other articles criticising the same paragraph is not only antagonistic to the constitutionality of the paragraph, but is subversive also of one of the fundamental principles of our ecclesiastical organization and polity; to wit, the supreme and final authority of the Annual Conference over Conference relations, Conference membership included. Dr. Potts boldly attacks the paragraph and the General Conference also. This is his central charge against both:

> The General Conference of 1880 not only legislated at variance with constitutional law under analogical limitations, . . . it enacted a law directly in conflict with one of its own constitutional limitations.

The "constitutional limitation" with which this statute is assumed to be in conflict is the first clause of "the fifth restrictive rule:"

> The General Conference shall not do away the privileges of our ministers or preachers of trial by a committee, and of an appeal.

Even a cursory reading should satisfy any one that there is not the slightest conflict between the two. The "paragraph" relates to Conference membership alone, which the restrictions of the "rule" do not embrace. The restrictions of the "rule" apply to the privileges of trial and appeal provided for in Part iii, chapters i and ii, of our Discipline, and which are possessed alike by all preachers previous to, during, and subse-

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* Paragraph 193, *Discipline of the Methodist Episcopal Church*, 1888.

quent to any Conference membership, and which the "paragraph" in no way affects.

But the General Conference of 1880 did not enact any statute on this subject. It simply amended a statute of many years' standing, so as to throw around those liable to action under it safeguards they never had before, and transferred it from the *penal code*, where it never belonged and with which it never harmonized, to its own proper place in the Discipline. As it is detailed in the *Review* article, the so-called "history of this strange piece of legislation," by which these changes were effected, furnishes strong inferential evidence, at least, of the constitutionality of this statute, rather than any evidence—as the writer infers—that the highest legislative and judicial body of a great Church was going patiently through the most careful consideration of this whole subject for weeks, "expressly to devise a way" by which it might outrage "one of its own constitutional limitations," and "enact a measure squarely intended to deprive certain ministers of their rights under the constitution."

Assuming the unconstitutionality of the statute, the writer seems to hold that one of the greatest bishops, as well as one of the purest and kindest men ever produced by Methodism, joined with an entire General Conference in an unholy conspiracy against a helpless victim. He says of Bishop Simpson and the General Conference of 1884:

> It would seem that both parties set out to miss the mark, and succeeded, while Seneca Howland went down before their shots.

Let us see just what foundation there is for this terrible calumny, as furnished by the writer himself:

> The New York East Conference, at its session in 1881, requested Seneca Howland to ask for a location. He failed to comply with the request. Consequently, at the session of 1882 a resolution was introduced to locate him without his consent.

The resolution was adopted, over two thirds of the members present voting in the affirmative; but during the pendency of the resolution objection was raised, and the Bishop ruled "that the case had a right to proceed." "At the General Conference of 1884 this case came up on appeal" from the ruling of the Bishop, and was referred to the Judiciary Committee. The

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ruling of the Bishop and the action of the Conference were sustained by the Committee, and the General Conference adopted their report. To evade the force of this conclusive action the writer pleads:

> It will be observed that neither Bishop Simpson in his ruling, nor the Judiciary Committee in its finding, passed upon the constitutionality of the law, as the objection in the Annual Conference contemplated, but only upon the lawfulness of the Conference action as related to Paragraph 183 [193] of the Discipline.

The absurdity of this evasion must be apparent to all. The constitutionality of the law was the only question before the Bishop, the only question upon which he could rule. It was the only question involved in the appeal referred to the Judiciary Committee, and the only question upon which it could "pass." There was no question as to whether the *law* was being *lawfully* administered. The only objection raised was,

> That Conference could not legally take such action, because the fact required in Paragraph 183 [193] has not been ascertained by this Conference by any proper or judicial investigation, and therefore the proceedings now proposed are not in order.

Here the sole ground of the only objection raised is the assumed unconstitutionality of the statute by reason of its lack of provision for what the minority regard as essential—that is, a formal trial, a *judicial* trial, with privilege of appeal.

Section 9, Paragraph 161, of the Discipline makes it the duty of the bishop presiding

> To decide all questions of law involved in proceedings pending in an Annual Conference, subject to an appeal to the General Conference.

The only question of law involved in this case and decided by the Bishop was the question of the constitutionality of the law under which action was being taken, as the language of the writer clearly puts the case, and as the appellants, the Judiciary Committee, and the General Conference clearly understood the whole subject. Those who knew Bishop Simpson or know his character know that no man has lived who was farther above disingenuousness or evasion in a case of this sort than he was; but there was no room for either here. But two ways were possible to him, and he must accept the one or the other:

either he must affirm or he must deny the constitutionality of the paragraph. Denying the constitutionality of the law would be to arrest proceedings. Simply allowing proceedings to continue under the law would be to affirm its constitutionality. The Bishop did more than that: he "ruled upon its constitutionality, as the objection in the Annual Conference contemplated," when he decided "that the case had a right to proceed, because the requirements of Paragraph 183 [193] had been answered by the Conference." If answering the requirements of the paragraph gave the case a *right* to proceed it could only be *because* the paragraph was in harmony with the organic law of the Church, and not unconstitutional, "as the objection in the Annual Conference" charged. The appellants knew that the ruling of the Bishop was an official indorsement of the constitutionality of the law, and took their appeal on that ground, and not on the ground of evasion or disingenuousness in the ruling.

The Judiciary Committee understood perfectly that the appeal from the ruling of the Bishop referred to them was taken because that ruling decided in favor of the constitutionality of the law, and framed their report accordingly. Nothing could be more directly to the point than that report:

> We find that the ruling of the Bishop, and the action of the New York East Conference in locating Seneca Howland without his consent, are in accordance with the law of the Church.

The Committee could not mean to say, as Dr. Potts has it, that the ruling of the Bishop was in accordance with statute, the constitutionality of which he was asked to decide by the ruling. Nor could they mean to say that the action of the Conference was in accordance with the statute, the constitutionality of which was *the* question before the Bishop and before them. Of course it was in accordance with that statute; nobody denied that; but was that statute in accordance with the law of the Church? That was the question they were to decide; and they did decide that it "is in harmony with the law of the Church," which they could not truthfully say if it contravened the "fifth restrictive rule," or any other organic law of the Church. By the adoption of this report the General Conference placed the highest possible indorsement upon the

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constitutionality of this paragraph. If that action was not the final adjudication of this case we have no way of settling constitutional questions; we have no tribunal authorized to decide abstract questions of law.

The law of our Church as seen in § 9, ¶ 161, is, that the bishop presiding shall "decide all questions of law involved in proceedings pending in an Annual Conference, subject to an appeal to the General Conference." The action of the General Conference in all such cases is final. There is no appeal from that action to a subsequent General Conference or any other body, by raising abstract questions of law, or in any other way.

Notwithstanding, however, the authoritative settlement of the above case by the General Conference of 1884, Dr. Potts tells us that he "submitted to the General Conference of 1888 a memorial calling attention to the unconstitutionality of ¶ 188 [193], and asking that it be referred to the Committee on Judiciary." Strangely enough, it was referred, and the Committee promptly reported, "That in our opinion the said paragraph is unconstitutional;" but, being unable to give a satisfactory reason for their opinion, the report was recommitted on the spot; and within a very short time it apparently dawned upon the Conference that an inadvertent blunder had been perpetrated in receiving and referring the memorial, which was corrected, so far as possible, by a resolution relieving the Committee of the consideration of all abstract questions.

The reason given by this memorialist for memorializing Conference on this subject is the strangest part of the whole matter:

> To obtain a decision from a competent authority, in order, if possible, to settle the point forever that any legislation designed to deprive Methodist ministers of their Conference rights without form of trial is unconstitutional.

The wonder is how the General Conference of 1888 could be more "competent authority" than either or both the last two preceding; how, if the memorialist had succeeded in obtaining a decision from that body, it could have "settled the point forever," when the emphatic indorsement of the paragraph by the General Conference of 1880, and also of that of 1884, had utterly failed to settle any thing for him. But it seems that the

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General Conference is not *his* ideal "competent authority;" and that while he failed to obtain any thing from that body but the recommittal of a report, he tells us that he did obtain *about* all he was seeking in the "opinion" of the Judiciary Committee. Can any one guess how the opinion of the Judiciary Committee of 1888, in which the General Conference did not concur, can be "competent authority," when a carefully prepared report of the Judiciary Committee of 1884, adopted by the General Conference, was no authority at all? Yet upon that bare opinion, not accepted by the General Conference, and for which the Committee itself was unable to give a satisfactory reason, the writer tells us, "The case is clear and practically settled" against the constitutionality of this paragraph. To support this remarkable conclusion, for which there is not the slightest foundation, the writer found it necessary to invent this bit of pure fiction:

> The Judiciary Committee of the General Conference bears close analogy to the judicial department of our general government, which has authority to adjudicate upon the question whether acts of legislative or executive power are in conformity with the requirements of the fundamental law.

The judicial department of the general government has such authority, and is a permanent, co-ordinate branch of the general government; but the Judiciary Committee of the General Conference is nothing of the kind, has not a particle of such authority, and there is not the slightest analogy between the two; and yet the writer has no better foundation for his argument than that figment.

The question of real importance at issue in this discussion is the question of authority. *Is the authority of the Annual Conference to locate a useless member final, or does the final authority belong elsewhere?* In other words, is it the prerogative of each Annual Conference to decide as to the fitness of its own members for its work, or may the Church at large take that matter out of the hands of the Conferences and decide for them? A careful study of the subject will satisfy any one that this authority belongs, and ought to belong, to the Annual Conference. The moral fitness of laymen or ministers for membership in the Church is a matter of jurisdiction belonging to the whole Church. Hence the right of a court of

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higher and broader jurisdiction to review on appeal the findings of a court of primary jurisdiction. Of the fitness of acceptable members of the Church for the peculiar work for which the Annual Conference exists that body ought to be the best judge, and its judgment ought to be, as constitutionally it is, final. No Judicial or General Conference has any more right to say that an Annual Conference shall retain a member who "is so unacceptable, inefficient, or secular as to be no longer useful in his work" than it has to say that such Conference shall receive such a person into full membership. Nor has any Judicial or General Conference any more right to reverse the decision of an Annual Conference, or to receive and try an appeal therefrom, in the one case than it has in the other. Properly interpreted, the legislation of the Church has always harmonized with the possession by the Annual Conference of supreme authority over Conference relations.

Paragraph 182:

> No elder who ceases to travel without the consent of the Annual Conference, certified under the hand of the president of the Conference, except in cases of sickness, debility, or other unavoidable circumstance, shall on any account exercise the peculiar functions of his office, or even be allowed to preach among us: *nevertheless*, the final determination in every such case is with the Annual Conference.

Paragraph 192 provides that a superannuated preacher living beyond the bounds of his Conference, and failing to forward the required certificate of his "Christian and ministerial conduct," may be located therefor without his consent. If any one of these, and many other similar statutes in the Discipline, is unconstitutional, it should be this last named, which provides for the involuntary location of a possible veteran superannuate; but neither of them is unconstitutional, as, by the law of the Church, "The final determination in every such case is with the Annual Conference." The argument of this paper is sustained by the highest authorities of the Church.

> The Annual Conferences, of course, are but executive bodies except in some cases which relate to their own internal regulation.*

> The Annual Conference holds the power of discipline over its own members.†

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* Bangs's *Vindication of Methodist Episcopacy*, p. 139.

† McClintock & Strong's *Cyclopædia*, vol. vi, p. 171.

> They (the Annual Conferences) are also authorized to elect proper persons to elders' and deacons' orders, to determine the relations of preachers as supernumeraries and superannuates, and in given cases to locate them.*
>
> The Annual Conference has the undoubted right to place a member in the supernumerary relation without his consent and against his protest.†

It has been affirmed that an itinerant minister in our Church has no legal church membership except his Conference membership. The assumption of this affirmation is that because an itinerant minister has no other legal church membership therefore he is entitled to privileges of formal trial and appeal on his Conference membership. This assumption contains the important concession that privileges of formal trial and appeal intervene only where church membership is assailed. The concession is correct, although the assumption is false. Membership in the Methodist Episcopal Church is a complete entity, independent of and apart from any Conference membership. The General Conference of 1888 understood that matter correctly. "Has a Methodist preacher, who has not been located for five full years, such membership as a layman in the Methodist Episcopal Church as the Discipline requires in order to eligibility to election as a lay delegate in the General Conference?" was a question referred to the Judiciary Committee of that body. The Committee reported: "Yes; provided he has been a member of the Church for five consecutive years;" and the Conference concurred in the report. Thus the integrity and continuity of church membership in or out of the Annual Conference was affirmed. So it is in Paragraph 71:

> In case any member of an Annual Conference be deposed from the ministry without being expelled from the Church, he shall have his membership in the Church where he resides.

The voluntary or involuntary location of a traveling preacher does not divest him of a single privilege of trial or appeal which was his during his Conference membership. When he was received into Conference he was invested with full privileges of trial and appeal, and he departs with the same as complete as they ever were. We have an excellent system of jurisprudence

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* Bishop Simpson's *Cyclopedia*, page 41.

† *Report No. VI of Judiciary Committee, adopted by the General Conference of* 1888.

within which a member may change from one grade to another either way—that is, from layman to traveling preacher, and from traveling preacher to layman, without gaining or losing any thing at all so far as privileges of trial and appeal are concerned. The system possesses a set of courts for each grade, and the member is always under the jurisdiction of the courts for the grade to which he at any time belongs.

Again, it is assumed that a traveling preacher, by virtue of his Conference membership, "is a stockholder in whatever material values the Conference may own," and is thereby invested with "constitutional rights" of which he may not be deprived without formal trial. If that assumption were valid it might require a civil rather than an ecclesiastical trial to divest him of such rights; but it is not valid. *The Conference does not own any "material values."* The Conference, with all it holds, belongs to the Church; and a layman is as much a stockholder in any such values as a traveling preacher. Retirement from the itinerancy does not divest a member of one cent of financial ownership. The Conference does not hold "material values" for the Church by any such tenure as to constitute its members stockholders with constitutional rights as such. Even claimants on "Conference funds" have no "vested rights" in these claims. If they had, all "superannuates," "widows," "orphans," would be "constitutional" claimants on such funds. In our economy such funds are a measure of the Church's beneficence bestowed upon the deserving needy. The wealthy have no claims, and it is competent for the Conference to disallow the claim of any one. There is then absolutely nothing in the relations, purposes, or organization of the Annual Conference by which, or for which, the restrictions of the "fifth restrictive rule" can apply in any way to Conference membership.

The constitutionality of Paragraph 193 will be still more thoroughly vindicated by comparison. "The formula . . . which . . . did not suit the special committee," but which the opponents of this statute seem to regard as the nearest perfect of any yet devised, refers the case of a "traveling minister accused of being so unacceptable, inefficient, or secular as to be no longer useful in his ministerial work . . . to a select number of nine . . . who shall investigate the case during the session of the Conference, and if they, upon the evidence, . . . judge the

complaint well founded, the select number may, if the accused will not voluntarily retire, locate him without his consent." Here the complaint is to be investigated at the Conference session, where it is heard of for the first time; and the subject of the complaint, if the committee of nine "judge the complaint well founded," is to be located then and there, not by a two-thirds or even a majority vote of the Conference, but by the votes of five of his fellow-members. There certainly could be no fairness in a procedure like that; but it will be claimed that the formula provided for an appeal. True; but it did not provide for a trial, and no appeal can be entertained except from the verdict of a formal trial. If the formula had been adopted there is no court that could possibly entertain an appeal from the "judgment" of a committee of investigation that a complaint was well founded. If the complaint involved a triable offense the judgment of the committee might furnish ground for a trial, but not for an appeal.

This paragraph, which has been the law of the Church on this subject for a half century, was very defective until its amendment in 1880. Previous to that a "traveling preacher was liable to investigation and involuntary location at the Conference session at which he was first accused of being "so unacceptable, inefficient, or secular as to be no longer useful," by a bare majority vote; nor was there any possibility of lawful appeal, for the reason above given, that there can be no appeal except from the verdict of a formal trial, for which this statute contained no provision; neither was it included in the provisions of the statute authorizing appeals. "In all cases of trial and conviction under the provisions of Paragraphs 203–211 an appeal shall be allowed to a Judicial Conference" was the language of Paragraph 233, Discipline of 1876. The paragraph now numbered 193 was embraced in those paragraphs, but as it contained no provision for a trial, and as there could not be any "trial" or "conviction" under its provisions, there could not be an appeal. When a trial is intended in our jurisprudence it is clearly specified. We have but one trial formula for ministers of the traveling connection, that of Paragraph 222, and that is for immoral conduct. The penalty on conviction of guilt as charged is expulsion from the Church. Modified guilt may justify modified penalty; but whatever the measure,

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it is penalty awarded as the finding of a formal trial, with expulsion from the Church as the full measure of penalty contemplated in the trial.

Other paragraphs contemplating a trial expressly place the case under this formula. For "improper tempers, words, or actions," preliminary steps are ordered, with a view to the averting of a trial; but if these fail, the then incorrigible offender is arraigned by express direction of the statute for trial under the provisions of Paragraph 222, with expulsion from the Church as the penalty on conviction of guilt as charged.

Paragraphs which do not make such reference for trial do not contain any provision for trial. There is no provision for any formal trial in our Church except for cases affecting moral character and involving membership in the Church. The action contemplated in Paragraph 193 cannot possibly be in the nature of a trial, as it does not in any way relate to moral character or involve church membership. Therefore there cannot be any conflict between that paragraph and the "fifth restrictive rule," the provisions of which include cases for which formal trial is provided and no others. A good moral character is essential to any preacher located under this paragraph. No pending trial can be superseded by action under this statute, but action under this statute at any stage may be superseded by a formal trial. Hence, while the allegations of this statute furnish no grounds for formal trial, they do furnish sufficient grounds for an investigation, and, if need be, for involuntary location.

The wisdom of transferring this paragraph from the penal code to its proper place in the Discipline cannot be doubted, but the treatment it has since received from a few brethren reminds one of the lamb that was forcibly herded with kids so long that when at last it got with its own kind some of the under shepherds failed to recognize it as a lamb and began pelting it with stones, although it never looked or acted like any thing but a true lamb.

It must now be clear to the reader that there is no conflict between Paragraph 193 and the fifth restrictive rule of our Discipline, and that the assumed unconstitutionality of that paragraph, which was predicated solely upon the alleged conflict between the two, entirely disappears; but, to make the matter still more transparent, if possible, let us examine the "rule"

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itself a little more critically. The "rule" restricts the General Conference from doing certain things. This paragraph, enacted by the General Conference, cannot be in conflict with the "rule" unless it contravene some of its restrictions. "The General Conference shall not do away the privileges of our ministers or preachers of trial by a committee, and of an appeal," is the only restriction of which it is said by any to be violative. Let us see if there is any violation here. All "our ministers or preachers," ordained and unordained, traveling and local, are included in this restriction. Certainly the local preachers of our Church cannot be excluded. They are not included in the expression "our members" in the other clause of the "rule." The General Conference never classifies or designates them in that way. They are eligible as lay delegates in the Electoral and General Conference, but that is by special legislative interpretation. It was not so when this "rule" was framed. They have never been classed as laymen for purposes of trial and appeal. If they do not come within the restrictions of the "rule" as "ministers or preachers," they do not come within those restrictions at all. Whatever the General Conference is restricted from "doing away" from "our ministers or preachers," it is restricted from doing away from any of them. Of course, that must be something that belongs alike to all of them. That cannot be any thing pertaining to Annual Conference membership, as very many of them never have any such membership, but they all have perfect equality in all the franchises of church membership, including "privileges" of trial and appeal. If there had been the least intention to include Conference membership in this restriction the "rule" would have read "our *traveling* ministers or preachers." In no other way could it be limited to that class. Even then Paragraph 193 would not conflict with the rule, unless it was also specified that no *traveling* "minister or preacher" shall be involuntarily located without formal trial, with privilege of appeal, and that would subvert a fundamental principle in our ecclesiastical organization.

This "restrictive rule" confers no privileges of trial or appeal; it simply restricts the General Conference from doing away those already in possession of our ministers and members. The privileges in possession of "our ministers" are those only which are provided for in Paragraphs 222–232 and 256–265

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of our Discipline. Any legislation of the General Conference which does not impinge in any way any of these privileges cannot possibly be in conflict with this "restrictive rule." Neither the enactment nor the administration of Paragraph 193 conflicts in the least with any of these privileges.

The traveling preacher located under this statute has, during the process of its execution as well as subsequently, all the privileges of trial and appeal provided by our law, or guaranteed by the "fifth restrictive rule;" all that legally he ever had, or could have, perfectly intact. Who then shall dare to say that there is the slightest conflict between the "restrictive rule" and this paragraph, or that the paragraph is unconstitutional?

The principal arguments of the critics of our paragraph are not against its constitutionality, but against some conceived possible danger of injustice in its administration. They raise the question of constitutionality and then proceed to discuss the question of administration. There is no reason why there should be any more danger of injustice in the administration of this than of any other statute in the Discipline. The fairness of the administration of law depends principally upon the fairness of the administrators. If there is a tribunal on earth at the hands of which a Methodist traveling preacher is sure to receive justice tempered with the tenderest mercy it is his own Annual Conference. The objectors confound *trial* and *investigation;* and because the paragraph contains no provision for a trial they charge that it contains no provision for an investigation. Our Discipline never uses *trial* and *investigation* as synonyms. The fact is, the language of the paragraph, "when a preacher is so unacceptable," presupposes investigation before the Conference is authorized to "request him to ask for a location." And it is unjust to suppose that any Annual Conference or bishop presiding would refuse any member the largest liberty of representation, personally or by his friends, during such investigation. The Church has a right to expect that Annual Conferences will exercise their powers humanely and wisely as well as firmly. Any law may be abused without being in itself liable to any complaint whatever.

Allen A. Gee

EDITORIAL NOTES AND DISCUSSIONS.

OPINION.

In a literary point of view it is important to understand the style of the various writers of the books of the New Testament. In its broadest sense this implies a critical study of several things, such as the thought of the writer, the grammatical structure of his sentences, the extent and limitations of his vocabulary, and the intended meaning of what he wrote. Thoroughly mastering his style by this process the student not only attains a knowledge of the individualistic peculiarities and attainments of the respective writers of the books, but he will be indirectly aided in a correct interpretation of the teachings they contain, the latter being the end of his investigation and study. On the whole, it may be said that the literary style of the New Testament is classical, as it may be said that the style of the Old Testament is Hebraistic; but a minute study of the several writers of the New Testament will result in the discovery of Hebraistic and Aramaic elements, which, though they do not impair the general classicism under which they wrote, did exert sufficient influence on the minds of the writers to deserve attention. Critically, or analytically, we must therefore recognize the Hellenistic, Hebraistic, and Aramaic philology in these writers; the first as dominating and all powerful in the expression of the truths of the Christian system. In Matthew the Hebraistic element is very conspicuous; in Luke the scholarly or classical prevails, with Hebraistic touches in his hymns and discourses; while in Mark the three elements are on exhibition with enough of Latin words to show that the writer was a philologist of some rank. In both John and James the Greek is employed to represent in the one the transcendent thought of God, and in the other the ethical ideals of religion. Various styles are observable in the Epistle to the Hebrews, but they are rather the styles of various authors than of various languages. It is also noted that while the writers are individualistic respecting their own psychological conditions, temperaments, and qualifications, and therefore differing one from another, they at the same time, when writing concerning the same history, or amplifying the same doctrines, exhibit in many instances a similarity of style or certain resemblances in diction and thought that prove a unity in their work and guarantee it from embarrassing contradictions and irregularities. No one can fail to see that Luke and Paul think in the same logical manner and write in the same stately form, as becomes their themes. Jude and Peter approach a suspicious philological likeness, while Peter himself resembles John, James, and Paul, according to his mood or subject. We say nothing as to the conjecture of having in some books not the original language of the writers but a translation of a lost original, as Matthew's Greek gospel is supposed by some critics to be a translation of a Hebrew

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original, for in such a case the general peculiarities of style would be retained. The conclusion is, that a critical study of the style of the writers will open the way to a knowledge of the writers and to a higher knowledge of what the New Testament teaches.

THE DOCTRINE OF THE LEADERSHIP of the Holy Spirit is explicitly taught by Paul in two of his chief and undisputed epistles. In Rom. viii, 14, he says, "For as many as are led by the Spirit of God, they are the sons of God." In Gal. v, 16, 25, he says, "This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. If we live in the Spirit, let us also walk in the Spirit." Without quoting other passages it is sufficient to state that this doctrine, though fully enunciated by Paul, is a general doctrine of the New Testament, and has been accepted by the Church as positive and fundamental. What is most manifest is, that divine leadership is confined to the sons of God, and is a proof that those under the divine direction and protection are the children of the Most High. When studied in the double aspect it will become the source of a new inspiration to the Christian believer. He accepts the teaching that leadership is limited to the saints; but he is not in the habit of reasoning that such leadership is a proof of their personal harmony with God. For this latter fact he depends upon the witness of the Spirit, or upon answered prayer, or upon providential intervention; but the apostle would add to these evidences that which arises from the divine leadership of men. The fact that a man is led by God is proof that he is one with God, is God's child, with inherited privileges and resources. The doctrine, however, needs to be guarded and apprehended in its limitations in order to avoid false conclusions. Leadership is in accordance with prescribed rules and principles as revealed in the word of God. One is not so led by the divine hand as to dispense with self-guidance within human limits, or to ignore human cautions, discriminations, and the judgments of life. "Led" does not involve self-sacrifice, or the sacrifice of human inclinations and human wisdom. God often leads through human influence, sometimes by natural agencies, certainly by the divine teachings, and rarely by independent supernatural manifestation or intervention. The Spirit is leader, not in a miraculous way, but in harmony with truth, wisdom, equity, and righteousness. In general the Spirit's leadership—his methods, plans, purposes—is revealed in the written word, by which it must be determined and declared. To hold that spiritual impressions may supersede the written word is to open the door to the worst forms of fanaticism, from which the Church has not been entirely free because of false interpretations of the doctrine now under consideration. Such a man as Paul might possibly confide in his spiritual impressions, and accurately determine their divine meaning; others, in later ages, with the most delicate spiritual discernment may have read the will of God in hints, dreams, visions, and unseen indications; but the average believer must interpret his impressions by the word of God, and recognize divine leadership only in its direct correspondence with the written revelations. This will prevent hypocrisy, fanaticism, hallucinations, and all forms

of spiritual error which, discarding the divine word, have sought authority and justification in alleged visions and spiritual manifestations entirely incompatible with the imperative and comforting doctrine of Paul.

THE PRESERVATION, IMPROVEMENT, AND DEVELOPMENT of society make a problem of no mean magnitude. Ever burdening the thoughtful in all ages, it rests with heavy weight in this time upon the statesman, the civil ruler, the evolutionist, the sociologist, the theologian, and the Christian student. To apprehend it properly it must be separated from the problem of civil government; for while government and society are co-related and interact, possessing, indeed, similar features and functions, they are, nevertheless, sufficiently dissimilar in origin and final cause to require distinct consideration. Society is the word that expresses the normal condition of man. He is its subject; he is born amenable to its spirit; and whatever the civil government he is in affinity with, his social environment yields to its ever-immanent influence. Government is the word that expresses the organized purpose of society in its relations to the individual, and is rather the result than the efficient agent of social laws and conditions. Society is primary; government is secondary. Society is constitutional, inherent, functional; government is artificial, logical, and necessary. The problem of society, therefore, is simply the problem of primary or functional conditions. Expanded in its true form it implies the development of society on an ethical basis, or the development of an ethical system according to the primary laws of man's social nature. Darwin held that the ethical spirit of the world is the flower of the social instinct, reversing, as it seems to us, the natural order of the development of man's moral history, which is founded, not on his social history, but on the higher, indisputably regnant facts of consciousness and a moral judgment. If it is true that moral law has no other source than the social impulse—if human ideas of right and wrong are alone traceable to the inworking of the social relations—then it is not surprising that upon the discovery of this fact divine law lost its authority in some circles, and the decalogue was banished from politics and civil life. In proportion as the source of ethics is recognized as divine or human will social development occur, either widening into larger and richer liberty or tending toward social degeneracy, contracting into narrow and selfish temporalities and enjoyments. History presents the singular anomaly of society subsisting in perfect harmony with the destructionism of sin. The two have jointly occupied the same territory and reigned with mutual consent over the same subjects. Nations have preserved themselves for centuries in spite of the sins that distinguished them from their neighbors, and partook of their fruits as if they were the sources of their perpetuity. Sin is a moth, slowly, silently, but progressively destroying the virtues, the honor, and the integrity of a people; but they sin on and take pleasure in unrighteousness. The stability of a nation is secured, not by its material forces, but rather by its harmony with those ethical principles that underlie the moral safety of the individual; and any drifting from this

foundation will imperil the future of such a people. The modern sins of intemperance, Sabbath-breaking, prostitution, and political corruption will as surely be followed by national disaster as the ancient sins of idolatry, tyranny, barbarism, and general misrule were followed by national sedition and dissolution. We are not pleading for an American system of ethics, for the ideas of right and wrong have a higher source than national conviction and legislation, but for the more widely spread recognition and authority of such teachings as are embodied in the decalogue and the New Testament. These are adequate to all the demands of society, and faithfully observed will insure its perfect development and its complete conformity to the ideal state of man as revealed in the Book of books.

THE METHODIST DEACONESS IS THE PRODUCT, not of a sensational movement in religious circles, but of existing spiritual conditions that the last General Conference was broad-sighted enough to recognize, and upon which, when considered, the order was officially established. She takes her place in the Christian activities of the age in response to a providential call that neither she nor the Church could refuse to hear. The order means the utilization in organic form, and by the authority of the Church, of the reserved forces of the Christian sisterhood and the official direction of their moral resources and labors to specific ends. Not the least beneficial effect of the new institution will be the stimulating of Christians in general to more methodical work in the vineyard; and it is altogether probable that multitudes who have lived aimless lives will catch the spirit of the new workers and contribute their unused energies to human progress and happiness. Methodism is not excelled by any Protestant body in its power of organization; and it now proposes, by an organized agency, to influence the humble and needy, and impress upon them the beauty and necessity of religion in a way and by agencies that can scarcely fail to result in advantageous changes in the social and religious habits of thousands. It will take time to make apparent the benefits of the order and to perfect the organic structure of the movement. Already its imperfection is manifest, and embarrassments will constantly arise until another General Conference shall remedy the deficient legislation. The order as constituted by the Discipline is practicable in cities; it is difficult of establishment in villages and rural districts. The relation of the Annual Conference to the subject, and the machinery advised or ordained, need to be reconsidered and re-adjusted before a working order can be fully secured. With its imperfect legal equipment the order in its initial stages is exhibiting its possibilities and demonstrating its usefulness. What was accomplished fifty years ago by Fliedner in Germany may be more than duplicated in this country by the deaconesses who go forth, bearing the precious comforts and teachings of the Gospel with them, to assist those in degradation, poverty, and spiritual destitution. The present quadrennium will justify the establishment of the order of deaconesses; the next quadrennium will perfect it in its institutional aspects, and exhibit results commensurate with the expectations of the Church. In view of this new

opening to Methodist women for the exercise of the religious spirit, it behooves them to consider, inasmuch as the pending controversy relative to their eligibility to the General Conference seems in many minds to involve the question of their relation to the ministry, if they cannot accomplish all for the Master within this new sphere, together with a wise use of the other opportunities already accorded them, without rushing beyond scriptural limitations into spheres not so palpably warranted to them. It is at the least plausible that, as teacher, deaconess, and evangelist, woman may find enough to do without disturbing the ministerial order and character of the Church. To these other duties she may be providentially called, and so varied are their activities, so extensive the relations they suggest to human society, and so spiritual and permanent the blessings and results that will follow their observance, that Christian women should be satisfied with what will then be their place and privilege in Methodism. Let them at least show what they can do as evangelists and deaconesses before they clamor for ministerial robes and pulpit investments.

THE OPEN DOOR TO A NATIONAL LITERATURE is the nation that produces it. To be able to interpret the former one must understand the spirit, temperament, education, and inward life of the latter. Literatures cannot be measured, analyzed, and determined by a single standard, for while all possess common properties and develop according to universal laws, every literature is within certain limitations as much the product of its environment and the national bias as of universal law or the common basis of thought. Hence, German literature must be studied in the light of German culture, and as the result of German life. English literature has for its starting-point and ever-guiding influence the impulse of English historic development. American literature points to sources peculiarly native in explanation of its rapid evolutions and its large promises of future results. Not one of these literatures can be interpreted by the canons of the other, nor can all of them be valued by the same or common rules of development or analysis. The German mind is subjective; the English mind is objective; the American mind is both subjective and objective. The first inclines to theology and philosophy, or speculative study; the second prefers science and history, or the practical branches of inquiry; the third is at home in any department, and is free with any subject of thought. The German has a wide field, but it is narrowed by his subjective tendencies; the Englishman is the external thinker, preferring material phenomena to spiritual data, and soon reaches limitations; the American can write on any thing, because he feels not the pressure of boundaries, and can follow both the German and the Englishman into their respective spheres of inquiry and knowledge. Kant is German; Macaulay is English; Bancroft is American. In these one beholds literatures based on universal law, but at the same time each expressing an inalienable national characteristic. In the study of literature, therefore, it is important to discover the intellectual life of the nation, as upon this basis all that is permanent in prose and poetry finally rests.

CURRENT DISCUSSIONS.

OF THE USE AND VALUE OF "THE FATHERS."

Concerning the value and authority of the writings of the eminent men known in ecclesiastical history as "the Fathers" various and opposite opinions have been, and still are, maintained. Archbishop Usher esteemed them very highly, and commended them to students of divinity as eminently worthy of their most careful reading because of the light they threw upon the origin and growth of the various heretical opinions, doctrines, and ceremonies which had crept into the Christian Church in past ages. Archbishop Wake, while repudiating the Romanistic theory of their "equality with the Scriptures," and of their authority as teachers of doctrine, regards them as having value, in that, despite the errors which disfigure many of them, they show, at least incidentally, that the leading doctrines of the Christian Churches of to-day have been the "common belief" of Christian communities from the beginning. But he very properly denies that their nearness to the apostolic age gave them any more right to decide upon what is the true faith than is possessed by Christian thinkers of to-day, since their opinions must be tested by the same rule as ours, namely, by the word of God.

On the other hand, as Richard Watson observes, some equally learned men have placed them "in the very lowest rank of moral writers, and have regarded their precepts and decisions as perfectly insipid and in many respects pernicious." This estimate, if it included all the ancient Fathers from Clement of Rome to Augustine, cannot be maintained. It is altogether too indiscriminative. It may be accepted, however, with slight qualification, as a correct statement of the intrinsic worth of the writings of Clement of Rome, Barnabas, Polycarp, Ignatius, and the Shepherd of Hermas, who are historically designated as the "Apostolic Fathers," because they were acquainted either with the apostles themselves or with their immediate disciples. The works of these followers of the inspired apostles are regarded by ecclesiastical historians generally as "very little worthy of confidence, because of the uncertainty respecting their genuineness." But even if genuine they are so obviously the productions of men who, though truly pious, yet, as Mosheim correctly observes, "possessed little learning, genius, or eloquence," that they have small literary or theological value. Farrar, also, says of their writings that they are "not works of genius, and possess no great intrinsic or literary value. But they are characterized by a glowing faith and a noble moral tone. They largely consist of direct exhortation and simple statements of doctrine." Nevertheless, they are important as historic witnesses to the existence and authenticity of the gospels and epistles to which they constantly refer, and to the doctrine, life, and organization of the Christian Church in the age immediately succeeding the death of the apostles. Further, their literary defects, when contrasted with the writings of the

apostles, serve, like the background of a picture, to bring into high relief the immense superiority of the latter in "originality, power, and wisdom into the light." The best of the former, as Canon Farrar says of the letters of Ignatius, seem to be incomparably beneath the humblest of the New Testament writings.

The Fathers of the second century are known as "the Apologists," because they sought by their writings to defend the fearfully persecuted faith and usages of the primitive Church against those abusive misrepresentations and blind misunderstandings which intensified the rage of the emperors and of the people generally against Christianity. The writers of these Apologies, including Quadratus, Aristides, Justin Martyr, Tatian, Athanagoras, Hermias, etc., were mostly men of higher culture than the "Apostolic Fathers." Yet, says Farrar, "they were neither inspired nor infallible, nor were they in general men of commanding genius or exceptional insight." Trained as they had been in anti-Christian schools of thought, they were not able to grasp the "evidences of Christianity which arise from its inherent supremacy over the conscience and the springs of human action." Yet they did what they could, pleading nobly, eloquently, and earnestly for the sublime faith which public opinion ruthlessly distorted into a creed unfit to be accepted by philosophers and injurious to the welfare of society.

During the third, fourth, and fifth centuries many able men historically known as the ante-Nicene and post-Nicene Fathers, and including Tertullian, Cyprian, Clement of Alexandria, Origen, Eusebius, Athanasius, Gregory, Ambrose, Chrysostom, Augustine, etc., wrote with varied eloquence, learning, and skill in defense and exposition of the Christian faith. Of these, as of the before-mentioned Fathers, it must be said that their chief value to the modern Church lies in their testimony to the fact that the books of the New Testament were universally regarded by the Christian Church of those early centuries as the authenticated writings of the men under whose names they were then, as they are now, current in the world. Not only did these Fathers quote largely from both the epistles and the gospels, often crediting their citations to their respective authors, but they also frequently referred to them as to books that were well known, authentic, and accepted as authoritative standards of Christian truth. They spoke of those writings not as merely human compositions, but as having the seal of inspiration upon them. Hence they habitually named them as "Holy Scriptures," "Divine Scriptures," "Fountains of Truth and Salvation," and as being every-where read in their religious assemblies. Moreover, those books accepted as sacred were catalogued by Origen, by Eusebius, by Cyril, and finally by Augustine and by the Council of Carthage in A. D. 394. This latter catalogue, as were those of Athanasius, Epiphanius, and Jerome, contained all the books now in our New Testament. The genuineness of a few of them had been called in question by some of the earlier Fathers. But after diligent and discriminating inquiry had secured evidence invalidating the suspicions of the few objectors to two or three of the books, all of them were received into the canon.

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Reviewing with scholastic caution the efforts of the primitive Church to guard the canon against the intrusion of aught that was unauthenticated, Dr. John Dick in his "Lectures on Theology," judiciously observes:

> If the testimony of these primitive Christians should be pronounced insufficient in these circumstances there is an end to all confidence in human veracity, and it will be impossible to prove the genuineness of any book in the world. The truth is, that no book has come down to us from ancient times so fully attested as the Christian Scriptures.

The student whose tastes and pursuits incline him to read the Fathers, from Clement to Augustine, finds much in their writings to interest, instruct, and profit him. They represent the movement and development of theological thought during the first three centuries. They show the perverting influence of the ancient philosophies on Christian doctrine, and the power of the monarchical principles of the times over the concepts of the Church respecting ecclesiastical organization and hierarchical authority. They contain much to stimulate spiritual·affections and heroic self-sacrifice for the sake of Christ and the Church. But with all these excellencies they combine many marked defects which seriously deduct from their aggregate value. Their gold is adulterated with injurious dross. Their profoundest thoughts are often blended with vague notions; their wisdom is not seldom eclipsed by folly; their intellectual strength is allied to much weakness; their logic is yoked to fanciful rhetoric; their interpretations of Scripture are invalidated by unsound criticism and unskilled exegesis; their concepts of divine wisdom are obscured by the vagaries of pagan philosophy; and their piety damaged by association with unscriptural and unreasonable asceticism. Hence their testimony as to what is truth is utterly unreliable, and the teaching of some is contradicted by that of others. Almost any doctrine and usage can find support from some of them. Therefore, though they are witnesses they are not judges. Where they testify to existing facts they may be believed; but their expositions of Scripture, their doctrinal teachings, and their definitions of duties are of no authority until they are tested by the supreme word of God.

In his *Lives of the Fathers*, Farrar refers to an article by Quarry in the *British Quarterly Review* as his authority for the statement that "the views of the Church as to formal theology, as to Scripture interpretation, and as to her own position and authority, were mainly molded in the first three centuries by five men. Three of these were bishops—Ignatius, Irenæus, Cyprian; two, far greater in intellectual power, were only a teacher and presbyter—Clement of Alexandria and Origen. To the first three was due in great measure the long-prevalent theory of ecclesiastical organization and hierarchic influence; to the last two the philosophic treatment of the truths of theology and the fixation of the allegorical method of explaining Scripture. The former aimed at establishing a catholic unity, the latter a catholic science."

In this perspicuous statement, the historic correctness of which will not be denied by any candid student of ecclesiastical history, we have a clew

to the source of those extravagant opinions respecting episcopacy which in the Latin Church logically culminated in the papacy, and which has begotten in the Anglican and in the Protestant Episcopal Churches a proud sense of hierarchal superiority that debars it from entering into fellowship with other Churches. Those opinions are not streams of thought flowing from Christ and his inspired apostles, but from the alleged teaching of Ignatius, Irenæus, and Cyprian. They do not cite Clement, who preceded Ignatius, because, as Lightfoot has shown, Clement in his "epistle" used the terms *episcopos* and *presbuteros* as synonyms, and Ignatius was the first of the Fathers to make a distinction between them. And even Ignatius, though extravagant in his demands for submission to episcopal authority, did not describe episcopacy as monarchical or diocesan; nor did he teach the "historic fiction" of bishops endowed with authority to teach and hand down a deposit of truth in unbroken succession, as Irenæus, who came after him, asserted on the basis of alleged but untrustworthy tradition. Cyprian, whom Farrar designates the Coryphæus of the Latin Fathers, pushed the contention of his predecessors to the absurd conclusions of sacerdotalism, claiming that bishops have supreme dominion over the Church, and constitute "a sacred caste by divine right."

Unprejudiced thinkers cannot but perceive the folly of pretensions founded on the assertions and reasonings of these ancient Fathers. To such it is self-evident that if all of them, from Clement to Augustine, had contended for hierarchical church government their contention would be valueless so long as the theory and example of the apostolic Church stand out, as they clearly do, in obvious hostility to their assumptions. But the Fathers were not all high-church men. Lord King, who made a special-study of their writings with respect to the constitution of the primitive Church, found that the distinction between bishops and presbyters was little more than nominal, because their powers were the same. From the Fathers themselves he proved that besides the right to preach and administer the sacraments both classes presided in consistories, excommunicated, confirmed, and ordained, and that they were of "the same specific order as bishops, having the same inherent right to perform all ecclesiastical offices." In this judgment King is sustained by the direct testimony of Jerome, one of the most learned and judicious of the Fathers, who says distinctly:

> A presbyter is the same with a bishop. Before, by the instigation of the devil, there were parties in religion, the Churches were goverued by the common consent of presbyters. But afterward it was decreed throughout the whole world that one chosen from the presbyters should be set over the rest, to whom the whole care of the Church should pertain, that the seeds of schism might be plucked up.

Hence, Jerome being judge, episcopacy was not divinely commanded, but was devised by man "solely upon the principles of expedience."

Thus it is apparent that on the vexed question of episcopacy the Fathers were divided among themselves. They may be quoted by both high-churchmen and Presbyterians in favor of their respective theories of ecclesiastical

government. They are of use as showing through whom those diverse theories originated, and by whom they were developed; but they cannot be appealed to as witnesses whose evidence is decisive of the issues involved in the ecclesiastical differences of the ancient or modern Church. In fact, those issues are only obscured when viewed in the uncertain light of their contradictory opinions. Tradition ought not, therefore, to take the place of Holy Writ, which is the sole authority by which these issues can be determined. Neither should that divine word be interpreted by the Fathers, as Newman and his Tractarian brethren insisted it should be. The Book itself, freely investigated by the reason, and enlightened by the wisdom which is freely given from above to prayerful souls, is the only sure and safe guide to the solution of ecclesiastical problems.

The *theological* value of the Fathers is mainly in their records of the reasonings by which the few simple but sublime facts which constitute the Gospel, and their apostolic elucidation, were developed into scientific form. Some of those writers—as, for example, Clement of Alexandria, Origen, and Athanasius—were profoundly acute reasoners, learned, especially in Greek philosophy, and thoroughly acquainted with the Scriptures. There is much in the productions of their facile pens that is admirable, instructive, and suggestive. Origen, despite his speculative errors, as Canon Westcott observes, "fixed the type of a popular exposition. His *Hexapla* was the greatest textual enterprise of ancient times, and his treatise on *First Principles* the earliest attempt at a systematic view of the Christian faith. Both in criticism and interpretation his labors marked an epoch." Athanasius, famous as the author of the Nicene Creed, the adoption of which by the Council of Nice saved the Church from being swept into the vortex of Arianism, is justly eulogized by Dr. Farrar as "having received the ungrudging admiration not only of the Church but of the world." Others of those Fathers were also men of rare ability. Still, when their collected writings are studied, they are found to abound in such peculiarities of opinion, such false theories of Christian faith, such misconceptions of the nature and practice of piety, such abounding errors of exegesis and exposition, and such erroneous presentations of the fundamental principles of the Christian life as to make them unfit guides to unwary seekers after truth. One whose theological opinions are deeply rooted in sound interpretations of the divine word may profit intellectually, and perhaps spiritually, by browsing among them; but to one whose views of doctrine are unsettled they will prove a labyrinth from the bewildering windings of which there is no safe outlet, except one retains enough of the inspired word to be a clew to a path out of their manifold obscurities to the sunny table-land of the truth as it is set forth in the deep yet simple utterances of Him who was himself the Way, the Truth, and the Life.

The folly of looking to those ancient Fathers for clear expositions and sound scientific statements of the truth revealed by Christ and explained by his inspired apostles is apparent to one who notes the fact that the most influential of them had been trained in the schools of Hellenic philosophy before he entered the school of Christ. As the influence of a training in

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the rabbinical schools of the Jews showed itself in the stubborn Judaistic prepossessions of the apostolic band, so does the influence of the profound but imperfect and erroneous philosophy of the Greeks and of the Oriental theosophies show itself conspicuously in the Fathers. Instead of explaining their philosophy in the light of the glorious Gospel, they, perhaps unconsciously, sought a key to the inner meaning of the Gospel in the philosophy. The consequence was a serious perversion of Christian truth. By mingling the dross of philosophic errors with the pure gold of the Gospel they incorporated false principles into their speculative views of that Gospel which became the germs of most of the characteristic errors of modern rationalistic thought. Dr. Allen, in his brilliant but in many respects misleading work, *The Continuity of Christian Thought*, writing of what is sometimes called "the new theology," affirms that it marks a quiet revolution, compared with which that of the sixteenth century was insignificant." And then, speaking of the sources of this alleged revolution, the extent of which he very extravagantly magnifies, he says:

> As we review the leading features of the theology, which has been gradually extending its reception in the Church from the time of Schleiermacher, it appears in every essential aspect as a reproduction of what Greek theologians had taught when the influence of Christ was yet fresh in the world, when the Christian intellect was quickened as if by a supernatural impulse, when as yet the teaching of Christ had not been modified or economized, reduced or disowned, by the interests of ecclesiastics claiming authority to teach and govern the world in his name.

This passage rightly concedes the very significant fact that the so-called new theology is essentially a reproduction of Greek theology through Schleiermacher. But it is not strictly true that the Greek theology originated just when "the influence of Christ was yet fresh in the world, and while his teaching was as yet unmodified." The father of the Greek theology was Clement of Alexandria, who was not born until about A. D. 155; consequently his teaching was not a power in the Church until the close of the second century. Hence, considering the then prevailing popular ignorance and the general intellectual apathy outside of philosophical circles, it is not apparent that "the influence of Christ was [then] fresh in the world." In an age which had never even dreamed of a printed book, a century and a half stood between even a divine fact and its influence on the unthinking millions like an almost impenetrable mist. As to the teaching of our Lord, Professor Allen correctly affirms that it was as yet unmodified by "*ambitious ecclesiastics;*" but this does not prove that it retained its original purity when transmuted into Greek theology. On the contrary, as the learned Neander affirms and the Professor himself admits, it was seriously modified by the Platonic and Stoic philosophy, with which Clement of Alexandria sought to make it acceptable to the philosophic heathen of his times. And it is this philosophical modification of the Gospel of Christ by Clement, and subsequently by Origen, which, having been reproduced by Schleiermacher, is now claiming the ear of the Church under the boastful and specious name of the "new theology." Placed in the light of the old Gospel it is assuredly new, since, though it retains

some ancient and fundamental truths, it also contains principles which neutralize their ethical force, and tend to emasculate the piety of those who embrace it.

The rationalism which seeks to undermine the foundations of Christian faith by denying the inspiration of the Bible has its roots in the teaching of the Alexandrian Clement. His method of treating this vital question is not by a positive denial of its claim to be a divine revelation, but he narrows the scope of that claim by placing it on a level with Greek philosophy, which, he says, "contained a direct divine revelation," albeit in Paul's estimation it was the wisdom by which the world "knew not God." In Clement's view the higher activities of human thought and reflection are the only process by which the revelation of truth is conveyed to man. Inspiration is the God-given insight which enables men to read aright the truth which God reveals, and this is the same in the sacred writings as in Greek philosophers. Thus he makes no distinction between natural and revealed religion—between what man discovers and God reveals. By such assumptions Clement robs Holy Scripture of its claim to be a special revelation of God through holy men whom he illuminated and moved to write truths undiscoverable by the natural powers of the human mind. Thus, by exalting the productions of human genius, he minimizes the exceptional value and denies the divine authority of the holy men who wrote as they were moved by the Holy Ghost. And it is by reasoning on his unproven and unsound premises that modern rationalism attempts to justify its pretense that the writings of Milton, Shakespeare, Bacon, and other men of genius were as really inspired as the books of Holy Scripture. On this theory, also, they rest their claim of right to subject the Bible to the canons of literary criticism, and to determine its claim to be a revelation, not by the historic evidence that its writers were supernaturally endowed men, but by the verdict of the human consciousness concerning its teachings. They go to it, not as the Psalmist did to hear what God spake, but to learn whether, in the judgment of their own consciousness, its statements are or are not inspired! All authority for spiritual truth, they assert, "lies in its last analysis in the consciousness of man!"

Finding Clement on this broad platform, one is not surprised to find him explaining the facts and doctrines of Scripture by the judgment of his own consciousness. To the consciousness of his wholly unbelieving countrymen these facts and doctrines appeared to be "foolishness." To his consciousness they were authoritative only when interpreted in harmony with his mental concepts of what a revelation should be, and with the demands of his emotional nature. Hence, not being possessed by that profound perception of the deeply malignant nature and ruinous effects of sin which is the basal fact of Holy Writ, he is unable to perceive any essential difference between the justice which demands its punishment, and cannot consistently pardon without a sacrificial expiation, and the love which seeks to save the sinner who believes in the atoning death of the Lamb of God. Therefore he implicitly denies the reality of God's

anger by resolving it into a mode of loving. In keeping with this concept is his rejection of the doctrine of human probation, which pervades both the Old Testament and the New, and his theory that all life is an education by which God is seeking to make men understand that their relationship to him is not broken, but only temporarily obscured. This educational process is to continue beyond the grave until all men are persuaded to recognize it. As to a general judgment or final assize in some remote future, it is not needed, because the education of the race is to be continued even after death, until its universal purity is secured. The judgment, in his view, is a present continuous element in the process of human education, and its peculiarities, like all the penalties of sin, are remedial!

Origen, also, taught Clement's doctrine of the final salvation of all human beings. He even went so far as to include evil spirits in his theory of the divine mercy. "He taught," says Farrar, "that all sentient beings, even the evil spirits, would be ultimately brought into union with God, although there would be future retribution—not for torment, but for amelioration—and that all evil would be finally purged away like dross in a baptism of fire, or in the probatory flame of the final conflagration."

These citations suffice to show that our modern teachers of rationalism and of liberal theology are not the originators, but only "the gatherers and disposers" of the theories of those Fathers who, says Mosheim, "sought to find the causes and grounds of every Christian doctrine in their philosophy." In a later age the results of their speculations were visible in the hair-splitting scholastic and the passively contemplative mystical theologies. To-day their revived opinions are sapping the foundations of Christian faith, and leading the age either into outspoken skepticism or into religious professions based, not on faith in Christ's propitiation and on the experience which works out personal salvation "with fear and trembling," but on sentimental theories and false views of duty which are both spiritually feeble and ethically superficial. It may be noted, further, that as the Platonic and Stoic philosophy shaped the theology of Clement, so did the dualistic principles of the Persian magi influence the theological system of which Augustine was the father. This famous teacher, before his conversion, had embraced the theories of Manes, who had sought to explain Christianity by the pessimistic principles of the magi. Hence, says Dr. Farrar, "the theology of Augustine was penetrated through and through with dualism, and for the majority of the human race with practical despair." Out of the effects of his early belief in this false philosophy came his extreme views of human depravity; of man's absolute separation from God through the offense of Adam; of the predestination of an elect few to eternal life; of the doom of the majority of mankind to eternal torment; of the irresistible nature and partial operation of grace, and of all the peculiarities of his theology which, if true, would rob Christ of his glory, God of his goodness, and the majority of men of all hope of peace either here or hereafter. It is true that his views, when first promulgated, were regarded as novelties, since "they had hitherto been held never, nowhere, and by none." Nevertheless, they triumphed in the Latin

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Church, excepting his very extreme dogma of total depravity, which the Christian Church has generally rejected because it has believed that "through the light that lighteth every man that cometh into the world" the human will is free to accept or reject the Gospel, through which "whosoever will may be saved."

It is not necessary to note others who rank as Fathers in ecclesiastical history. Enough has been said to make it clear beyond all honest cavil that there is no uniformity of doctrinal or ecclesiastical opinion among them. Their views of Christian truth were as varied as their countenances and environments, and were shaped more by their education in opposing schools of philosophy than by their unbiased study of the divine word. Some of them saw the truth in whole or in part, as it is in the gospels and epistles. Others saw it deeply shaded by the errors of paganism. There is no heretical opinion or rationalistic theory working in the mind of the present age of which the germ may not be found in the writings of some one or more of those historic men. Hence, as observed above, they can be quoted by all parties in behalf of any truth or in support of any error, by high and low churchmen, by Calvinists and Arminians, by Chiliasts and anti-Millenarians, by Trinitarians and Unitarians, by Universalists and believers in the everlasting punishment of impenitent souls. Therefore, to accept their teaching as being in and by itself conclusive proof of any creed or dogma is folly. Their opinions prove nothing but that they were held by the individuals in whose writings they are found, and by their contemporaries. They have no more authority than the opinions of equally good and learned living men. Their value must, in every case, be determined by their agreement or disagreement with the words of the Lord. Therefore, to study them profitably, one must compare them with critical care with those inspired words, and mark the causes, philosophical, educational, and social, which tended to lead them away from the exact truth into the manifold heresies which mar their beauty and detract from their value. Thus used, they may serve to guard one against the prevailing errors which are their progeny, and to bind one more closely to that everlasting word which is the only authoritative standard of revealed truth.

It is well, in conclusion, to remind the "higher critics" that, while they have persistently accused orthodox teachers of binding themselves too closely to the past, and of being influenced by the beliefs and traditions held by the "Fathers," it turns out, after a faithful examination of what the Fathers taught and held, that the critics themselves have been followers of traditions and believers in the errors of the Fathers. It equally follows that the orthodox teachers are really the original and independent teachers, less influenced by the vagaries of the Fathers than the "higher critics" themselves. We trust this exposure will have a restraining effect hereafter on the boastful tendencies of such critics, who pride themselves on progressive instincts and original acquirements, and that the orthodox party will with more positiveness rebuke the supercilious attitude of men clinging to ancient errors.

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WAS JOHN WESLEY THE FOUNDER OF AMERICAN METHODISM?

In the progress of the American commemorative observances respecting John Wesley, to whom, very properly, many things are attributed, it is important to pause and, with due discrimination to historical facts, consider his relations to American Methodism, and its actual indebtedness to his agency or influence for its initial movement and subsequent development. This suggestion for a re-survey of a specific question is made in no spirit of antagonism to the claims generally made for the providential founder of Methodism, nor in a spirit of criticism of the just and noble, if in some instances excessive, tributes recently paid to his character and achievements. Admitting the exact truthfulness of nearly all that has been pronounced concerning his immense services to the cause of Christianity, we are justified in recognizing certain co-operative agencies without which his work would have been in vain, and especially without which American Methodism would appear a very inferior factor in the religious history of the New World.

Without controversy, Mr. Wesley was *de facto* the originator of Methodism. Assign any measure of influence to his mother or brother, it remains that he, as no other, was the introductory agent of the new religious movement to the world. To dispute this fact is to dispute history. In the development of the movement, however, it is strictly historical to say that it became English in spirit, form, and general features, with tendencies to expansion, if not universality. It took to itself national characteristics, if not a national embodiment, just as the Church of England took an English form with tendencies to world-wide conquest. In the restricted sense, therefore, English Wesleyanism, *and not world-wide Methodism*, is the natural, legitimate, and intended product of Mr. Wesley's original religious movement. No fact more patent to the student of history has been so perpetually overlooked as the limitations of Mr. Wesley's original work.

In English Wesleyanism we discover all the essential ideas of its founder, such as doctrines, church government, itinerancy, the quarterly meeting, class-meeting, a lay ministry, and the publication and circulation of religious literature. Respecting the institutions, usages, discipline, teachings, custom, and spirit of Methodism, they are to be found in English Wesleyanism, not as germs, but as the fruit of the established order, suggestion, and organized resources of the Church under the direct superintendence and undisputed authority of Mr. Wesley. In examining original Wesleyanism, however, as the reflection of the original spirit and purpose of the movement, we see that in many particulars it does not correspond with American Methodism; but differs as widely from it, especially in its form of government, as if the two Methodisms had nothing in common, or, at the least, were unrelated in their general aims and features. It is necessary, therefore, to inquire into this difference, to ascertain if the two movements originated from the same source, or if each had an independent

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origin, and, possessing original and independent potencies and resources, accomplished in its development an original and independent purpose.

Compelled to study the question, it is not from the motive of disparaging Mr. Wesley's services to America, or to dissolve his so-called relation to American Methodism; but we hold it not unwise to announce what his services really were, and to discover what his relation to our Methodism actually was, so that we may accord to his memory the praise that is due, and at the same time truthfully accord to our Methodism what belongs to it in its founders, agents, and successes. It is not in dispute that Mr. Wesley was not present at the birth of American Methodism, nor did he instigate its appearance or suggest any agency through which it came into existence. In intention he had no more to do with it than he had with the later introduction of Methodism into India. Methodism, *in embryo*, had a representative on this continent in Mr. Whitefield, who, nearly thirty years before Barbara Heck, astonished the people in the great cities from Savannah to Boston with his marvelous eloquence and his wonderful revival power over the multitudes. He visited this country several times, at first as genuine a Methodist as Mr. Wesley himself, but later surrendered to the Calvinistic influence. Justice requires not merely an acknowledgment of his earnest labors, but that for a time at least they were Methodistic in character, and might, under proper co-operation of Mr. Wesley, have resulted in the establishment of Methodism on our shores. Incompetent as an organizer, and failing to conserve the results of his prodigious services, it is but just to recognize Whitefield as a pioneer in the religious history of America. Nor is Philip Embury only to be mentioned in connection with others. He had not been altogether idle or forgetful of duty when the incisive exhortation of Barbara Heck aroused him to increased effectiveness. Nevertheless, we have not yet found the date of the origin of American Methodism. The inchoate period of Whitefield is not the starting-point, but Philip Embury leads to it. Historically, our Methodism first appeared when Barbara Heck, Philip Embury, and Captain Webb determined upon a religious crusade in 1766 in New York. It was a spontaneous movement, American in spirit, without a single English impulse, without any Wesleyanism in it save that these Christian people were products of the English revival. But it would be unwise, because these people had felt the force of the Wesleyan movement, to attribute to it the American revival, because, on that basis of interpreting movements, we might go back in all instances of conspicuous promoters to those who had educated or initiated them into their life-work. With no other plan of interpreting history we could adequately give credit to no instrument or agency, but be compelled first to ascertain the antecedent and contributing influences or agencies, and ally them with remote and final results.

The founders of American Methodism were the three persons named—a woman, a soldier, and a preacher; all of whom were the products of the English revival, but none of whom was sent to this country as a missionary or had any mission to organize a society or extend the Wesleyan move-

ment. Not until 1769, or three years later, and then by request from America, did Mr. Wesley recognize the religious work inaugurated in New York, when, with the approval of the British Conference, he sent two preachers, Boardman and Pilmoor, to aid in its extension. Francis Asbury, though sent to America as a missionary, did not arrive until 1771, and in 1772 was appointed as Wesley's "general assistant" in America. Gradually, and by the exercise of the appointive power, Mr. Wesley assumed the oversight of the work in this country; but he planned nothing, and rather restrained than ordered the development of the Methodist societies rapidly multiplying in the new field. He was willing that his appointed preachers should preach, organize societies, introduce some of the English customs and rules, but he was unwilling that they should administer the sacraments or establish a Church. Under his control and direction Methodism, notwithstanding the people gladly heard the divine word and thousands were converted, was dwarfed and gave little promise of expansion into a strong and commanding Church. Whatever the motives of Mr. Wesley, he was slow in discovering the necessity of organizing a Church or giving to Methodism a concrete form. Save his unfortunate visit to Georgia he never visited America, and governed the American societies with an inflexible rigidity that resulted in loss, in long delays of needed changes, and in postponement of organization. Left to himself to determine the fate of the Methodist societies, it is not certain whether he would have organized them into a Church—for he was averse to founding a Church—or continued them in some indefinite and life-losing relation to his more powerful organization in England. He did not initiate the separation or the organization in America.

At last the demand from America for autonomy and independent authority was too imperative to be longer resisted, and the Methodist Episcopal Church was formally constituted in 1784, without the manipulation or organizing hand of Mr. Wesley. It is true that Francis Asbury appeared at the Christmas Conference with the authority of a superintendent, having been appointed by Mr. Wesley, but, to evince his loyalty to the American idea, he refused to act under Wesley's appointment, and would not exercise the office of superintendent until elected by the Conference to that office and consecrated in obedience to its superior will. In this historical procedure we discover an independence of Mr. Wesley that almost indicates a severance of relations with him. Wesley did not organize the Methodist Episcopal Church, nor was it organized under his instructions or direction; he did not ordain Asbury, nor was Asbury's election as superintendent due to his appointment, but to the untrammeled choice of the American Conference.

Thus separated from Mr. Wesley, and possessing all the elements of an independent and autonomous Church, American Methodism commenced its history of achievements which have increased with the decades, and which has the promise of the future in its hands. From this point it is easy to trace its development as an independent movement, dependent upon Mr. Wesley for nothing except what it had already received, but

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ever maintaining a most fraternal sympathy with him and with the Wesleyanism which was the distinct product of his labors and intentions.

That Mr. Wesley regarded the ecclesiastical unity between Wesleyan and American Methodism broken by the colonial revolution, and that he viewed the Methodist Episcopal Church organized in 1784 as a distinct body independent of his supervision and instruction, are evident from the letter which Dr. Coke bore from him concerning the appointment of Coke and Asbury as superintendents, and which was read to the Christmas Conference prior to the election of Asbury to the superintendency. He says, "As our American brethren are now totally disentangled both from the State and from the English hierarchy, we dare not entangle them again either with the one or the other. They are now at full liberty simply to follow the Scriptures and the primitive Church." The unity that had existed between the two Methodisms was not vital or authoritative, but fraternal and sympathetic; and, as Mr. Wesley was quick to see that his authority could no longer be exercised over an independent Church, he surrendered every claim and left it to the providential guidance of the Head of the Church. At no stage in the early history of American Methodism is the authoritative or original and molding influence of Mr. Wesley discoverable, though his fraternal relation at different periods is most manifest and significant.

Rejecting, therefore, the common view that Mr. Wesley either introduced Methodism to the New World, or was responsible for the organization of the Methodist Episcopal Church, we are prepared, and it is a duty, calmly and justly to consider the exact indebtedness of our Methodism to the distinguished founder of Wesleyanism. To him, as to no other writer, teacher, or preacher, our Methodism is indebted for its system of doctrines, which, essentially Arminian, were so modified as to adapt them to the practical designs of the new movement, and which remain unchanged to this day as the expression of Christian faith on the part of Methodists throughout the world. In teaching doctrine he seems to have been inspired, equally because he resisted open heresy on the one hand and the influence of the prevailing theologies on the other. Neither the intellectual absurdities of Swedenborg, the rationalistic criticisms of Germany, the cold deductions of English deism, the Calvinistic perversions of Whitefield, nor the materialistic trend of philosophy, corrupted his judgment, impaired his vision, beclouded his imagination, or warped his faith in those truths which, rooted in his own experience, stood forth before him as fundamental to religion and revealed in the Holy Scriptures. It came to pass in the progress of his teaching that he announced all the essentials of the Christian system, and proclaimed the most liberal, and at the same time the most rational and the most scriptural, doctrines that it was ever given a human agent to declare. We must also recognize that, while eliminating religious errors from his faith, he was singularly transparent in his statement of the truth that remained, employing no circumlocution, no intricate logical methods, and indulging neither in speculation nor fancy as he dealt with the oracles of God. Whether it was the trinity,

the most mysterious problem of revelation; or the atonement, the central fact of redemption; or Christian perfection, the ideal doctrine of the Church; or eschatology, the cloudy region of religious thought, that occupied his mind or pen, he advanced with bold inquiry, ever respecting the limitations of his intellect, and threw light as light was given him upon all these themes, relieving them of forms, types, imagery, and speculation, and furnished a ground of faith in the whole system. In proof of the integrity of his doctrinal work it is only necessary to point to its unvarying stability. It has stood the test of time, of theology, of philosophy, and of all the varied forms of modern criticism, and is quickening and leavening the doctrinal thought of the world. This, in our judgment, is our greatest indebtedness to John Wesley.

Scaling obligations according to facts, American Methodism gratefully recognizes Mr. Wesley as the source of the institutional life and spirit of the movement which, with its different branches, has spread over all lands and is enriching all peoples. He projected the itinerancy, established the lay ministry, organized the circuit system with its quarterly meeting, introduced the class-meeting, initiated the Sunday-school, and taught the Church the value of the printing-press and the advisability of scattering a wholesome literature among the people. In addition to these fundamental features common to Methodism of whatever name, he formulated our Articles of Religion, gave us wise directions as to the sacraments, and, whenever requested, advised generously and most helpfully on all points of doctrine and discipline. Any underestimate of Mr. Wesley's services to us in any of these departments of church life would be unjust to him and seriously reflect upon our sense of justice, courtesy, and veracity.

Beyond a certain limit, however, we cannot go. The indebtedness is great, but it is not fabulous. Without Mr. Wesley American Methodism had not exactly been: with him, it became what he neither contemplated nor foresaw. It would be extravagant to claim that original Wesleyanism, like the atomic theory of the universe, contained the potency and promise of all its future developments, and that whatever the final issue it may be traceable to the single source of the great leader. Leaning to the accepted view as far as the facts will warrant, fidelity to history and an analysis of our Methodism require the statement that American Methodism had in it an original and independent potency which, with the co-operation of Wesley, insured its future expansion, but which, without his contributing agency, would have developed into a powerful religious movement that might have almost equaled what now passes for Methodism. American Methodism, by virtue of its inherent tendencies and possibilities, and un-Wesleyanized, would have achieved an influential standing as a religion, and triumphed with the rolling years. In respect to our church government, with its episcopacy, itinerancy, presiding eldership, tenure of the pastorate, etc., it is un-Wesleyan, but distinctively American; and when compared with the other we would not think of exchanging it for the Wesleyan system of government. Whatever his suggestions,

our system in its final form is not the fruit of Mr. Wesley's wisdom. In this connection, too, it may well be asked who organized Methodism on the American continent? Who did here even more than Wesley did in England? It is time to prepare a few wreaths for Francis Asbury, to whom, for its organic form and development, American Methodism owes a thousand-fold more than to our Wesleyan teacher. In his *Life and Times of Bishop Elijah Hedding*, Dr. Clark (p. 245) says, "Asbury sustains very much the same relation to American Methodism that Wesley does to the same cause in the British nation." While we do not recommend, it would be appropriate if, at some future period, our Methodism should observe the anniversary of Asbury's death and properly set forth his great labors and achievements in our history. Mr. Wesley gave us doctrine; Mr. Asbury gave us a Church equipped for conflict, and led it through the wilderness, looking as "bright as the sun and terrible as an army with banners." Under the superintendency of Asbury Methodism exhibited the American spirit and took an American form, adapting every possible agency at its command to American conditions and necessities; and the result was an episcopacy, an itinerancy, and a government entirely unlike any thing in the Wesleyan movement.

Finding itself free of English influence, it is not surprising that tendencies to original development should manifest themselves; indeed, they might be expected. Hence, early the principle of lay representation in the Church councils found advocates, and it finally triumphed, first through another body, and then in our own denomination. Lay delegation is in no sense Wesleyan, but purely American. Likewise the larger employment of the sisterhood of the Church in religious work, resulting in woman's missionary societies and an order of deaconesses, is not the fruition of Wesley's hope, but an American idea brought to realization through American means, based upon the necessities of American life. It is not at all questionable, even with the example and teachings of Mr. Wesley before us, that our missionary work and publishing interest shave expanded rather according to American instincts and the internal life of our Methodism than according to what he taught or accomplished. Our various benevolent societies, such as the Church Extension, Freedmen's Aid, and the Home Missionary activities, are not due to the inherited spirit of Wesley, but rather to the aggressive spirit of religion and the conquering life of American Methodism. In its present form our Methodism, save in its doctrinal aspects, exhibits few of its early Wesleyan characteristics, and these, as time flies, it is feared will disappear altogether. We must be pardoned if, in this brief study of a single point, we incline to give some credit to Whitefield, who pioneered the English revival across the sea and touched the Atlantic coast with its magnetic power; to Embury, who preached efficiently and independently; to Asbury, who organized the Church; to American Methodism itself, which has in it the divine element of universal propagandism; and to answer the question with which we commenced in the negative.

A REPLY, BUT NOT A REFUTATION.

It is not the purpose of the *Review* to impose upon its readers a superabundance of discussion on the pending question in the Church, nor to continue the unnecessary controversy with *The Christian Advocate* beyond the present number. The parliamentary right to say the last word belongs to the *Review*, it having opened the deliberation, and it now exercises its right. In participating in the discussion it had but a single design, which had been accomplished in the single article it wrote but for the injudicious and ill-considered attempt of that journal to neutralize the recognized influence of that article with the ministry. Owing to its unwarranted extension of the question, so as to include unrelated subjects, we aimed to state with all possible clearness that the question is not ministerial but governmental, and insisted that it should be confined within its legitimate limits. The admission of women into the ministry is not in issue; it is not related to the question in issue; it should, therefore, have no part in the controversy. The next step was to show that the intrinsically governmental question is not a scriptural question, the New Testament referring matters of church government to the discretionary power of the Church itself.

As to the first point, except by controversialists who hope to defeat the governmental measure by loading it down with foreign and unrelated questions, such as the ministry, woman suffrage, and infidelity, it was generally accepted as well taken, and the only position to be taken at the present time. As to the second point, it is allowably debatable, but the *Review* intended merely to place on record its understanding of the New Testament, without attempting to create a party in the Church or afford aid and comfort to the advocates of woman's interest in this controversy. In the exposition of these points, clearly affirmed, we controverted no specific utterances of particular writers, especially avoiding reference to *The Christian Advocate*, and intentionally wrote nothing to invite its antagonism or provoke a word of reply in its columns. With a penchant, however, for attacking every thing not in keeping with its hallucinations and prepossessions, it unwisely assailed, indirectly the first, but chiefly the second point, having discovered that its sandy foundation had been made visible to the world and new work was required at its hands. To this uninvited criticism we returned an answer, repelling its insinuations and sophistries with all the consideration which they required. Brooding over its luckless and ruined argument, it again attempted, in its issue of May 7, to recover lost ground and restore itself to logical soundness; but, with less available material on hand than in the beginning, it completed the wreck of every thing left after the first downfall. Our first article seems to have shaken its position to its foundation; our second seems to have turned its Editor into a polemic with no weapons but words.

Proposing to take care of its position, the *Review* reluctantly but dutifully enters upon the task of exposing the editorial sophistries and ab-

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surdities of the recent replication in that paper, pledging the Church that it shall have in this article our final answer to the most inconsiderate, the most incoherent and illogical, the most unfraternal and unethical, and the most unscriptural and un-Methodistic editorial fusillade that has appeared in that quarter since the adjournment of the last General Conference.

PERSONALITIES.

A personality is not entirely under ban in literature. It may sometimes serve an excellent purpose in strengthening an argument or seasoning a pleading, especially if it be humorous, or turning the thought from the argument to the controversialist, and thereby aiding in weakening the effect of his position. Whether to be condemned or approved depends on the motives of the writer or speaker and the aptness or necessity arising from the statements of the opponent. The complaint of the *Advocate* that the *Review* indulged in personal remarks respecting its Editor is very amusing when the facts are considered. It is true we alluded to him in our second article, having been mentioned by him in his first article, and impressed upon him that he should not dispute with a brother Editor unless he was willing to take his chances of a defeat. This should not grieve him or disturb his equanimity. Besides, of all men who have indulged in personalities respecting men and women during the controversy none has been more indiscriminately vituperative than our Christian brother, and that he should shrink with supersensitiveness when others retort in like manner is amazing. Again, the *Review* was dispassionate in its several allusions, but if these made him feel "disparaged," how had he felt had we opened our quiver of sesquipedalian adjectives and hurled them at him with the energy of a battering-ram, as we might have done had we entertained the thought of bruising his sensibilities? Pretending to be fraternal, he attempted to play Ehud with us, claiming to have a message from God in the Scriptures on the pending question, and we contested the claim. Intimating that he is an agile and experienced chasm-leaper, which in certain contingencies might be a virtue, he says he is "disparaged." Exposing his sophistries, he says we attempted to "repair the breaches" in the walls of our position; but we are not sensitive over that reflection. The proof of the solidity of our walls is, that after bombarding them with six columns of absurdities he retires without finding either with microscope or telescope a single indentation in a single stone of the structure. Suggesting that he is "in the wilderness," and that we shall be happy to lead him out, he elegantly writes that he finds us in a "swamp of brambles," but unfortunately he leaves us there, with no promise of help or rescue. He says our rhetoric is heated, and then heats his own rhetoric "seven times more than it was wont to be heated." He charges us with waving the "flag of scholarship" over our exegesis, and then proceeds with no flag of any color over no exegesis of any kind, and seems to think he has said something and refuted all heretical opposition. To end the review, while he is willing to live, if he can serve the present age by further contributions of sophistry, he will prefer the

heavenly world, where women are in the majority and perhaps share in the dominion of its glories, to a home in Methodism if a woman shall occupy a seat next to him in a future General Conference! Has "personality" gone mad?

ASSUMPTION AND SOPHISTRY.

Characterizing the whole reply is a spirit of lofty self-assertion which, when it expresses itself in words, is as reckless of accuracy in statement as it is independent of the commonest rules of logic in reasoning. It assumes that the "consensus of the expositors" of the Scriptures is almost a unit in affirming their sense as it interprets them. We affirm that the consensus of which it speaks is unknown to the *Advocate*, for it has given no proof of any knowledge on the subject; but it assumes the thing in dispute and forces it into the foreground of argument. Consensus proves nothing and is not a particularly helpful influence to an original mind. Nearly all great theological errors have had the support of the consensus of scholars, but they were errors nevertheless. The doctrines of predestination, of apostolical succession, and of papal vicegerency have at one time or another quoted consensus, and with it crushed opponents as if they were heretics. Rationalism and pantheism have claimed consensus, and boasted of temporary success. Even Arianism, Socinianism, and Pelagianism were not without the friendship of many critical scholars, while Unitarianism and Agnosticism are not ashamed of the scholarship that vindicates their tenets. That many scholars are of one mind touching the present issue in Methodism we admit; but the controversialist confesses his inability to maintain his ground by original defense when he depends upon the opinion of some scholars. What is consensus to-day may not be consensus to-morrow. Moreover, as to this question scholars are divided, and it is inexcusable to assume that scholarship is with the assumer.

It assumes that, woman's being promoted to the position of a lawgiver, the home will be perverted, the Church will certainly decline, and the New Testament will lose its importance, all of which is artificial sentiment that will not survive the campaign for which it is prepared. Why point to other instances, of which more remain than have been cited?

In close association with these assumptions are the sophistries that constitute the chief material of the replication. In our article we insisted that if the Calvinistic exegesis on church government should be accepted by a Methodist he should accept the conclusion of that exegesis, or the doctrine of a revealed form of government. In answer to this unanswerable logical statement, the *Advocate* says that if we "agree with the Calvinists upon the meaning of the ten commandments we should accept every thing else they hold." We did not say that accepting their exegesis on government we should adopt every thing else they believed, but that we should adopt their conclusions respecting church government. Exegesis on government is joined to exegesis in conclusion. So, accepting Calvinistic exegesis on the ten commandments would require us to accept not "every thing else they hold," but the conclusions in the exegesis. It must also be observed that in the case of the ten com-

mandments they are written and are in permanent form, no dispute arising as to their existence in the Old Testament; but it is in dispute whether church government is a subject of revelation at all, it being a matter of inquiry, speculation, inference. Because the one is given, and the other not given, in concrete form, the exegesis of Calvinists and Methodists agrees as to the ten commandments and differs as to church government. Hence, the two denominations may agree in their conclusions touching the ten commandments and differ, as they do, in their conclusions on church government. Safe to follow the Calvinists in the one case, it would be ruinous to the Methodist theory to follow them in the other. Is this an instance of the "sound reasoning" which the *Advocate* promised to administer to its readers?

CONFUSION AND CONTRADICTION.

Intermixed with sophistries are many confusing and misleading representations, but so patent that it is not difficult to place them on exhibition. The most conspicuous example is the *Advocate's* misuse of our fundamental principle, that the primary ground of woman's eligibility is in her membership in the Church. We had hitherto separated the governmental from the ministerial, or spiritual, department of the Church, showing each to be distinct in character, office, influence, and results from the other. The two are related only so far as they are related to the Church. Membership in the one does not imply a right to membership in the other. The privileges of government arising out of membership belong to all, either representatively or otherwise; but no one enters the ministry except at the call of God. When, therefore, one becomes a member of the Church one has a right to governmental and other privileges, because instituted by the Church; but one has no primary right, based on membership, to the ministry, because not instituted by the Church. Membership does not involve ministerial right, but the ministerial right involves the lower right of membership in the Church. No man claims the right to enter the ministry because he is a member; no woman, therefore, can claim the right because she is a member. Every human being desiring to obey Christ may enter the Church; but only a particular human being, or a distinct class of persons, may enter the ministry. The one is for all; the other is for a class. Membership, open to all, opens all governmental rights to all; the ministry, not open to all, and based primarily not on membership but on a divine call, is limited to a particular class of individuals. Blind to all these and other differences between the two departments, the *Advocate* contends that our position on membership will admit a woman into the eldership as quickly as into the General Conference. One needs but to study the subject to see that the argument in the one case does not apply at all to the other.

Inasmuch, however, as the *Review* holds that the New Testament confines the ministry to men, the *Advocate* plausibly wonders if the Church must not enact a law in recognition of this limitation, and if such enactment would not bring the ministry within the range of church govern-

ment, and, being brought within the range of law, if the ministry would not become a governmental question? The error of these inferences is as manifest as that of the preceding judgment. Chronologically, the ministry preceded church organization or government, the apostles having been called prior to any church institution or church order. From this fact it is apparent that the ministry organized the government, not the government the ministry; and that, while the ministry was not a governmental question, the government was a ministerial question. The primacy as well as the priority of these departments belongs to the ministry. However, in the historic development of the Church the governing department, by no right, but as a concession on the part of the ministry, enacted laws, first chiefly in recognition of the scriptural instruction on the subject, and second in a larger appropriation of superintending power over the conditions and orders of the ministry. The New Testament status of the ministry, however, remains the same, notwithstanding the subsequent enlargement and exercise of the governmental powers of the Church respecting its functions and duties. Here it is necessary to remember the difference between the New Testament status of the ministry and the exercise of governmental powers on the part of the Methodist Episcopal Church respecting the ministry. We are not discussing the government of the Methodist Episcopal Church, what it enjoins, holds, or conditions touching the ministry, but what the New Testament enjoins and conditions. The remarks of the *Advocate* apply only to our church government, and evade the real point, which is the New Testament idea of the ministry.

It must also be considered that if, because our Church enacts laws or regulations with reference to the ministry, the ministry is properly a "matter of government" it would be rational to conclude that whatever engages the attention of the General Conference, either in the way of resolution, or discussion, or enactment, properly becomes a "matter of government." The theory of the *Advocate* is that an act of a legislative body concerning any subject transforms it into a governmental question, forgetting that a legislative body may transcend its powers in the act of legislation, and that the object of legislation may not be ecclesiastical in any sense whatever. According to its theory, as the last General Conference passed a resolution agreeing to unite in the services on Decoration Day, the latter at once attained the dignity of a church governmental question. If, too. a future General Conference should discuss the navy of the United States, or protest against injustice to the Indians, or sympathize with persecuted Hebrews, the navy, the Indians, and the Hebrews would advance to governmental relations with the Methodist Episcopal Church. A false method of reasoning, when applied to other questions than the intended one, soon exhibits its own absurdity.

We grieve over the necessity of a still further notice of the contradictory character of this wonderful editorial deliverance. More than once it assures us that "consensus" is against us, and that we stand alone; but unfortunately when it undertakes to display its skill in the manu-

facture of a word, or borrows one because in distress, it announces that a "host" is with us. "Eisegesis," it says, "is to put in a sense" in the Scriptures; "and this discussion has developed a host of practical *Eisegetes*, with the *Review* in the vanguard." To reconcile "consensus" against us with a "host" with us is not our business; we refer it to whom it may concern. Besides, it is noticeable that the *Eisegetes* following the *Review* are "practical." They are not an ill-balanced, radical, sentimental, or revolutionary class, but men of common sense, of broad practical scholarship, searchers of truth in a logical way, and eager to plan for the triumph of the kingdom of God. A host of such *Eisegetes*, with the *Review* in the vanguard, is in contrast with the Editor of the *Review* "isolated from the whole Christian world." This is another instance of the "sound reasoning" on which the *Advocate* prides itself.

Again, if "eisegesis" means "to put in a sense," the *Advocate* is *eisegetical*, for it is "loading down" the New Testament with foreign ideas, while if "exegesis" means "to draw out the sense," it would seem that the *Review* is exegetical, and therefore on Scriptural grounds. The word *eisegesis*, like an old Spanish gun, recoils in the use and blows the user to atoms.

Our amazement, growing with every paragraph in the reply, reaches its climax in the humiliating exposure that now must be made. The *Review* said: "In his issue of March 12 he confesses that he is opposing the present movement because of that to which he thinks it will lead, implying that perhaps in itself it is all proper enough, but as it will lead to something else it is improper." To this statement the *Advocate* replies: "Our readers know that this is a misrepresentation. No such admission can be found in *The Christian Advocate*, and no such implication." Turning to the *Advocate* of March 12, in an editorial on "It Means Women as Traveling Preachers," we read: "When we stated in October last that these two movements [admission of women into the General Conference and the ministry] are inseparably connected, the cry was raised that we were trying to break the pending measure down by loading it with the other. We were and *are trying to defeat the project for the admission of women by showing to what it will certainly lead* [italics ours], and for what some are avowedly advocating it." First, it is clear that the *Advocate* foresaw success of the pending measure unless it was loaded down with something still more objectionable; second, that its method of argumentation was to oppose the more objectionable possibility in order to overcome the powerful movement for the governmental rights of women. In passing, it is proper to observe that such a method of argumentation is unknown in the New Testament, neither our Lord nor his apostles loading down an error with other things unrelated to it in order to defeat it, nor is such method countenanced in logic, in ethics, or in religion. Had the *Advocate* confined its opposition to the issue it had been driven from the field months ago; but it has resorted to the "loading down" method, even dragging in "woman suffrage" as a probable result, as its only hope of escape from a complete and deserved failure. Finding that it is not amenable to the laws of thought, the principles of logic, or the limita-

tions of controversy, it is useless to continue discussion with it on this subject. Finally, what shall be said of the denial that "such admission" and "such implication," as the extract of March 12 fully justifies, can be found in *The Christian Advocate?* The denial is not sophistry, else it would be condoned. After this exhibition of self-impeachment in print, *we* cannot "disparage" the writer; he has "disparaged" himself beyond repair.

THE COLLAPSE OF THE ARGUMENT.

Personality, assumption, sophistry, confusion, and contradiction combine in the renewed effort of the *Advocate* to strengthen an argument that refuted itself when first framed. The *Review*, in its first article, declared the Methodist position on church government, to which the *Advocate* assented, but it undertook to reduce the effect of its admission by sophistically adding that certain principles of legislation or administration were revealed in the word of God. In its first article it had the splendid opportunity of announcing these biblical principles, but it named none. Knowing that its statement could not be sustained, the *Review* named certain fundamental principles that would properly have entered into the constitution, organization, and subsequent legislation of the primitive Church, especially if the apostles had intended to transmit principles at all to the Church of the future, and examined the New Testament to find them, but the examination revealed an absence of these as well as other fundamental principles. Driven in desperation to vindicate its statement, the *Advocate*, in its second article, ventures upon the perilous task, with a result that has excited the laughter of scholars, the reprobation of logicians, and the grievous regrets of its friends.

Its readers had a right to expect that fundamental principles would be stated with such clearness, and based on such scriptural proofs, as to dissipate the suspicion that its statement was, as usual, sophistical and incorrect. What great principle, therefore, of church-government is discovered by the *Advocate* in the New Testament? Among the "many" it claims to exist, it "promptly" decides upon one, which presumably is the best and strongest proof of its position, and rushes into the arena with it. What is it? In Matt. xviii, 15–17, Jesus orders three steps to be taken prior to the trial of a brother for a trespass against another. It would seem to legal minds that a trial is more important than the preliminary steps to it, especially if they are chiefly social and moral, and are not in themselves legal—that is, that a trial can only be conducted on legal principles, while the preliminary steps may not be legal at all. It is remarkable that Jesus leaves no instructions concerning the trial—that is, he leaves no legal principles as guides for the future. All that he does is (*a*) to require a conference between the parties; this is social duty; (*b*) if the conference fail, then renew it with one or two present; it is still a social or moral duty; (*c*) if the second conference fail, inform the Church, and if the accused be obstinate and will not hear the Church, then let him be as a heathen and a publican. "Hear the Church" is a phrase implying trial, but no instruction is given as to how the Church should conduct it. Who says that

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these advisory, cautionary, preliminary, social attempts at the settlement of a difficulty involve great legal principles? Not Jesus, but the *Advocate!* After citing this example of a "principle," it had been appropriate to submit it to an "infant-class," but not to others, for a school-boy would have tossed it out of the window, and an adult would have repudiated it as the mockery of law and ethics. Was ever collapse more complete? Why did it not quote the passage that legally prohibits women from a share in the rulership in the Church?

If, then, we may conclude there are no fundamental principles of legislation in the New Testament, the *Advocate* utterly failing to produce one, of what use is, or what place has, the New Testament in legislation? Its relation to legislation is most intimate—so intimate that legislation contrary to it must be rejected. But what is the point of contact? The New Testament is a book of principles or teachings, sociological, ethical, religious, ministerial, and legal, but not a book of *governmental* principles or teachings. Legislation must harmonize with its sociology, its ethics, its religion, its ministerial spirit, its law, but not with any alleged but nonexistent governmental idea or with any legal fiction read into the New Testament. Even the decalogue was not instituted for the government of the Church, but for the individual, and church legislation must harmonize with it. But biblical law for all men is very different from biblical principles of legislation laid down explicitly for the Church in its governmental life. Of such principles not *one* has been named. Our statement assists in understanding the phrase in Article XXII. that as to rites and ceremonies nothing shall be ordained against God's word—that is, against the teachings herein given. This also corrects the assumption of the *Advocate*, that the Article implies that Methodism recognizes governmental or legislative principles in the New Testament, whereas it recognizes other principles none of which prohibits or is incompatible with woman's rulership, and harmonizes with them. It also cancels its inference that the *Review*, because it affirmed the absence of church form in the Scriptures, seemed to conclude that they "have nothing to do with church government." Thus the argument of that paper takes another collapse and we have another instance of "sound reasoning!"

Not less visionary and delusive are the observations of the *Advocate* on our exegesis of 1 Tim. ii, 11, 12. It accuses us of original exegetical scholarship; we cannot bring such a "railing accusation" against it. The *Review* undertakes to do its own thinking, but the *Advocate*, for an evident reason, resorts to "consensus."

The only original attempt over the *Epistle* at all consists of two blunders that are most unmistakable and inexcusable. It tortures the *Advocate* to be told that there is nothing in the chapter on government, as if the fact should not have weight; it says, "The question is, What is the subject and purpose of the *Epistle?*" In several epistles, as in those to the Corinthians and Thessalonians, and in that of 2 Peter, there are several subjects under discussion, so that one may not determine the value of a teaching on a particular subject by a reference to the general design of the

whole. In this case we answer the *Advocate* by commencing with the opening chapter of Paul's First Epistle to Timothy, in which his purpose is not obscurely set forth. In i, 3, Paul says: "As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine." After describing certain things to be condemned he says, verse 10, "And if there be any other thing that is contrary to sound doctrine," etc. Later in the chapter Paul alludes to his own ministry. From these passages it is evident that the apostle is instructing Timothy in his duties as a minister, requiring the preaching of sound doctrine. What becomes of the assertion of the *Advocate* that "all the exegetes hold that the first part of it [the Epistle] relates to the public worship of Almighty God?" In the second chapter Paul, having passed from the ministry, instructs as to prayer for kings and rulers, and then advises as to the attire of women and their relation to husbands and the family.

As yet nothing has appeared on church government. The second blunder of the *Advocate* is that it says, "The very array of women there mentioned relates to their appearance in public in connection with the worship of God." Not a woman is mentioned in the first chapter, and none by name in the second; where is the array of women? Each succeeding chapter is on a special topic or more than one, the Epistle being as miscellaneous in character as any that Paul wrote, unless we conclude that it was intended to instruct a minister in his duties and relations. It does not, therefore, relate primarily to the "worship of Almighty God," as the *Advocate* alleges, and is barren of all allusion to church government.

If the *Advocate* or "all the exegetes" ever read this Epistle it is not manifest in the observations of our *confrère*. Without any exegesis of its own, and blundering in every statement it has made respecting the Epistle, it is only just to say that its argument has taken a third and final relapse into a collapse of death.

And here the case may rest, with the observation respecting the *Advocate's eisegetical* treatment of the Scriptures that if it be possible to commit a trespass against them by adding to them or infiltrating their teachings and perverting their spirit it is perilously near a condition of open and premeditated guilt. Under a special hallucination in its warfare against woman's eligibility it has flagrantly, speciously, and persistently speculated with the divine teachings as if it had a monopoly of intelligence concerning their meaning, and attempted to impose its vagaries upon the Church. The affirmative party in the Church, holding that the New Testament presents no barrier to woman's joint rulership with man in ecclesiastical affairs, repudiates its sophisms and general guidance.

If in this analysis of the replication, proving that it is not a refutation of the position of the *Review*, we have dealt firmly and transparently with its errors it was because it was necessary to teach a lesson where it is needed, and we close with expressing the hope that in its future discussions on this subject the *Advocate* will conform to the principles of jurisprudence, "sound reasoning," and the scriptural revelations.

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PROGRESS OF CIVILIZATION.

CHARACTER must be the sole standard of human measurement in the ideal civilization. Such a basis of valuation as physical force, powers of leadership, learning, riches, or brute courage in battle, by which men have so commonly been judged, are fallacious methods of estimate. Men, in the highest signification of the term, are immeasurably more than acrobats, politicians, book-worms, or warriors. Even the ancient races have felt the worth of a different standard of judgment, in their praise of virtue and their apotheosis of the good. As righteousness is the supreme test in the divine measurement, so that civilization will be the ultimate which unhesitatingly and absolutely adopts a like basis of estimate. It will be said that the times are especially difficult for character-building. By many considerations the claim seems well taken. Though every age has had its specific temptations, and though it has been ordained that humanity shall always come through furnace fires to its purification, yet the allurements to the materialistic and sensuous life seem at this juncture particularly forcible. The labor of moralists, the diverse activities of the Church, and all the combined forces of righteousness seem pitiably weak in comparison with the agencies of evil that are in the field to subvert high manhood. The all-forcible influence of example is particularly operative. A thousand illustrations of evil greet the on-coming generation and weaken its allegiance to the right. Lesser defalcations or extensive embezzlements of trust-funds, by men whose repute has hitherto been unstained, are an almost daily announcement. The dissipations of the gambling-table and the race-course absorb the interests of some of the flower of humanity. The world reeks with immoralities, and even in our most Christian land persistent whisperings of covert sensuality are heard. Murder, also, on which God has put his severest anathema, is reckoned by some a legitimate method of revenge, and is practiced by them as a pleasant pastime. It is not a morbid view of life that cites these existent evils. But fidelity to our chosen subject demands their specification. A dispassionate study of the question, however, justifies the inference that the world is steadily growing into an appreciation of the superlative worth of virtue. Not alone has Christianity reiterated the teaching from the spiritual stand-point, and shown goodness to be the doorway of entrance into the heavenly kingdom, but the conviction of the present and mundane value of virtue, as an essential to national perpetuity and influence, seems on the increase. Even among the heathen nations of the world, so monstrous in their grossness, there is discoverable on the part of the meditative that condemnation of superstitious and debasing national orgies, and that admiration for the right, which a contemplation of virtue always awakens. In France, the land of sensuousness, many cry out for better things. In England the sentiment of disdain will be discovered for family escutcheons as an open sesame to indolence and waste of life. In Amer-

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ica, where sometimes the observer looks out with foreboding, Christian optimism forces the belief in the growth of virtue. If there be fluctuations in moral practice, yet the trend cannot be permanently wrong. The pendulum swings hopefully toward the right. Even on the lower consideration of national preservation, such prime questions as Sabbath observance, the liquor traffic, and the spoils system must have their solution in restriction, in heartfelt detestation of their evil effects, and in the earnest pursuit of excellence. Somewhere in God's world—it may be upon the American shores--virtue is to have its highest development. Character will be supreme. It has adorned, like a jewel, every age. It is the granitic foundation on which the final civilization shall erect its lasting structure.

WHAT shall be said of the migratory impulse of modern life? Be the causes of this disposition what they may, the restlessness of the age is one of its conspicuous traits. Evidential of this unrest is the infrequency of the ownership of homes. It would be an important result to accomplish through the census-taker—and such has indirectly been one of the late matters of information sought by the government—if there were ascertained what proportion of the American nation are owners of their dwellings and what proportion are rent-payers. A considerable percentage of our total population, it will be safe to venture, are tenants. They dwell, as did Paul, in their "own hired house," and for reasons which seem to them sufficient are particularly frequent in their itinerations. Whatever the advantages of such a lack of ownership in homes, these are certainly more than offset by evidently mischievous consequences. The joy of proprietorship in a little hand-breadth of ground spread along God's great world and of title in a fireside roof is permanently unknown. The gratification of one of the legitimate desires of the nature goes unrealized, and men in a special sense become "pilgrims and strangers on the earth." Nor is such a nation of migrants usually the best equipped for war. It is more than a poetic thought that hearth-stones are the incentive to the hard tests of soldiership and the inspiration to wounds or death. As a rule, they fight best who fight for the home. But we need not at this time inquire as to the willingness on the part of so many to endure the pains of homelessness. Whether the expense of living prevents personal ownership, whether an undue selling-price is in many instances put upon real estate, or whether there is an inherited disposition on the part of many to shrink from the responsibilities of possession and to rejoice in the nomadic life, it is not necessary to decide. Sufficient is it for the present purpose to point out this disposition to tenancy and to lift a warning voice against its increase. But we may remind ourselves besides of the flight of the multitudes countryward, when the summer culminates, as another proof of this migratory spirit. The great hegira has begun. In visits to the sea-shore, in exodus to the mountains, in tours to the Continent, the procession is on the move. Nor are all the motives of this annual peripateticism difficult of discovery. It is probable that a larger proportion of

invalids travel now than in former years. The conveniences of locomotion are so great as to rid the journey of much of its tedium; and the advertisement of newly tried fountains of health on either continent is so frequent and illusive as to prompt the sufferer to renewed search for recovery. Besides, the cheapness of transportation has undoubtedly inspired a wish for change and for sight-seeing on the part of the multitudes to whom otherwise travel would be an unrealized dream. Cut-rates and tourists' excursions are responsible for some proportion of the multitudes that in the summer solstice carry the pilgrim's wallet and oftentimes learn the beneficial lesson of the largeness of the globe and the largeness of mortal life. But less commendable than such a motive for travel is the imitative spirit in which so many of the nation go up and down the world. Fashion imposès the obligation; and under its miserable mandate the aristocratic flit from mountain to spa as idly as summer midges among the flowers. These and other phases of individual or national itineration are clearly apparent. Like one who watches the flight of migratory birds we may stand apart from human life and moralize upon its passing.

THE NEWSPAPER is a prominent instance of modern enterprise. Its activity is constant and its field of operations unbounded. In the form of the daily print it enriches the reader with its ample budget of information from many lands. As an illustrated weekly it sketches in indelible outlines the battle-fields of the nations, new edifices erected for commercial or residential purposes, the faces of the great, the tragedies or the comedies of life. In the guise of the great religious weeklies it records the fruits of Christian activity in home and in heathen fields. Whatever its form, it is a rare illustration, in the closing decade of the century, of the omnivorous spirit of inquiry and enrollment that marks the age. Its eyes are upon all lands, and its deft types are quick in the registration of noteworthy events around the whole globe. So familiar are all these features of modern journalism that to discuss the industry or the achievements of the press would be altogether a work of supererogation. Nor may we wonder at the wide influence of such an ever-present and constantly operative force in modern civilization. The newspaper is regnant in its power. As an agent in the political field, opposing parties have long since learned to fear its enmity, and have made haste to subsidize its columns as an assistant into office. Constantly are candidates chosen or rejected by its sovereign voice. As an aid in social reforms that intermittingly agitate a community, the power of the press has more than once been manifested, to the rejoicing of the better disposed and in the extermination of local evils. As a helper in the majestic work of evangelism, the public print has hitherto been an auxiliary whose zealous support might well be coveted, and whose giant blows have been mightily efficacious in the overthrow of evil. The expectation is therefore justified by past experience that the daily and weekly journal, if sincerely consecrated to the best interests of men, must still prove an

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unlimited blessing to the age. In its perpetual aid, among many agencies, is to be found hope for the suppression of gambling, the extermination of saloons and opium-joints, and the restraint of all the forms of turbulence and salaciousness that mark the times. As a terror to those that do amiss, all baser criminals and all betrayers of the public trust must continue to fear with untold dread the light that it has power to throw upon their nefarious schemes. We may rejoice in these possibilities of the press as an ally of the right, and confidently hope for it even larger effectiveness in the emergencies of the future.

Yet we cannot be oblivious of the evils that attach to the secular journalism of the day. Some of its errors of conduct are unmistakable. In the necessary rapidity with which news is gathered, accuracy of statement is sometimes sacrificed to the demands of promptness. With disregard for the sanctity of the Lord's day, and against the protests of a weighty part of the community, the "Sunday edition" has become a settled feature of most of our great dailies. In unconcern for the finer sense of virtue that should be consulted, there is a class of publications that join themselves with the pleasure-loving, the base, and even the law-defying elements of the land. Too many of our daily prints abound with lecherous and prurient items which conscienceless news-gatherers have collected; and in cheapness of cost are these put within the reach of the young and inexperienced upon the stand of the dealer. In the spirit of relative indifference also to individual interests, as compared with the incessant demand for novelties, ofttimes the minute details of private life are unfolded. With cold inquisitiveness the reporter enters into the sanctities of the home and drags into prominence matters that should never be disclosed. The little that is true is too often enriched by much that is imaginary; neither age, nor sex, nor former repute is regarded; hitherto stainless characters are wickedly maligned; and the dagger is sent to the heart of the quivering victim in the falsehoods that are scattered broadcast by the insensate types. Such a wanton play with hard-earned and valuable reputation cannot be too indignantly rebuked. The time has come to call a halt. De Malesherbes, it is recorded, was appointed "censor of the press" in the reign of Louis XV. The revival of this defunct office is not desirable in this later day and among the environments of republicanism; yet the stringent enforcement of existing laws regulating reportorial conduct would not be amiss. The journalist of the day is not a creature of bohemian impulses who is altogether irresponsible. Human laws, which should be much more severe, hedge him about. In addition, also, to the unsatisfactory amends that the civil courts may force him to make, he is amenable to the higher courts of divine justice in obligation that is constant and illimitable. In no spirit of undue hostility do we catalogue and deplore these defects of the present journalistic system; but with a broad recognition of its excellencies and possibilities do we weigh this modern agency in the balances of impartial judgment. For a purified and rightly conducted secular press the doors of unlimited opportunity open.

THE ARENA.

MISSION AMONG THE WYANDOTS.

History does not justify the assertion often made among us, that John Stewart was the first Protestant missionary among the Wyandot Indians.

In the year 1800 the Connecticut Missionary Society appointed Rev. Joseph Badger—a native of Wilbraham, Mass., born in 1757, a graduate of Yale College, and a pastor of fourteen years' experience—a missionary to the Western Reserve, O., the first clergyman who labored in that field. He reached his new field of labor and commenced his work at Youngstown on the last Sabbath of the year. During the year 1801 he visited the scattered settlements on the Reserve east of Cleveland, preaching and encouraging the people "with hopes of a brighter day," and that "in a few years churches will [would] be erected and ministers breaking the bread of life in them."

During the same year he made a trip to Brownstown, Mich., to visit the celebrated Captain Bluejacket, a Shawnee chief, in company with a son of the chief, at whose request the journey was undertaken, and was most cordially entertained. On the journey up he spent a Sabbath at a village of Delaware Indians on the Huron River, and held religious service, and on his return, though weak from an attack of ague and fever, preached to the Indians at Lower Sandusky on Sabbath, October 6. The Sabbath previous, though at the same place, he was too ill to preach. While detained here he had "a talk with the chiefs on the subject of having a minister live with them and teach their children to read," etc. They were Wyandots. On returning to the Reserve he resumed his labors, and on October 24 organized the church at Austinburg—the first on the Reserve—"consisting of ten male and six female members."

In 1802 he removed his family (wife and six children) from the East and built a cabin at Austinburg to serve as a home for them. He continued his labors among the pioneers on the Reserve, preaching, organizing churches, and administering the sacraments amid the privations and sacrifices incident to pioneer life.

In 1805 he spent over two months among the Indians (Wyandots) preaching to them at Upper Sandusky, Lower Sandusky, Brownstown, and Maguago, impressing upon them the importance of an evangelical Christian civilization, and serving their best interests in various other ways. During this visit he secured their confidence and gained a commanding influence over them, thus preparing the way for the establishment of a mission among them.

Shortly after this Mr. Badger severed his connection with the Connecticut Society in consequence of inadequate support, and by the Western Missionary Society was appointed missionary to the Wyandots. He commenced his labors among them early in 1806, ten years and about six months before John Stewart visited them.

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He located at the Indian village a little above Lower Sandusky, built him a house, and began preparations for a school, which was commenced the next year with flattering prospects. He continued preaching to the Indians at their several villages, visiting among them, encouraging and assisting them in agricultural pursuits, urging upon them temperance and sobriety, and the importance of a religious life.

He visited Governor Hull at Detroit, twice at least, in the interest of the Indians, once in 1805 and again in 1806. "His Excellency," he writes, "said every thing necessary to express his full approbation of the missionary enterprise. He also gave a number of farming utensils for the use of the mission."

These labors were continued amid privations and sacrifices that would have disheartened a less energetic and devoted man until September, 1808, when the mission was visited by a committee of the Board from Pittsburg.

The mission was examined as to its methods, its success, and its prospects. The prospects were so encouraging, and the demand for additional means so great, that it was decided that Mr. Badger should visit New England and solicit contributions. He went, and secured over $1,000 for this enterprise.

Returning, he resumed his labors among the Indians, and continued until late in the fall of 1809, when he received intelligence from his wife at Austinburg, whither he had removed his family on account of their sickness at the mission, that their house was burned, with nearly all their furniture and clothing. This sad event rendered it necessary for him to leave the mission and attend to the wants of his destitute family.

Whether the work among the Indians was committed to other hands does not appear from his Memoir, published at Hudson, O., in 1851.

The remaining years of Mr. Badger's active ministry were spent on the Reserve. In 1835 he removed to Wood County, O., where he spent his declining years with some of his children and grandchildren. He died at Perrysburg in 1846, aged eighty-nine years. WM. C. PEIRCE.

Berea, Ohio.

THE AGRICULTURAL DEPRESSION.

As evidenced by the swift and remarkable growth of the spirit of organization among farmers there is wide-spread and deep unrest over the continued low prices of all farm products. Among the causes of this depression are the following, which constitute, we think, a cumulative argument worthy the most serious thought of the wisest statesmanship:

1. An indisposition to mixed farming and the day of small things, consequent on the change of conditions brought about by increase of population and competition.

2. Lack of economy of time. There was a golden day when the countryman could be busy from spring till fall, and practically hibernate

through the winter and live in splendid shape. When the majority of the agricultural class shall have learned the value of time, as have the inhabitants of cities, there will be a change for the better.

3. The giving way of the virgin soil of the country. We are now in a transition from the touch of a soil that has been giving its products, Midas-like, to the conditions of tillering that have attained in England and on the Continent for centuries.

4. Transportation combines have been against the farmer. A case in hand is the great evener combination of 1873, by which the Pennsylvania Central, the New York Central, and Erie railroads charged $115 freight for each car-load of stock from Chicago to New York, and gave a rebate of $15 on each car to certain Chicago shippers, which had the effect of centering the cattle market of the country in Chicago, and of breaking down all competing points and traders. The whole profit of the gigantic scheme was paid by the cattle interest. So with much other work of this kind not yet uncovered.

5. Consolidation of packing establishments, forcing the farmer to take his stock to the great cities, where he is usually at the mercy of the buyer, for in all the great markets there is concerted action of buyers against sellers.

6. Stock-yard expenses, frequently exorbitant, and from which there is no escape.

7. Board of Trade influences, making it possible to corner the market and deal in options.

8. A mistaken incidental policy in the text-books of the public-schools, which we think, on the whole, has given our children a magnified view of the importance of city life as compared with the country, which has had the effect to draw on the country region for its wealth of character.

9. The comparative overgrowth of cities, made so in part by a natural tendency, like that which has made villagers of most European peoples—the desire to live in closer social relations than the isolation of the country affords.

10. Capitalistic and machine-farming, which crowds the small farmer in the same way that the small trader is crowded in the city.

11. The adulteration of intelligence as to the supplies of grain and stock. This can be done by either the suppression or manufacture of intelligence, not only as to products, but as to markets and prices. This is always to the detriment of the farmer.

12. The increase of taxation on land. Land "lies out of doors." It can be seen and cannot get away. It is the easiest thing from which tax can be collected, and the constant tendency is toward laying a heavier burden on it.

13. Legislation in America lately now has been overwhelmingly in the direction and for the protection and building of manufacturing interests, under the belief that farmers were a self-contained class, and would live and grow fat through all possible commercial commotions.

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14. Agriculturalists have been slow to organize, and they have been put into the squeeze. The highest economic interest of the individual of any class now is in the fact that he belongs to the combine—ethical considerations do not change the facts. The American farmer must get into the swim, and stay there, or be left high and dry on the shore to sunburn and rot.

W. R. Halstead.

Bloomington, Ind.

WHOM HE DID FOREKNOW.

In his excellent article on Romans, in the March–April number of the *Review*, Doctor Williams, touching upon the questions of foreknowledge and foreordination, says:

> God by his foreknowledge either foreknew the exact future character and outcome of all men, and not of the elect only, or, which is the fact, he foreknew the exact future of none. This future—the future of free agents—the future of all free agents, he remitted, under the provisions of his plan, to each one's own personal, independent, *unforeseen* choice.

This is the doctrine of divine nescience so carefully elaborated by Dr. McCabe. A little farther on he says:

> The Infinite One, from the first, looked out upon all the coming race with the same fatherly, loving solicitude. And this, *just this*, is what the apostle means by the word *foreknew*. He would tell us that in the divine planning "*God had* ALL *men in his thought from the start.*"

Can such a doctrine of foreknowledge be held consistently with the doctrine of nescience so boldly posited in the language of the first quotation? Without believing in Traducianism is it not true that the creation of every human soul since Adam and Eve has depended for its occasion at least upon human co-operation, and hence upon human volition? For we are under no stern necessity of propagating our kind.

If this be true, and if it be true as well that future human volitions are unknown to God, then in what sense can it be said that the "Infinite One from the first looked out upon all the coming race?" or that "God had all men in his thought from the start?" In other words, does not the doctrine of divine nescience concerning future human volitions carry with it the doctrine of divine nescience concerning future individual human existence?

F. C. Baldwin.

Newark, N. J.

COMMENDATION IN LIFE, OR FLORAL TRIBUTES IN DEATH.

Good men are not a unit upon the question mooted. Some are as silent as an Egyptian mummy to a man's merits while living, but when he is dead, and hears not, then their words come as a rushing avalanche of unbounded eulogies. They appear to think they are doing the deceased man great good in the glowing words.

In a late Conference the question of indorsing a brother's action was broached, and the question was asked, "Shall we commend him in life,

or cover his coffin with floral offerings when dead?" The question was discussed *pro* and *con*, with views as different as the colors of the rainbow. One earnest brother said he "would rather have one small tuberose of commendation in life than to have his coffin covered with the most gorgeous floral wreaths when dead." Was he, or was he not, wise? I suppose the brother's thought was, that if he knew while alive that he was pleasing his brethren he would be encouraged and strengthened to do much more in the future. If he did not know, he would become discouraged and weakened in all future efforts to do or dare in the war for the right. Some argue that if a man be praised for his works he becomes proud and puffed up. A bad man would, but a good man would not. If the pompous pride is in the man's heart, just as well let it out and be done with it at once, for it would come out at some time and in some way. Commendation is natural and almost universal, except, it may be, among the people and ministers in some places.

The doctor is commended by the patient, and is told, "I feel so grateful to you, doctor, for saving my life, the life of my husband, babe, son, or daughter," as the case may be. Does that make the doctor vain and puffed up, and less likely to do his best in the future? The blacksmith shoes your horse well, and you tell him so. Do you fear that he will become so inflated with praise that in the future he will do you bad service? The housemaid makes your bread to your liking, and you tell her so. Will she fail to please you in her future efforts, as a result of your commendation? Who is so foolish as to think so? To withhold the word of appreciation in such cases is usually regarded as a proof of ingratitude, and that the kindly act performed is estimated by the recipient at a commercial standard. No one, however small his service to others, is above the influence that an appreciative word can kindle. It has more power than money, and excites a moral benefit that sometimes effects great changes in the life. The rule of common life, in all its departments and activities, requires the recognition of the kindly deeds of others in words of gratitude and reciprocal fellowship; without this rule life would be barren, philanthropy would lose its energy, and labor its inspiration.

Is not this practice almost universal, and does it not help all mortals to do better? Why, then, make the minister the exception of all the mortal race? Must he be kept humble by letting him go along in the dark, fearing that his efforts are unacceptable and imperfect? Honest commendation will do a good man great service. If a bad and improper man, he will only be inflated and explode the sooner.

St. Louis, Mo. T. H. HAGERTY.

OXFORD OR UNIVERSITY CHAPTERS OF THE EPWORTH LEAGUE.

THE Epworth League has already become a vigorous institution of our Church. It has entered more than five thousand charges and set our young men and women to work with a zeal and interest unprecedented.

It has directed their activity into many channels of Christian usefulness. It has interested in the Church many thousands who had not before been brought even to the church portal. It bids fair to become one of the most effective instruments of the Church for the culture and discipline of its hosts, and for its aggressive movements in the extension of the Master's kingdom. Its work has just begun.

I have in this article to suggest a field for its activity almost untouched. All over this country, in the many State and undenominational colleges and universities and in those of denominational institutions, there are young men and women from homes connected with our Church. They have good reasons for preferring the halls of some other college than those of their own Church. Prudential reasons, social reasons, reasons springing from locality, have led them in their choice.

It is often the fact that in these communities our local Church is weak in comparison with that of the denomination founding or chiefly influential in the management of the college where our young Methodists are for the time resident. This fact has its natural effect upon growing and impressible minds, and the result is a lessening of that interest in the Church of the father and mother which would not have taken place if its work and character had been efficiently represented in the community. To meet this need, and keep before these cultivated young men and women the ideals and activities for which Methodism stands, it seems to me the Church as a whole should undertake to do what the local charge may be unable to do. How can it do this better at present than by organizing, wherever practicable, Oxford chapters of the Epworth League?

The name Oxford is full of interest to every university student, and is alive with associations that can but stimulate a young Methodist collegian if properly brought home to him. For this purpose a different local constitution is needed from that in use in the ordinary pastoral charges, as the conditions differ decidedly. For this work special literature should be prepared.

The Church as a whole can do its future great service by making a study of these non-Methodist university centers, and planning to have itself ably represented in these important and strategic points.

I hope this putting of an idea for which I am indebted to the words and acts of others as well as to my own reflections may help on such a movement. WILLIAM INGRAHAM HAVEN.

Boston, Mass.

[We indorse the suggestion of the above article. Notwithstanding our colleges are numerous, and the patronage is large, it is inevitable that many of our youth will drift into institutions under the control of the State or other denominations. The organization of Oxford chapters of the Epworth League in such institutions, or in connection with the local Church in such communities, would conduce to results that need not be named, but which may be easily anticipated.—EDITOR.]

THE ITINERANTS' CLUB.

THE SAVING INSTINCT.

We have in mind not the saving of money, but of sermonic materials. This instinct will lead the preacher to place no small value on every sort of information. If he is ever tempted to say of something which only slightly strikes his fancy, "This does not please me much, and I do not see where or how I can use it, I will let it pass or throw it away," his saving instinct will earnestly and instantly plead for its preservation; and, as a rule, he will do well to heed the promptings of that instinct. Doubtless this accumulative instinct, if cultivated, will lead on to the conviction that every kind of knowledge, even the odds and ends, the merest shreds of information, will come in play some time or other. There is a suggestive saying which reads thus: "It is an evidence of blindness when a man can see nothing unless it glitters." The preacher should be like the experienced gold-digger, who takes the smallest nuggets, and is not fool enough to throw them away because he hopes anon to find lumps of larger size. Or he should be like the skillful gardener, who saves "every slip and seed and peach-stone." "The sage rejects nothing," says Lao Tsze. "I go to the woods after game," says a writer of distinction, "but if the game is not there I get nuts; if there are no nuts I gather flowers or leaves; if these fail I get woodcraft of some sort, or, by grace of Heaven, a thought. I will not be of those who find that the road is only good to leave behind them." There is, too, a household maxim which is illustrative of this thought; it reads, "Keep a thing three years and you will find a use for it." Daniel Webster once wove into a speech an exceedingly apt anecdote. When asked, "Where did you get that story?" he replied, "I have had it laid up in my head for fourteen years, and never had a good opportunity to use it until to-day."

Samuel Butler has put much of thought, many precepts, similitudes, allusions, inferences, and the like, into his *Hudibras;* but this collection originally was made in a commonplace book which was years in compiling. The facts out of which Guizot compiled his *Spanish History* were gathered from various sources, and twenty years intervened from the time his first notes were made to the date of its publication. Some of the best productions of Emerson were similarly composed. It may be said that no one can estimate of how great value, some day, will be the accumulations for which at the outset there seems to be no use. The best sermons of our best preachers are full of suggestive and helpful thoughts, and are growths, not flashes, of original inspiration.

The outfit needed by the preacher when following his saving instinct is inexpensive, and consists of a pen or pencil to mark with, scissors or a knife to cut with, and boxes or pigeon-holes to stow things away in.

In order to make his stores available he is to look them over often, and use them as soon as that can be done to advantage.

THE ANNUAL VACATION.

Not many years ago the vacation among Methodist preachers was unknown. Now it is thought of and provided for in, perhaps, the majority of our parishes. More and more are our preachers availing themselves of the benefits of traveling during the vacation season. Many of the advantages of a vacation, when an out-and-out vacation is denied, may be secured in an exchange of pulpits by preachers living in places distant from one another. Such an arrangement enables even those of limited means to visit localities otherwise denied them. In this matter of seeing the world the itinerancy, when not circumscribed by Conferences or States, as it should not be, though it now practically is so in its ordinary workings, affords the Methodist ministry peculiar advantages. The active men are in what is called the *traveling* relation, and theoretically the range of appointments is world-wide.

When the preacher is enabled to visit places of interest in our own land, which should be done before going abroad, or when the "tour abroad" is made possible, he will gain, if he has the sermon habitude, much information which can be used in his sermon-building. But let him be modest. People are sick of the "*When I was in Europe.*" Our Lord's method is wise and suggestive. He did not say, "As I was passing a field I saw one of your countrymen sowing his seed," which doubtless was true, but he said, "Behold, a sower went forth to sow." In a public prayer a preacher who had just returned from a brief trip abroad betrayed both vanity and mental weakness by saying, "O Lord, thou knowest that we saw in Europe much distress."

This class of sermonic materials should not only be used modestly but subserviently. That was a severe criticism passed on an eminent English clergyman and scholar: "I went," said the hearer, "to learn how I could find the way to heaven, but was only told the best route to modern Jerusalem."

THE DECOMPOSITION OF LITERARY PRODUCTIONS.

The process of literary decomposition is the opposite of that employed in literary composition. It is the process of separating from one another the different ideas, illustrations, arguments, and other factors of a sermon, or a book, that they may be seen both individually and in their relation to the main idea. Decomposition is, therefore, the process of making an analysis or of tracing the lines of cleavage in a piece of literature. It is a process whose results will show whether or not the sermon or book is an organic growth or a mass of conglomerate. If a literary production cannot be decomposed it is certain that its logical arrangement is defective.

Decomposition, too, is a process whose importance to the literary worker cannot be overestimated. By engaging often in this task (for at the outset it will be a task) one's literary work will be much improved, one's mental faculties will be strengthened, and one's literary instincts and intuitions will be stimulated, or at least will be kept in growth.

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The members of our Itinerants' Club whenever called on to master the contents of a book, whether in the Conference Course of Study or out of it, should subject that book, after perhaps the first reading, to the process of decomposition; let this be done pencil and paper in hand, or, if the memory is sufficient for these things, it may be done by what is termed the mental method.

As an illustration of decomposition we are pleased to present to our readers the following synopsis of Wesley's *Christian Perfection*, by the Rev. Stanley O. Royal, of Urbana, Ohio:

SYNOPSIS OF WESLEY'S PLAIN ACCOUNT OF CHRISTIAN PERFECTION.*

I. What is Christian perfection?

1. It is not perfection in knowledge, nor freedom from mistake (pp. 14, 17, 19), infirmities (p. 20), or temptations; nor is it that absolute perfection which is incapable of increase (pp. 35, 40, 60). It is not a state in which the atonement is not needed (pp. 16, 33, 43); nor is it "sinless perfection" (pp. 16, 33); nor is it an experience incapable of being lost (pp. 38, 43, 60). 2. Christian perfection is more than freedom from the commission of sin. Even babes in Christ are so far perfect (p. 2). It is freedom from evil desires and evil tempers, from fear, pride, self-will, and anger (p. 4). It is the renewal of the soul in the image of God, the purification of the heart by faith (p. 6). It is "walking in the light," "abiding in Christ," "rejoicing evermore," "loving God with all the heart, mind, soul, and strength" (pp. 14, 31), and "perfect love." These are Scripture expressions describing it.

II. Is Christian perfection an experience provided for all God's children?

The Scripture in many passages so teach (pp. 10–13). 1. By promise, both in the Old and New Testament; for example, Psa. cxxx, 8; Ezek. xxxvi, 25, 29; Deut. xxx, 6; 2 Cor. vii, 1; 1 John iii, 8; Eph. v, 25, 27; Rom. viii, 3, 4. 2. By prayers: "Deliver us from evil;" and John xvii, 20–23; Eph. iii, 14; 1 Thess. v, 23. 3. By commands: Matt. v, 48; xxii, 37. 4. By example: John (1 John iv, 17).

III. When may Christian perfection be obtained?

Not so early as justification (Heb. vi, 1). Not necessarily so late as at death (Phil. iii, 15). This is evident from the nature of a command, which is given to the living, not to the dead (p. 12). See also the Scriptures, Tit. ii, 11–14; Luke i, 69–75; 1 John i, 7, 9; iv, 17. These passages speak of a deliverance from sin in this world and in this present life (p. 12). It begins the moment a person is justified. It is preceded by a gradual work of mortification of sin, often of long duration, but it may be, by man's good leave, cut short in an instantaneous death unto sin (p. 40).

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* The references in parentheses are to the book herein summarized, where these brief statements are fully elaborated. The only suggestion we make is with regard to the division marks. There should be uniformity. We recommend the following: Volumes I, II, III. Parts I, II, III. Chapters I, II, III. Main Divisions I, II, III. First Subdivisions 1, 2, 3. Second Subdivisions (1), (2), (3). Third Subdivisions a, b, c. Fourth Subdivisions (a), (b), (c).

IV. How may Christian perfection be obtained ?

Not by careless indifference nor indolent inactivity (p. 23). But in universal, zealous, watchful, self-denying obedience. Especially by prayer, fasting, and the use of all the means of grace (p. 24). At last it is received instantaneously, and by simple faith (p. 23).

V. How may a person know that he has obtained it ?

1. By his having had a deep and clear conviction of inbred sin, followed by a consciousness of total death to sin and of renewal in the image of God (p. 22). 2. But chiefly by the direct witness of the Spirit to his sanctification (pp. 36, 37): 1 John v, 19; 1 John iii, 24; 1 Cor. ii, 12; Rom. viii, 16. 3. Indirectly by the fruit of the Spirit, love, joy, peace, patience, resignation, fidelity, temperance, etc. (p. 39).

VI. Ought one who has experienced Christian perfection to profess it (p. 17) ?

At first he could hardly help it. Afterward he could refrain. Then it is advisable not to speak of it to them who know not God, nor to others without some particular reason (p. 18). It must be professed cautiously, reverently, and with the deepest humility, lest one appear to boast (p. 18). By entire silence crosses might be avoided, but this could not be done with a clear conscience.

VII. May the person in the experience of Christian perfection enjoy pleasures of sense (p. 20).

He may, but he needs none of them to make him happy. He uses them, but does not seek them. He uses them sparingly, and not for the sake of the thing itself.

VIII. How may we recognize the possession of this blessing in another (p. 19) ?

We cannot infallibly. But we must be content with reasonable proofs. Such as a previous exemplary life and a truthful character, a distinct account of the manner of the change, and a holy life of unblamable actions.

IX. How shall the preacher treat those who profess this blessing (p. 18)?

He should talk freely with them and examine them carefully concerning their experience, avoiding harshness, sternness, or contempt (p. 25). For his own sake he must not make himself an inquisitor-general or peremptory judge of the deep things of God. He must labor to prevent the unjust or unkind treatment of those who profess it. And he must exhort them to pray fervently that God would show them all that is in their heart.

X. What advices may be given those who profess Christian perfection ?

1. Watch against spiritual pride (p. 44). 2. Beware of enthusiasm, fanaticism, or schism (p. 45). 3. Beware of making void the law through faith. 4. Beware of bigotry, self-indulgence, and of sins of omission. 5. Be exemplary in all things, especially the little things, for in these lie dangers as well as blessings.

QUESTIONS RELATING TO THE CHOICE OF A SERMON SUBJECT.

The preacher has chosen his text and has struck its key-note. That key-note is the thought which he is expected to develop and apply; it is, therefore, the subject of his sermon. He next puts that thought or subject into words. He then has a proposition which he can look at. At this point he may ask himself questions like these:

First. Is the subject more clearly deducible from this text than is any other, and is it the most useful thought in the text?

Bear in mind, that a thought only *possibly* in the text is not the proper thought to deduce from a text; a thought, too, may unquestionably be in a text, and yet may not be the most useful thought to deduce from that text.

Second. Has this subject the luster of gold or only the glitter of brass?

Third. Has it a definite meaning which can be put into a simple proposition?

Fourth. Has the wording of the subject as great rhetorical excellence as its nature allows?

Fifth. Will the subject enable me to give my sick parishioners the medicine they need rather than some theory of medicine which may be of no more service to them than a proposition in Euclid?

Sixth. Is it probable that the good of the people will be as much promoted by a discussion of this as by that of any other subject within my range?

Seventh. Is the subject chosen suited to my aptitudes and acquirements?

Eighth. Can I command for this subject ample material and proof?

Ninth. Are there considerations of circumstance, time, or place that call for or justify the choice of the subject I have selected?

Tenth. Do I have a distinct and an *energetic* sense of the importance of the subject chosen? If not, can I obtain it?

Eleventh. Has the spirit of evangelical love for the people influenced me in the choice of my subject?

Twelfth. Have I chosen this subject for "Christ's sake?"

Thirteenth. Are there indications that God wills for me to preach on this subject?

This conviction that "God wills" may lead to mistakes, but it affords mighty inspirations; it enables one to work with "terrible confidence." The counter conviction, or even suspicion, that God has had nothing to do with the choice of the subject, will rob a conscientious man of much enthusiasm.

Fourteenth. May not this be the last subject on which I shall be permitted to preach?

FOREIGN RÉSUMÉ.

SOME LEADERS OF THOUGHT.

EDUARD LANGHAUS.

In the death of Professor Langhaus, of the chair of systematic theology of Berne, that University has lost one of its ablest men. He had a somewhat tempestuous history. In 1865 he wrote a work entitled, *The Holy Scriptures: A Guide for Religious Instruction.* He had previously been instructor in religion in the Teachers' Seminary of Berne. This book revealed his liberal theological tendencies. A general storm of surprise and indignation arose that a man in so important a position should hold such views. But the personal influence of the man is seen in the fact that he succeeded in securing the right of his form of theological belief to be taught in the canton of Berne. He was a follower of the Tübingen school, and was one of its last representatives. His efforts were largely directed toward popularizing theology with the laity. His thorough understanding of all the problems involved enabled him to simplify both language and form of statement, and thus in a large measure accomplish his purpose. He is also worthy of mention because he belonged to a movement in Switzerland which corresponds to that which in Germany is controlled by the "Protestant Association." Their effort is to so conceive religion as to make it harmonize with current thought. While the Ritschl school claims that we need not concern ourselves with the conflicts of science and religion, because theology has to do only with those matters which lie outside of the realm of science—and while the Confessional School adheres to the old confessions of faith even in opposition to science—the Protestant Association interprets Scripture and writes theology in such a way as to avoid a conflict with science. According to them all truth must be taken into account in theology. Their mistake is in confusing departments which have a separate existence. While all truth is a unit, and in a sense must be considered as a whole, yet to include philosophy in theology, or the reverse, is to make a fatal mistake. It has resulted in robbing Christianity, in the minds of its adherents, of all those qualities which make it impressive to the uneducated mind. As a result, the Association commands the sympathy of the masses in a very small degree, and in this degree only because among the masses there is (though limited in its area) a deep-rooted prejudice against the saving truths of Christianity. The Protestant Association is not numerically strong, and as one attends their assemblies one is impressed that their chief rejoicing is in the destructive work which they have accomplished for themselves and are trying to accomplish for others. In future articles other special leaders and their particular doctrines will be mentioned. Professor Langhaus was one of a constantly diminishing number of men who take a decidedly negative attitude toward the New Testament and the profoundest truths of Christianity. "Liberalism" in Germany, as every-where, is always and in every particular a failure.

A VETERAN GERMAN THEOLOGIAN.

PROFESSOR BERNHARD WEISS, of the University of Berlin, is recognized the world over as one of the ablest of German exegetes and New Testament scholars. His principal works are, a *Life of Christ*, an *Introduction to the New Testament*, *Biblical Theology of the New Testament*, and commentaries on several of the New Testament books. For some time past he has been engaged upon a new edition of *Meyer's Commentary*. He introduces his own comments, often contrary to those of Meyer, but does not issue the work as his own. His many students regret that he does not write an entirely independent commentary. On New Testament questions he stands so high in Germany that no one is content until he knows the opinion of Weiss. Like most of the greater German theologians, he does not like to be classed as an adherent of any school. Yet he is neither in harmony with the Confessional School nor with the Protestant Association, but stands midway between them. He is, in fact, a leader in the so-called "Mediating School." The name is somewhat misleading, since they do not to-day exercise any mediating influence between the opposing theological parties. They are a sort of eclectic school. They try to hold fast to the generally accepted confessions, yet they will not discard the results of rationalistic and critical investigation. The consequence is, that they satisfy nobody but themselves. The Confessionalists feel that they yield too much, the Protestant Association that they yield too little. Professor Weiss's personal attitude toward the extremest theological positions may be seen in the fact that he was chiefly instrumental in securing the much-opposed Professor Harnack for Berlin. In defense, he said that if the orthodox party could not produce a refutation of Harnack they cannot blame the world for accepting his teachings. Professor Weiss does not deny the miracles of the New Testament. Yet, after the fashion of the rationalists, he seems to delight in a natural explanation of them whenever possible. Of all methods of dealing with the miracles this is the most objectionable. If Christ performed miracles, which Weiss admits, then the question is simply one of the authenticity of the records of them. When no doubt can be cast upon the record, it is playing fast and loose with revelation to explain a miracle as a natural event. It betrays a prejudice against miracles as such to proceed in this way. When one recognizes this weakness in his method it helps to explain many special conclusions at which he has arrived. For example, when he denies the bodily resurrection of Christ, and claims that Paul does not teach it in 1 Cor. xv, and asserts that the teaching there is of a purely spiritual resurrection, one remembers that he explains miracles away whenever possible. Or when one finds him denying the historical accuracy of Acts ii, and affirming that no such event ever transpired as is there recorded, we are prepared to question the trustworthiness of his conclusions. He denies that Matthew wrote the gospel of that name. In order to prove that the author was not a Palestinian Jew he points out a number of supposed geographical inaccuracies. As an evidence that the writer of Matthew did not draw from his own information he affirms that

he did not even know that Joseph and Mary had originally lived in Nazareth. This remarkable assertion, which, however, he accepts from other sources, he bases upon Matthew ii, 22, 23. It is true that this is not by any means his whole argument. But it plainly shows that he is dependent upon very doubtful arguments for his conclusions. Yet in this Professor Weiss is not peculiar. The negative critics are all alike. They have a point to make, and how are they straitened until they make it! Little is the wonder that in their perplexity they resort to every expedient which can possibly be turned to their advantage. Yet Weiss stands in the main for evangelical truth, and his soberer instincts seem to show him that the way of a negative critic is a hard and dangerous path.

RECENT THEOLOGICAL LITERATURE.

TWO BOOKS THAT HAVE MADE A NOISE.

One of them is the *Earnest Thoughts* of Herr von Egidy. It is not necessary to characterize it further than to say that it represents very much the stand-point of Unitarianism and of *Robert Elsmere*. But because it was written by an army officer, in a popular style, and was addressed to the masses rather than to scholars, it had a most remarkable sale. Forty thousand copies were issued in a few weeks. The excitement concerning it has already died out. The other book is *The Historical Christ*, by Henry Ziegler, pastor in Liegnitz. On account of the sentiments contained in it the author has been cited to appear before his consistory for trial. The army officer lost his position for writing *Earnest Thoughts*. At this writing it is too early to predict what will be the outcome of Ziegler's trial. Ziegler treats the biblical account of the creation as purely religious; instead of scientific. He also adopts Wellhausen's view, that the Prophets, and not the Law, formed the foundation of the Old Testament religion. Yet he does not deny the fact of revelation in the Law or the Prophets. Neither is his teaching concerning Christ new. He insists on the Christ of history as against the Christ of dogma, the difference between the two being clear to him even if not to others. He affirms that from age to age the opinions of the schools and the teachings of the theologians have mixed themselves with the truth concerning Christ, and thus have prevented man from having a clear vision of him, and robbed him of his power to meet their hearts' needs. The current view of Christ he declares to be a web of prejudice and unfounded human opinions. Nor has he sinned above others in his statements concerning the gospels. He rejects the gospel of John, and asserts that much in the synoptic gospels is historically untenable. And even when he declares that Jesus "sprang from the root of David on his father's side," thus making him a son of man in the most literal sense, he is only following the commentator Meyer, who affirms that the words of Jesus in John v, 27, are to be understood only of a human fatherhood, and that the idea of a supernatural conception of the body of Jesus is nowhere to be found in the writings of

Paul. Why, then, should Ziegler be brought to trial for such utterances, while others teach them without molestation? It looks as though the boasted freedom of theological thought in Germany were about to come to an end. And indeed it is high time. It has been borne with, lo! these many years. But it has failed to bring forth the expected fruit. Perhaps the authorities will now forbid that it shall longer cumber the ground.

AN IMPORTANT NEW TESTAMENT WORK.

While the conservative and the orthodox go quietly on their way, the radical and the self-styled progressist are noisy. The impression is thus sometimes made that only in the ranks of the destructive critics is there any real independent thought and investigation. The appearance, therefore, of such a work as the *History of the New Testament Revelation*, by Professor Dr. C. F. Noesgen, of the University of Rostock, is a noteworthy event. Such works are indeed continually falling from the German press. But because they maintain the orthodox positions little attention is given them, however scholarly their method and treatment may be. Only the first half of the first volume has appeared; but it contains the introduction, which explains and defends the principles upon which the author proceeds, and also the history of Jesus to the call of the twelve. Thus far he displays a comprehensive and scholarly mastery of the subject of which he treats. He holds decidedly to oral tradition as the human source of the gospels, rejecting the complicated documentary theories. A few of his fundamental principles are as follows: The appearance of Christ connects with the history of the world, yet it is something entirely new and peculiar in the world. Christianity is not the mere fruit of the development of the human spirit, as Schleiermacher and Baur held; nor can Christianity be identified with the effects of Christianity in the first Christians. Christianity can only be understood when it is accepted as a truly supernatural energy and power. Hence the history of revelation is something other than the history of a religion; and the history of the New Testament revelation is something other than the history of the original Church and of original Christianity. So, too, the New Testament writings are not records of the Christian conceptions of the original congregations, but the utterances of God in his self-revelation. The preaching of the apostles is a part of the New Testament revelation. New Testament history and New Testament theology cannot be separated. The expression "Son of God" nowhere in the Bible designates a mere loving relation of Christ with the Father, but their equality of substance. It expresses Christ's consciousness of his origin. These propositions fly in the face of nearly all the presuppositions of those who have done so much to undermine faith in revelation as divine, and in Christ as the Son of God. We can here point out but a few of the important results of such a view. It has been surreptitiously assumed that the New Testament writings sprang from and represented the conception of the early Christians concerning Christianity. It is a most plausible assumption. Who could be better

able to record the facts and principles of Christ's teachings than these same first Christians? It was too early for any great errors to have crept in. Hence revelation, in the strict sense, is unnecessary. Noesgen has attacked the enemy's left flank. Is there a true revelation from God, or have we in the New Testament merely the impressions of men? The early Christians were indeed in a position to know what Christ had taught and done. But these same early Christians were only men; and all the intellectual limitations aid the religious prejudices, and all the imperfection of moral ideas which adhere to even the best of regenerate mankind must have operated to mold their conception of Christianity. Hence their record could not be that of Christianity, but of their conception of it. Only on such a supposition could such a work as that of Harnack's *Dogmengeschichte* have any significance. It is perfectly legitimate to inquire into the accuracy and trustworthiness of scriptural Christianity if the New Testament is the product of Christian minds, and not of the Spirit of God. Every additional proposition is of almost equal importance. It is a matter of rejoicing that the masses of the German theologians in and out of the pulpit have again found so able a champion of their faith as Noesgen in his *History of the New Testament Revelation.*

JUSTIFICATION FROM AN EVANGELICAL AUSTRIAN'S STANDPOINT.

Throughout the German-speaking population of Europe there is scarcely a dogmatic work written in these days which does not in some way depend for its form and substance upon the writings of Ritschl. In the recent work of Professor Dr. E. Boehl, professor of theology in the evangelical faculty of Vienna, on *Justification by Faith*, this is pre-eminently the case. He points out that there are two extremes concerning this doctrine. One is that of the Mystics, who build justification upon an inherent righteousness in man; the other is the extreme rationalistic-ethical, which makes the forgiveness of sin the presupposition of the individual's own Christian activity. Orthodoxy, he claims, holds the middle path between these two. Of the second extreme he takes Ritschl as the representative. The shortest and best refutation of Boehl's own teachings is a statement of them. He affirms, in opposition to Mysticism, that connected with justification no kind of inner change takes place in the justified; that there is no kind of change of the spiritual substance, so to speak, nor any impartation of moral or spiritual qualities. To him justification is simply and solely the imputation to the justified of the merit, the active and passive obedience, of Christ. Accordingly, he claims that original sin consists alone in the imputation of Adam's guilt to man. In order to overcome original sin, therefore, it is only necessary to impute the obedience of another Adam. If a proof were needed that America is in advance of Germany in scriptural and reasonable dogmatics a comparison of the above doctrines with the purpose to revise the Calvinistic creeds will furnish it. Sin remains in the justified after justification just as before, and will remain until he is taken to heaven. Regeneration and justification are simultaneous in so

far that the Holy Spirit testifies to the sinner of God's changed attitude toward him, and thus brings about a change in the sinner's feeling toward God. Sanctification consists in the fruit which the Holy Ghost produces in the justified, without in any way joining himself with the person of the sinner. In fact, the sinner is nothing but the channel through which the Holy Spirit operates, so that these works have nothing whatever to do with the righteousness of man. This is not the place to defend or assail Ritschl. But it is surely better with him to emphasize the responsibility of the justified person than with Boehl to set him altogether free from moral obligation. Such a theology is possible only where the Scripture is interpreted by means of the intellect alone, under the influence of a specific form of anthropology. What Germany needs is just what it least wants—that is, a liberal infusion into its theology of Wesleyan Arminianism.

TENDENCIES IN GERMAN THEOLOGICAL LITERATURE.

In the May–June number of the *Review* mention was made of the results of specialization in German general literature. The same tendency is seen within German theological literature. Exegetics thinks it must work out the meaning of Scripture with means drawn exclusively from its own domain, and repels the encroachments of dogmatics. Historical theology demands the same freedom from dogmatic presuppositions, and claims the right to undermine the results both of exegetics and dogmatics. Dogmatics is a veritable Caiaphas, and says to exegetics and history, "Ye know nothing at all." Practical theology disdains the disputes between the other three departments, and claims that it alone represents the spirit of Christ in ignoring critical questions and carrying the Gospel to man. "In those days there was no king in Israel, but every man did that which was right in his own eyes." In affairs of government we call such a condition of things anarchy. It is little less in the world of German thought and literature. Those who are interested in education see the remedy for all the social ills of Germany in the reform of the educational system, and of making of many books on the subject there is no end. One branch of those whose efforts are bent mostly toward social reform think that the Jews must be expelled, or at least repressed, if Germany is to be saved religiously, morally, socially, intellectually, and financially. Still others see no good, but only ill, in all this agitation about the Jews. They see the remedy in a complete change of the governmental system. Men must have equal rights. There must be no privileged class. Every one must be supplied with work and be required to work. Religion they can do without. The Church is unnecessary. All these tendencies, and a host of others, are represented in recent German literature, and clash with such violence that it is high time for the disciples to cry out, "Master, we perish!" The one hopeful sign is the tendency toward the practical in religion. On the one side the orthodox theologians emphasize with renewed vigor the importance of maintaining the Lutheran doctrine just as it is found in the accepted symbols of the

Church, and on the other they insist upon a practical Christianity, which with most of them means an effort to do good to the souls and bodies of men. These two do not appear in their eyes so much the single fruit of the same tree as separate trees from the same soil. In the opposing liberal theological camp equal stress is laid upon doctrine, although not upon orthodox doctrine. The Bible is in the loosest sense the revelation or word of God. Theological statements must give way before the teachings of science and philosophy. Every new-fangled theory receives a patient hearing, and the presses are kept hot in the publication of books and pamphlets. If the inadequacy of an hypothesis cannot be pointed out it is accepted as established, and the creed must be modified accordingly at whatever cost to the faith. But meantime, while accepting the conclusions of the enemies of the Gospel, and thus undermining the foundation of morality, they too cry aloud for a "practical Christianity," which with them means upright living and a good degree of benevolence. All this but illustrates the evils of exclusive specialization. That profounder scholarship is thereby attained is not to be doubted; but breadth of vision is at the same time rendered impossible. The literature of every department finds its end in itself. Hence schools are formed. A school is of necessity partial, not complete, in its sphere of ideas. When we add to this the fact that scientific theology in Germany prides itself upon its purity of aim—that is, in aiming at the discovery and statement of the truth for the truth's sake, and without regard to the practical value or the modifying influences of comparison of truth in one department with truth in another—we have the main principles which underlie German theological literature.

RELIGIOUS.

EVANGELICAL CHRISTIANITY IN RUSSIA.

Notwithstanding the bigotry of the Russian ecclesiastical authorities and the narrow and antiquated policy of the government, Christianity in its evangelical form lives and grows. There are several "sects" which are especially active in propagating the truth of the Gospel and in insisting upon a living Christianity. Among them is one whose name, if translated into English, would be "Hourists." They sprang from some pietistic German settlers in Russia, and maintain in a considerable measure the peculiarities of their spiritual progenitors. Another sect is called the "Christians." They also insist upon personal piety and a strict morality, with abstinence from strong drink, tobacco, theaters, and other worldly amusements. They also carefully observe the Sabbath. The Baptists, too, have a good work in progress. Not the least encouraging feature of evangelicalism in Russia is the ready acceptance which the Bible finds under the labors of the agents of the British and Foreign Bible Society. During last year 479,403 copies of the Bible were distributed, nearly all of which were purchased by those who received them.

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SPREAD OF THE IRVINGITES IN GERMANY.

While Irvingism has not been very prosperous in Great Britain, in Germany the growth of this sect is such as to attract the attention of all careful observers. The question is being asked, How is this growth to be accounted for? One reason is said to be that they began their activity in Germany in the midst of the revolutionary excitement of 1848, when men were ready to believe in the early return of Christ to reign upon the earth, together with the earnestness with which this doctrine was proclaimed by Irvingite missionaries. Another reason is characterized as the insincere and deceitful effort of the missionaries of this sect to make their hearers believe that they do not mean to form a new denomination, their practice, on the contrary, being to form their adherents into congregations as soon as possible. They are then prejudiced against the Churches to which they belong, and urged to forsake them and attend the services of the Irvingites. A third reason given is the fact that the Irvingites do not recognize themselves as a Church along-side of other Churches, but as the true apostolic Church inclusive of all others. The fact is that the State Church feels itself profoundly injured that it alone seems helpless to exercise influence, while the smallest sects grow and develop. *The* reason is probably in the fact that the Irvingites employ the laity in their Churches. Let the German Lutheran Churches so do, and they will begin at once to feel new life in every part.

ROMAN CATHOLIC TACTICS IN GERMANY AGAIN.

It is not alone in doctrinal matters that the Roman Catholics of Germany try to prejudice the Protestants against the Church to which they belong. They enter the field of literature as well, and sytematically disparage Protestant authors according to the supposed necessities of the case. A number of Roman Catholic authors are giving their time to this delectable work of misrepresenting Protestantism. Herder, Goethe, Paulus, and Schleiermacher have lately been described for the general reader. In particular was Schleiermacher hardly handled. Certain unfortunate facts of his life were singled out and treated as though characteristic of him. Ridicule and contempt were thus poured upon one of the most honored names of the Protestant Church. Of course, such books deceive none but the ignorant; but the misfortune is that the masses, to whom they are addressed, are ignorant. Furthermore, they are already sufficiently prejudiced against their pastors and Church, and need only such a book to make them lose all confidence in their spiritual guides. But they employ still more dangerous weapons when they enter the political arena. In the German parliament they have one hundred members. They are, or have been, a compact body. Under the leadership of Windhorst, "his little excellence," they voted as a unit. America should take warning from the situation in Germany.

EDITORIAL REVIEWS.

SPIRIT OF THE REVIEWS AND MAGAZINES.

The recent Wesley Centenary Observances called forth from the press both in America and England much comment, mostly appreciative, on the character and work of Wesley. That great leader of public opinion in Great Britain, the *London Times*, remarked, that "The Church of England is what it is because John Wesley lived and taught in the last century." The denominational organs of our American Churches, as well as our secular press, have also been unstinted in their recognition of the grand spiritual results of the Wesleyan movement. But that expositor of the theories of the High Church party in the Protestant Episcopal Church, the *Church Review*, had a querulous paper from the pen of a correspondent in whose eyes the "beam" of apostolic succession is so large as to prevent his perception of little else than the "mote" of Wesley's ecclesiastical irregularity and the seemingly alleged inconsistency apparent in his ordination of Coke to the office of superintendent. The spiritual insensibility which prevents a minister of Christ from feeling grateful to God for that gift of power through which Wesley saved both the English nation and its national Church from being overwhelmed by the prevailing wickedness of those times is both astounding and pitiable. As to Wesley's irregularity, it need only be said that he had the courage of his convictions, and regarded obedience to the will of God as more binding on his conscience than the rubrics of his Church as they were, and still are, interpreted by High Church luminaries.

As to Wesley's alleged inconsistency, it suffices to say that though he was originally a High Churchman, he was convinced, in 1746, by reading Lord King's *Primitive Church* and Stillingfleet's *Irenicum*—both Churchmen—that presbyters and bishops are "the same order and have the same inherent right to ordain." For various reasons he abstained from exercising this right until the exigencies of his societies in Scotland and in America made its exercise needful to their spiritual welfare. Then urged, not by the pleas of his advisers, nor by the impulses of approaching imbecility, as this writer presumes to insinuate, but by his convictions of duty, he laid his hands on Coke, thus ordaining him to the *office* of a superintendent for the American societies. In like manner, he ordained Whatcoat and Vasey as presbyters. In doing this he acted in perfect consistency with his long-cherished convictions and with his professed purpose to follow the guidance of divine providence and of the Holy Spirit.

This *Church Review* writer also dwells at length on Bishop Coke's correspondence with Bishop White respecting closer union between the Methodist Episcopal and the Protestant Episcopal Churches. He ignores the fact that it was not *organic* but closer fraternal union that Coke sought,

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as he himself explained to the General Conference of 1784. Coke's error lay in his willingness to accept a reconsecration at the hands of Bishop White. Yet this disposition was not born of any doubt respecting the validity of his ordination by Wesley, but of his desire to promote intimate and active fellowship between the two Churches concerned. His offer may have been unwise, but his motive was pure. Coke was heroic in his devotion to Christ and to Methodism. While he loved the Church of England he also loved the Church in America, because he recognized their spiritual possibilities, and he longed to see the latter united to Methodism in the bonds of a mutually sympathetic affection. And if the critic in the *Church Review* was possessed by the same spirit his pen would be animated, not by a narrow sectarian prejudice, which is blind to the magnificent record of Methodism, but by a charity sufficiently broad to rejoice in its success and deep enough to encourage his own Church to emulate its zeal. Both Churches have one Master: why should they not be united in Christian love and in active zeal for the conversion of the world?

THE *Presbyterian and Reformed Review* for April discusses: 1. "Recent Dogmatic Thought in Scotland;" 2. "The Value of the Vulgate Old Testament for Textual Criticism;" 3. "Christianity and Tolerance;" 4. "Mr. Gore on the Holy Spirit and Inspiration;" 5. "Looking Backward;" 6. "The Proposition for Federal Union Between the Two Reformed Churches;" 7. "Presbyterian Union in India." In the first of these papers Principal John Cairns sketches with a luminous pen the various phases of dogmatic Christian thought shown in the writings of Scottish theologians during the last quarter of a century. He finds these theologians substantially sound on the doctrines of the Trinity, the incarnation, the atonement, justification, sanctification, the freedom of the will, election, and the last things. German heterodoxy has not removed them from biblical truth; albeit, his admissions do suggest that their Calvinism is materially modified, at least in expression. The second paper, after critically comparing a considerable number of Jerome's renderings in the Vulgate with the Greek Testament, concludes that, while far inferior to the Septuagint, "for a really critical text the Vulgate is an indispensable authority." Yet "to be of adequate use it must first be published in a critical edition." The third paper treats a question which, owing to conditions created by the numerous phases of religious opinion held by immigrants from all nations, is destined to become vital before long. How to maintain our national theory of "a free Church in a free State" is the problem discussed very ably in this statesman-like paper. In the fourth paper Dr. Robert Watts, of Belfast College, exposes, with a logic which is as pungent as it is conclusive, the fallacies of the *Lux Mundi* essays in general and of Mr. Gore in particular. He makes it evident that those essays "are a confused medley of High Churchism and Broad Churchism, and the latter for the sake of the former." He shows that "they accept the unverified hypotheses of critics and scientists, and endeavor to construe the faith once delivered to the saints so as to conciliate

those errant speculators." The fifth paper convicts the author of *Looking Backward* of the unwisdom of presenting "a dream of one minor idea as a serious workable scheme for social redemption." The sixth article is a symposium which makes it clear that the missionaries of the Presbyterian Church in India are not a unit in their views of the desirability of the organic union of the Presbyterian Churches in that great country. Evidently the Presbyterian system is not as flexible as our connectionalism.

The *Bibliotheca Sacra* for April has: 1. "A Presbyterian's View of Congregationalism;" 2. "Science and Prayer;" 3. "The Data and Method of Philosophy;" 4. "Suggestions as to Modifications of the Dogmatic System Taught in the Congregational Schools and Churches, Required at the Present Time;" 5. "The Reformed System and the Larger Hope;" 6. "Recent Discoveries Bearing on the Antiquity of Man;" 7. "Notes of Delitzsch on True and False Defense of the Bible;" 8. "The Gospel in the Sermon on the Mount." Of these papers we note as of special value the third, in which Dr. E. H. Merrel discusses with keen discrimination and scientific breadth the "data" and "method of philosophy," and claims on good grounds "that the best thinking of the world is bringing us to the sure conclusion that theism is to be the triumphant final philosophy." In the fourth paper Dr. Frank Foster, of Oberlin, presents cogent reasons in favor of teaching systematic theology, in theological seminaries, by a method fitted to counteract the current drift of thought occasioned by the wide diffusion of scientific facts and of the new materialistic philosophy. He would build systematic theology on the fact of "a living Church as a supernatural institution;" and on "Christian experience as a source of doctrine," carefully separating "the elements contributed by reason and those derived from the word of God," and teaching it after the inductive method. This paper is deeply thoughtful, timely, and suggestive, especially to professors of theology and to preachers. The fifth paper contends pretty conclusively that the dogma of "the larger hope" is like a house built on the sand. The sixth article treats of recent discoveries of human relics on the Pacific coast, which go far to discredit materialistic theories of evolution, and may disturb our opinions concerning the antiquity of man in America.

The *Unitarian Review* for April has: 1. "By Way of Combination;" 2. "A Chaplain of the Revolution;" 3. "Papal Tradition;" 4. "A Bird's-eye View of American Literature." The first of these papers claims forcibly, if not conclusively, that the gigantic combinations of capital characterizing the world of to-day are counterparts of the ancient despotisms and of the modern "trust," some of the doings of which latter form of combination, it says, "seem like gigantic images of those deeds which the Vikings in their grim humor called gathering property." It also sees in these trusts the germs of counter-combinations among hand-workers, which, if not checked by the "divine element in mankind, must lead toward man's ruin."

THE *Theological Monthly* for April discusses: 1. "The Nature and Limits of Inspiration;" 2. "Permissible Hope;" 3. "The Tabernacle and the Temple;" 4. "The Now and Then;" 5. "The Gift of Tongues." Of these papers we note the first, which rejects the *mechanical* and *verbal* theory of inspiration, and contends somewhat tentatively for the *dynamical* theory, which holds that though the *substance* of Holy Scripture is divine its *form* was determined by the personal character and circumstances of its writers. What the idea of inspiration actually involves, it claims, demands a more exhaustive and definite inquiry than has hitherto been made. The second article finds no ground in Scripture for the "larger hope," but contends that the wideness of God's mercy permits us to hope that none will be doomed to endless death except those who choose to cling to their cherished corruptions. The fifth article argues that the speaking with tongues at Pentecost was caused by the direct impulse of the Holy Ghost so working on the memory as to enable its subjects to recollect speeches which they had heard in times past from foreigners of different nations visiting the temple! This theory, though plausibly sustained, cannot be accepted as the solution of that wonderful manifestation of divine power. The miraculous speaking is a well-attested fact. But how God wrought on its subjects to produce it no man can tell, any more than he can how the world sprang into existence when it was commanded to be.

THE *Lutheran Quarterly* for April treats of: 1. "The Theology of Zwingli;" 2. "The Abyssinians and their Church;" 3. "The Final Philosophy;" 4. "Reminiscences of Rev. John Uhlhorn;" 5. "Massillon;" 6. "Practical View of the Common Service;" 7. "The Lutheran Sources of the Common Service;" 8. "The Influence of the Church in the Organization of Modern Europe;" 9. "Lutheranism in the General Synod." The first of these articles shows, by many citations, how "fundamentally different the theology of Zwingli is from the theology of Luther." It claims, but scarcely proves, that the former is the theology of rationalism and the latter the theology of faith in the word of God. Its writer is evidently prepossessed in favor of Luther and prejudiced against Zwingli, both of whose great minds were more or less influenced by their early papistical training. The theological opinions of both should be read in the light of this fact. The second article is a skillfully condensed historical sketch of a remarkable people, who, though of Semitic origin, accepted Christianity from Greece, repelled Mohammedanism, remained isolated from and unknown to modern nations through ten centuries, but who since their rediscovery in the sixteenth century have become known as the possessors of a valuable Christian literature, and are now seeking political relations with Europe through the Italian government. To many the facts stated in this article will be a sort of historical revelation. In the third paper we have a lucid digest of the varied systems of philosophy which thoughtful men have devised to guide them in their search "for the real nature and cause of things." Those systems not having fully satisfied the demands of reason, the writer contends that a final system will yet

be reached which, beginning with the facts of consciousness, the universe, self, and God, will take the demand of reason for an infinite, intelligent, personal God as a fixed point from which to explain being, the existence of itself, and of the world. Working from this point, it will discover the rationality of revelation, and thus bring philosophy and religion into mutually helpful relations. The fifth paper vividly illustrates the oratory of Massillon, whom it correctly describes as the most abundantly eloquent and the most Ciceronian of the great voices which filled and moved the age of Louis XIV. In the eighth paper we have in bold outline a record of the amazing formative power of Christianity as seen in bringing the order of modern civilization out of the *débris* of the ruined Roman Empire. Impressed as one is in reading this article by its evidence of the presence of God in the ancient Church, one can scarcely avoid sighing and exclaiming, "If God did all this with so much corruption in his Church, how much grander would his work have been had the Church kept his faith pure and her garments free from the pollutions of sin!" The ninth article shows that among our Lutheran brethren there are some who cry, "I am of Luther!" and others, "I am of Melanchthon!" The former stand for the "Augsburg Confession," pure and simple; the latter hold that Confession too, but with interpretations which modify some of its essential features. As in the Presbyterian Church, so in the Lutheran, a wider type of Calvinism is called for.

The *London Quarterly Review* for April contains: 1. "Some Men and Women of the Revolution;" 2. "Philip H. Gosse, a Puritan Naturalist;" 3. "The Writings of Dean Church;" 4. "Professor W. Kitchen Parker;" 5. "A Plea for Liberty;" 6. "Lord Houghton;" 7. "The Rewards and Responsibilities of Medical Practice;" 8. "The Critical Problem of Isaiah." The first six of these eminently readable papers are admirably written reviews of the works named. They give the pith of those works, combined with judicious criticisms on their literary qualities and value. The fifth paper is especially timely, because it exhibits with logical acumen and conclusiveness the paradoxical and impossible demands of socialism. In the seventh paper we have a sketch of the steps by which medical education in England has risen from the illiteracy of the ancient barber-surgeons to its present high standard. The earnings, difficulties, drawbacks, burdensome toils, petty vexations, high responsibilities, rewards, and benevolent aspects of the medical profession are also vividly described. Our physicians may read it with interest, and chronic invalids may learn to be less vexatious to their doctors than many of them perhaps unintentionally are. The eighth paper presents with remarkable clearness a summary of the arguments of both conservative and rationalistic combatants respecting the dualistic authorship of the Book of Isaiah. It claims that while the best scholars of all schools concede that there are genuine prophecies both in the earlier and later portions of Isaiah, yet the balance of evidence on the whole is against the unity of its authorship. Nevertheless, it holds with Delitzsch that the influence of criticism on exegesis in the Book of

Isaiah amounts to nothing. The seal of inspiration is, on the whole, its spiritual lesson and perennial value. The duality of its authorship, even if it be probable, has not been demonstrated.

THE *Quarterly Review of the United Brethren in Christ* for April discusses: 1. "The So-called Proofs for the Existence of God;" 2. "The Poet and the Priest of Nature;" 3. "Historical Development of Church Music;" 4. "The Church Recreant;" 5. "Eloquence." In the first of these ably written papers Dr. W. O. Krohn, after pointing out the insufficiency of the ontological, cosmological, and teleological arguments to *prove* the existence of God, strongly contends that human reason finds satisfaction, not in those arguments, but only in the postulate of a personal Being as the immanent ground of the world. The world is not *identified* with its ground, as pantheism teaches, but is *distinguished* from it. The second paper is beautifully written. It shows how such poets as David, Homer, Dante, Milton, Walter Scott, Wordsworth, Bryant, Longfellow, etc., being priests of nature, have interpreted to us the laws of the visible world, and the ideas and laws of man's moral and spiritual nature. The ministry of the poet, he concludes, is to "bring God's solace in nature to the hearts of the people." The third paper briefly traces the development of church music from the day of Jubal to the present time, and justly claims that "the higher the type of religion, the higher also has been the type of music." The fourth paper is drastic and pessimistic. It scourges the Churches with pitiless severity. Its writer means well, but his pictures of existing church life, though true in part, are blacker than facts warrant. The fifth paper is a concise and forcibly written analysis of the qualities which are necessary to make an effective orator. "Any one," it says, "may learn to be eloquent," in the sense "that he who can arouse and persuade men from wrong to right is truly eloquent."

THE *Presbyterian Quarterly* for April discusses: 1. "Burney's Soteriology and the Cumberland Theology;" 2. "The Scriptural Idea of the Church;" 3. "The Doctrine of Inspiration;" 4. "The Deluge;" 5. "The Christian Endeavor Movement;" 6. "Bledsoe's Theory of Moral Freedom." Of these articles we note the third as an able, critical, discriminative, and in the main sound, presentation of the doctrine of inspiration; and the fourth as a condensed and luminous account of the traditions respecting the Deluge, of the Mosaic history concerning it, and of the strong support given to the Bible account of it by the most recent testimony of science. It is a valuable paper.

THE *Quarterly Review of the Methodist Episcopal Church, South*, has: 1. "Peter Akers;" 2. "Pulpit Pleasantry;" 3. "A Sketch of President James Madison;" 4. "The American Bible Society and its Work;" 5. "Wm. Morley Punshon;" 6. "The Confessions of Augustine;" 7. "Delitzsch's Hebrew New Testament;" 8. "Satan in the School-house;"

9. "The Intellectual Drift of the Century;" 10. "The Doctrine of Atonement;" 11. "The Equity of Providence;" 12. "The Blue Laws of Connecticut;" 13. "Woman's Worth;" 14. "The Unknown God." Of these papers, which are all well written, we note the eighth, which is a vigorous assault on the school system of the New England States, to which the press in those States will do well to give attention; the ninth, which offers an array of facts and testimonies to prove that the intellectual drift of the century, despite the apprehensions of many minds, is not away from but toward stronger belief in Christianity; and the tenth, in which Dr. Burney contends for a theory of the atonement which is more in harmony with the so-called liberal theology than with Holy Scripture. The editor, in his own department, cuts its foundations away, and leaves it like a house swept from its base of sand by a pitiless storm.

THE *North American Review* for May discusses: 1. "The Gospel for Wealth;" 2. "Irresponsible Wealth;" 3. "Favorable Aspects of State Socialism;" 4. "The Wiman Conspiracy Unmasked;" 5. "Canada and the United States;" 6. "Napoleon's Views of Religion;" 7. "Common Sense on the Excise Question;" 8. "The Modern Extinction of Genius;" 9. "Our Business Prospects;" 10. "Lynch Law and Unrestricted Immigration;" 11. "The Politician and the Pharisee." This is an excellent number of a Review which keeps itself in strong intellectual touch with the most important questions of the hour. The first, second, sixth, and tenth of the papers merit the special attention of thinkers.

THE *Andover Review* for May has: 1. "The Life and Times of Plato;" 2. "Revelation, Inspiration, and Authority;" 3. "The Poetry of Alfred Austin;" 4. "Bazan's Russia;" 5. "Mr. Bellamy and Christianity;" 6. "The Function of Public Prayer." These papers have a claim to a literary character; but the second, though written in a philosophical vein, and containing much that is true, will be more acceptable to minds tinctured with rationalism than to scripturally orthodox thinkers. Its key-note is struck in two brief sentences, to wit: "The old conception of revelation embodied in an inspired book as complete, infallible, therefore sufficient and final, is not, then, true. . . . It is, therefore, worse than wasted energy to defend and promulgate such a conception." In harmony with this avowal is its theory that every manifestation of God in nature, in human history, and especially in great minds is as truly a divine revelation as is the content of Holy Writ!

THE *Chautauquan* for May is replete with papers characterized by literary ability and good taste. The famous Dryasdust is not among its contributors. It caters judiciously for all classes of readers who are seeking healthy food for the mind.——*The Methodist Magazine* for May has illustrated papers on "Zurich," "Napoleon at St. Helena," and "A Visit to Epworth." As usual, it is lively, varied, and instructive.——*The Missionary Review of the World* for May is alive with the thoughts of men whose

souls are yearning with desire for the speedy evangelization of the world. We have only space to note as especially expressive of their spirit Dr. Happer's "One Thousand More Missionaries for China," and Mr. Moorhead's report of the "Student Volunteers' Convention."——*The Home Maker* for April treats, with literary ability, of questions of special interest to women, such as art, home comforts, medical schools for women, women's clubs, etc. It is fairly well illustrated. Mrs. Croly (Jenny June) is its editor.——*The Catholic World* for April gives some interesting historic statements respecting "The Metric System of Measures," continues its "Life of Father Hecker," and explains the methods of the so-called "Catholic Truth Society," which is a species of papal tract society aiming to propagate Romanism by means of cheap publications. That this name of "Truth Society" is a misnomer is made evident by its purpose to teach that Catholicism is numerically the "representative" and "banner religion of the United States!" The census figures prove that this assertion is false. Yet this "*Truth* Society" is expected to proclaim it! Be it so. Romanism has the blasphemous lie of the pope's vicegerency for its foundation-stone! Lying is therefore its peculiar vice and pervades it throughout.——*The African Methodist Episcopal Church Review* for April is characterized by the variety, ability, and adaptedness of its seventeen interesting articles. Education, temperance, philosophy, and the development of the Negro are its leading topics.——*Christian Thought* for April contains six thoughtful papers: we name, 1. "Scientific Conception of a Spiritual World;" 2. "The Conflict of Sixteen Centuries;" 3. "The Religious Future of the Nation;" 4. "Evolution and Morality;" 6. "Christian Experience of a Child."——*Harper's New Monthly Magazine* for May is rich in the quality of its articles and in the number and beauty of its illustrations. Among its best papers we note, "The Argentine People," by Bishop Walden; "The Republic of Uruguay," by Theodore Child; and "Roman London," by Eugene Lawrence.——*The Contemporary Review* for April treats of, 1. "The Savoy Dynasty, the Pope, and the Republic;" 2. "Constance Naden;" 3. "The Influence of Democracy on Literature;" 4. "A Basis of Positive Morality;" 5. "Sofia Revisited;" 6. "The Last Days of the Earth;" 7. "Theology at King's College;" 8. "National Pensions;" 9. "Protection of Wild Birds' Eggs;" 10. "Anglo-American Copyright;" 11. "The Colonization Report;" 12. "Canada and the States."——*The Nineteenth Century* for April has fourteen papers, of which we have only space to note one, on "Science and the Future Life," which contends that the facts of science apart from revelation justify the hope, if not the belief, "that there is a life beyond the grave;" and another on "Talleyrand's Memoirs," in which Lord Acton critically summarizes this long-expected work, of which he says that "by it we are made to know the great diplomate better," and "all that Talleyrand says, and much that he conceals, brings into vivid light one of the wonders of modern politics."——*The Gospel in All Lands* for May is replete with facts fitted to stimulate missionary zeal, and to furnish materials for working into grand missionary speeches.

BOOKS: CRITIQUES AND NOTICES.

WHAT IS A BOOK?

A BOOK is a representation or embodiment of thought. If the act of writing, as Max Müller has suggested, be the act of thinking *verbally*, a book is the expression of thought in words. If it were possible to reveal mental action by any other agency than words, the result would not be a book, but another mechanical instrument. In the present condition of intellectual life the limitation of thought to words as a means of manifestation is recognized, and the book is the supreme external agent in the service of the human mind. The chief point of inquiry, therefore, relates to those books that not only are perfect in their representation of the mind's action, but also reflect the largest results of investigation, criticism, and knowledge. The following belong to the class of true books: *Prophecy and History in Relation to the Messiah*, by Alfred Edersheim; *Living Thoughts of John Wesley*, by James H. Potts; *The Book of Isaiah*, by G. A. Smith; *Hegel's Logic*, by W. T. Harris; and *Mechanism and Personality*, by F. A. Shoup.

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

Judaism and Christianity. A Sketch of the Progress of Thought from Old Testament to New Testament. By CRAWFORD HOWELL FOY, Professor in Harvard University. 8vo, pp. 456. Boston: Little, Brown, & Co. Price, cloth, $3.

The study of the development of biblical thought in all its phases—literary, ethical, and religious—from the period of Ezra to the close of the New Testament canon, including the literary activity of the Jews during the less known Maccabean period, is enchanting in itself and necessary to a proper understanding of the intimate relations between Judaism and Christianity. For a while prior to the exile Judaic culture was in collapse, and the religious life of the people lost its power and significance, and was perverted by the prevailing influence of idolatry. After the restoration, though there was no revival of the earlier instincts, and no resumption of the former glory of Israel, the Jewish ritualism was re-established and a new epoch in Hebrew history was inaugurated. Never reaching a high stage of development either in literature or religion, it finally declined, and gave way to the religion of a new Teacher for whose advent the whole system of Judaism was in some sense a preparation. With his appearance came new ideas, new religious forms, a more definite system of teaching, culminating in more complete revelations and a stronger objective frame-work of supernaturalism. Under his training the apostles developed the system as he left it, giving the world the religion known as Christianity. To trace the history of these changes, with the environing germinal influences of each period, with their results on social and religious culture, and their variations both in the degree of their expression and the depth of their impres-

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sion, enters into the plan of the author of this work. He evidently comprehends the magnitude of the subject, recognizing that for its true exposition he must deal with facts, and estimate them according to their true value and right relation with one another. It appears that at times reliable data are not at hand; an hiatus in history occurs, and he is without guidance unless a buoyant imagination enables him to supply the missing factors and connect separate periods or times. This difficulty, however, meets every student, and is no more embarrassing to one than to another. The only point is the manner in which they overcome it.

In the treatment of the historic progress of biblical thought the author is openly and decidedly rationalistic, departing as far from conservative views as the most pronounced German critic of to-day has ventured to do; in fact, the book is a reflection of the extreme results of German criticism. At the same time it is acknowledged that in many respects the author is influenced in his investigations by a knowledge of laws common to all literature, and seemingly by a desire to place Christianity on a right but advanced basis. The strange thing is that the laws of literature should be perverted in the interest of rationalism, and that Christianity can only be understood in the light of its teachings. It has already been demonstrated that the laws of literature are not antagonistic to the conservative or historical theory of religion; and that Christianity more clearly reveals its content according to conservative than to rationalistic principles of investigation. The author, however, decides in favor of the rationalistic process, and the result may be anticipated.

The first sentence of the book contains an error. "The rise of Christianity out of Judaism," says the author, "is a fact which, though of enormous significance, is yet in conformity with a well-defined law of human progress." The statement is plausible, but it is not historically accurate. Christianity, though deriving some material from Judaism, had a distinct origin in Jesus Christ, who was not a development of the old religion or a connection between the old and the new. Admitting the transference of law, monotheism, and the sacrificial idea from the one to the other, the act of transference was not spontaneous or natural, did not occur before Christ's teaching, or before he himself authorized such transfer. Nor did they constitute the essentials of the new religion, for he modified all of them, and formulated concepts entirely foreign to Judaism, and upon which his religion primarily is based. Rationalism, however, insists on regarding Christianity as the development of Judaism because it can account for it in no other way.

Beginning with an error, the book can hardly fail to pursue its purpose untrammeled by its influence. The thought of the author that religion develops according to natural processes is applied with vigor to Christianity, in utter disregard of the presumption that, as a divine religion, it possibly may have been developed by other means than the common methods of religion. All are weighed in the same scales and determined by the same system of valuation. If art, politics, and science have refashioned other religions, they also must have governed, by the law of interaction, in the

expansion of the Christian religion, whereas it is generally conceded that the Christian religion has modified and controlled art, politics, and to some extent the scientific thought of the world. Without, however, discussing any further the principles of the books, we pass to its application to the literary history of some books of the Bible in proof of the author's rationalistic bias. He attributes (pp. 55, 56) legendary material to the Chronicles; designates the books of Jonah and Esther as romances; characterizes Daniel as an old legendary figure, and the chronology of the book as an irreconcilable contradiction with history (p. 64), and generalizes on others, with certain Apocryphal books, as the natural product of the national spirit. On page 133, referring the origin of the Levitical ritual to a period after the exile, it occurs to him that it might be deception to attribute it to Moses, but he says, not necessarily a *deception!* On page 130 he is positive that the New Testament writers do not claim inspiration, as if that fact proves that they were not inspired or that they intended to say they were not inspired; and on page 136 he discredits the quotations in the New Testament from the Old Testament by saying, "Words were made to mean any thing which they might suggest." In his exposition of the literary development of the books with the various questions naturally suggested the author offers nothing new, but is merely on German ground. He does not even startle us, though it is important in itself, by his "advanced" view respecting the relation of Jesus to Christianity. Jesus, according to this author, added nothing to the existing idea of immortality; did not represent himself as a sacrifice for sin (p. 419); did not regard himself as superhuman. The Church is credited with originating many of the conceptions of Christianity, Paul in particular being modestly condemned for his dogmatism and alleged fallaciousness. It is enough to say that as the Judaism of the book is not the Judaism of the Old Testament, so the Christianity of the book is not the Christianity of the New Testament, and the relation of the two systems, as depicted by the author, is entirely misunderstood and perverted.

Prophecy and History in Relation to the Messiah. The Warburton Lectures for 1880-1884, with two Appendices on the Arrangement, Analysis, and Recent Criticism of the Pentateuch. By ALFRED EDERSHEIM, M.A. OXON., D.D., Ph.D., Author of *Life and Times of Jesus the Messiah.* Author's Edition. 12mo, pp. 391. New York: Anson D. F. Randolph & Co. Price, cloth, $1 75.

Conservative criticism respecting the Old Testament, especially the Mosaic authorship of the Pentateuchal legislation and the predictive significance of prophecy in its relation to Jesus Christ, may claim a masterly vindication in the scholarly treatise of Dr. Edersheim. Without prejudice and with rare qualification for the investigation of the mooted questions in biblical literature, he has probed the elementary objections to the historical views of the Church only to find them untenable, irrational, and entirely inconclusive in their methods and results. Patiently and thoroughly he analyzes the Wellhausen theory, rejecting its essential peculiarities, and with it all other theories that predicate an exilian or post-exilian origin of the Pentateuchal literature. While not severe in statement he so

completely disposes of the rationalistic hypothesis as to render unnecessary any extra argument in defense of Christian faith in the Old Testament. His main purpose, however, is to affirm the distinctive value of those prophecies that, according to common interpretation, had their fulfillment in the personal Messiah. Christian believers will agree with him that "to say that Jesus is the Christ means that he is the Messiah promised and predicted in the Old Testament." To hold any other view is not only to subvert faith in the Messiah, but to weaken faith in the authority of the Old Testament. With this basal conviction, both as a guidance and a restraint, the author proceeds to unfold the subject, first in its general aspects and then in its particular application to Jesus as the Messiah. He clears the path of stumbling-blocks by showing that the Messianic hope could not have originated in the time of Jesus nor in the period succeeding the exile, but that it was a primary element of the old religion from its beginning. From this starting-point he traces its development in the kingdom of God under the direction of priests, kings, and prophets, and in the various embodiments of the national literature of the Hebrews, appearing as a dominant idea in their history, a sublime conception in their poetry, and a vital element in their prophecy. Nor is he restricted to the Old Testament in the exhibition of the Messianic idea, for he finds the New Testament authoritative and conclusive on that subject in the claims of Jesus Christ himself and the teachings of the apostles. The practices and teachings of the primitive Church also contribute confirmatory evidence of the prevailing opinion touching the Messiahship of Christ, and that in him the prophecies of the Old Testament find their chief fulfillment. We indicate, too briefly, the character of this able work, but we trust it will lead our readers to purchase it, and to peruse it with entire confidence in its trustworthiness and value.

The Book of Isaiah. By the Rev. GEORGE ADAM SMITH, M.A., Minister of Queen's Cross Church, Aberdeen. In two volumes. Vol. II. Isaiah xl–lxvi. With a Sketch of the History of Israel from Isaiah to the Exile. 8vo, pp. 474. New York: A. C. Armstrong & Son. Price, cloth, $1 50.

Of unusual interest, because of its scholarly dealing with the critical problem of the authorship of the second part of Isaiah, is this second volume on the Book of Isaiah. The author firmly maintains the unknown authorship of the second part, satisfying himself both by refuting the common arguments in favor of the Isaian unity and composition of the entire book and by advancing arguments in favor of another author of the second part, that the book must be accepted as the product of two periods, two conditions, and at least two writers. To those who have already accepted the results of historical criticism his statement will seem more like a recapitulation of these views than an original defense of his position; while to those who are still under the influence of old conservative instincts the argument will seem inconclusive, and to rest more upon a prepossession than the discovery of dividing lines between the two portions of the prophetical book. He makes it clear, however, that there are literary difficul-

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ties in the orthodox view which orthodoxists will be compelled to remove; and that, on the other hand, it is clear that the "advanced" view abounds with difficulties equally unyielding and destructive. What then? Until the extreme critics remove their own difficulties and extinguish the long-established argument of the orthodoxist the latter may claim to have the field. It is the "advanced" theory that needs both to explain and defend itself; such a task rests not upon the conservative scholars. When the author insists that the word "righteousness" has one meaning in the first part and an entirely different, if not reverse, meaning in the second part, he violates etymology, historical theology, and scriptural exegesis; but one may readily see that this philological achievement is necessary to the support of his theory. So in respect to nearly every argument he employs, the suspicion is raised against its genuineness or relevancy by its violation of some canon of interpretation, or its strange use, if not misuse, of historical phenomena. Recognizing his method as objectionable, he nevertheless makes a case and is entitled to consideration. As his book is based upon his critical conception of the authorship of Isaiah it is needless to refer to its contents, methods, or results, the interpretation of the whole being such as to sustain the preliminary theory. Even in this respect it gives evidence of calm study, of a desire to penetrate the hidden meaning of the writer, and of a purpose to exalt the prophetical word. The work is one of the best in the series known as the *Expositor's Bible.*

Reason and Authority in Religion. By J. MACBRIDE STERRETT, D.D., Professor of Ethics and Apologetics in Seabury Divinity School. 12mo, pp. 184. New York: Thomas Whittaker. Price, cloth, $1.

The reader will be impressed with the scholarship, devoutness, and evident strength of the critical faculty of the writer of this book. Though he may not accept all its conclusions, he will be stimulated in research along biblical lines by the force of the author's statements and the apparently rational discriminations that are drawn and unfolded. In this day of concrete inquiry it is not surprising that not a few of the old beliefs should disappear, nor that religion itself should be asked to restate its authority. To this purpose on the part of Christian writers there can be no objection, nor even to the process of investigation and the critical tests of truth that many of them apply. It is refreshing to be told (p. 23) that "till recently the burden of Apologetics has been the maintenance of Orthodoxy, which has largely meant Calvinism founded upon an unhistorical interpretation of an infallible Bible. Such Apologetics have had their day. They have almost destroyed both Orthodoxy and the Bible." Methodists have always contended that Calvinism and Orthodoxy are not synonymous, and can rejoice that their position is now affirmed by others; and if the chief work of the critics shall be to destroy the old Calvinistic forms of belief the world will join the Methodists in their hallelujah. The author rightly aims to seek the *urgrund*, or single ground of authority in religion, setting aside the usual pleas of an infallible Church, an infallible Bible, and an infallible reason, and finally traces it to a personal First Principle,

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a God. In rejecting an infallible Church he strikes at Roman Catholicism; in rejecting an infallible Bible he thinks he is striking at Protestantism; and in rejecting an infallible reason he seems to strike at rationalism. From the form of his statements it appears that he has magnified his problem, for it is not exactly correct to say that Protestantism is wholly based on the idea of an infallible Bible, though it has generally maintained that doctrine. In this respect the author writes under the spell of modern criticism, stating (p. 88) that the Bible "is not errorless, or infallible, or of equal value throughout." And further (p. 88), "The Christian consciousness, rather than individuals, is the best interpreter of it." This sentence puzzles us, for (pp. 25, 26) he contends for the right of private judgment, but here exalts the Christian consciousness as superior to individual judgment; and elsewhere he denies the right of the Church to interpret the Bible for the people, while here he concedes that "the Christian consciousness," which is the collective judgment of the Church, is the best interpreter. We mention these contradictions, not to detract from the value of the book, but to show that the author is confused, or, rather, unsettled in his own mind, touching these questions. His discussion of the psychological forms of religion is in harmony with his main position, that ultimate authority in religion is traceable to a higher source than man, and that the Anglo-Saxon and Teutonic elements in it carry us nearer to the ideal authority than the Roman conception. His critical study of Martineau's *Seat of Authority in Religion* and of *Lux Mundi* is valuable, though not specially new. The book is the product of the times and of the critical spirit of the times, and is therefore to be read in connection with critical work.

Living Thoughts of John Wesley. A Comprehensive Selection of the Living Thoughts of the Founder of Methodism as contained in his Miscellaneous Works. By JAMES H. POTTS. 8vo, pp. 562. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $2.

The literature of John Wesley is of a peculiar type and covers a wide range of subjects. Unlike that of the theologian, it is theological; and, differing from writers in general, he is historical, polemical, poetical, philosophical, epistolary, dogmatic, and in every sense a cosmopolitan or universal writer. In his Miscellaneous Works the intellectual and religious life of the man appears in every possible form: he is grave and gay; he is didactic and paternal; he is doctrinal and practical; he is philosophic and poetic. In his uniqueness he stands alone, and yet seems in some respects as other men. In his thinking he is apart from his age, but understands its instincts and undertakes to recall it to sensibility. In his writing he exhibits a style different from that of his contemporaries, but is amply English in phraseology and sentiment. He wrote for his times, and also for all times; hence the life-force of his Works. He wrote in particular for the people called "Methodists;" hence with his breadth of view and cosmopolitan spirit his writings have a local coloring and a denominational application which must be understood in order that he may be fairly interpreted. Our people have been more or less familiar

with his published sermons, as they have been urged upon their attention as the best expression of his theological teaching, and as constituting the doctrinal basis of Methodism. Of the volumes containing his sermons, as well as his letters to various persons, dissertations on new subjects, appeals to Christians, defenses of doctrinal points, definitions, explanations of ambiguous teachings, and a variety of papers on all subjects within his scope as a teacher and preacher, the public has not known enough; nor has any successful attempt to reveal the hidden treasures of those volumes been made until Dr. Potts conceived the project and executed it in the volume now before us.

Of this compilation it is not enough to say that it embodies the rarest gems of Wesleyan literature. Omitting extracts from the Sermons, Dr. Potts undertook to sift the five volumes of Miscellaneous Works with the view of collecting and publishing those portions which possess a permanent interest, and which contain the life-thoughts, the working ideas, of Mr. Wesley. To do this thoroughly required more than an average literary taste, more than an ordinary skill in arrangement, and more than a common understanding of Methodism. To prune Mr. Wesley; to decide between the local and the universal; to select the logical from the rhetorical; to separate between the transient and permanent; to distinguish the polemical from the practical, the theological from the sentimental, the didactic from the emotional, and the religious from the philosophical—this was in part the task of the compiler. Without special qualifications he had not succeeded; without the Methodist spirit he had failed; without years of application he had given us a medley instead of a well-arranged consecutive series of papers that reflect the great resources of Mr. Wesley in the various emergencies of his long and laborious life. We therefore congratulate the Church on the success of the author in the performance of a task as delicate as it was difficult, and as completely executed as readers can well desire.

Henceforth we shall expect a wider familiarity with Mr. Wesley's opinions and teachings. The volume should go into general circulation, be read in the Christian family, and interest multitudes in the life of a man who, great in his times, grows in influence by virtue of his Works with the flight of years.

Fire from Strange Altars. By Rev. J. N. FRADENBURGH, Ph.D., D.D., Author of *Witnesses from the Dust*, etc. 12mo, pp. 324. Cincinnati: Cranston & Stowe. New York: Hunt & Eaton. Price, cloth, 90 cents.

As a witness for Christianity archæology speaks in no uncertain voice. Whoever would scrutinize all the data in confirmation of the Scriptures can least afford to omit from his circle of proof this order of testimony; and whoever in breadth of spirit opens his soul to the powerful influences of evidence extraneous to the word will find his faith powerfully quickened by the verdict of antiquity on the truthfulness of God's Book. Dr. Fradenburgh's work is an emphasis of the value of archæology as a witness to the truth. It might not transcend the bounds of good judg-

ment to venture a belief in the divine direction of the archæological discoveries that he so faithfully describes, since the world seems alert for some new proof of Christian supernaturalism. The wealth of disclosures which archæology is to make in the future is also intimated in this volume of Dr. Fradenburgh. The innermost citadels of unbelief shall yield before other proofs which will spring like a besieging army from the dust. Such confirmations of the Bible as are found in the religions of Babylon, Phenicia, and Egypt does Dr. Fradenburgh collate in his present work. In the belief that many of the forms of the Israelitish worship were borrowed from heathen faiths, and that it is to this extent a growth, he opens these "three goodly volumes" for comparison with the Old Testament records and for their verification. This central proposition, that the roots of Christianity may be found imbedded in other soils, we may guardedly accept. To establish such a claim Dr. Fradenburgh has proceeded with that employment of resources, that accuracy of treatment, and that Oriental vigor of description which has marked his previous volumes, and for which we have no words but those of approval.

PHILOSOPHY, LANGUAGE, AND GENERAL SCIENCE.

Hegel's Logic. A Book on the Genesis of the Categories of the Mind. A Critical Exposition. By WILLIAM T. HARRIS, LL.D., U. S. Commissioner of Education. 16mo, pp. 436. Chicago: S. C. Griggs & Co. Price, cloth, $1 50.

The revival of interest in Hegel, especially in Germany, promises, perhaps, no revolution in current philosophy, but it may inaugurate a definite tendency to modes of thought, forms of expression, and certainty in the presentation of results. For many years Kant has dominated the philosophical thought of the world; but under his influence it unconsciously veered toward the most absolute agnosticism if not incipient atheism. Hegel was a different thinker, and conducted thought to an absolute idealism which virtually overthrew itself. However, soberly reviewing Hegel, philosophy has discovered virtue, if not safety, in his basal teachings, especially in his principles of logic and the laws of mind. It is to bring these into prominence and re-affirm the validity of the Hegelian system that Dr. Harris publishes this volume. The reader will at once be impressed with the largeness of the subject and the critical method of the author in its discussion. Eager to exhibit the salient features of the Hegelian system, and to defend it from narrow interpretations, he is by no means an indiscriminate admirer of its various ideas; on the contrary, he indulges in criticism, revealing its weakness, especially in its theological bearings, and shows the necessity of careful revision of its logical categories before they can be accepted. Chief among the excellencies of the work is the author's showing that Hegel was the first to unite Greek ontological results with German psychological results—a point usually overlooked, but necessary to an understanding of the history of philosophy, and equally necessary to final results in inquiry. For Grecian philosophy was defective by limitation to one problem, which, however great, did not

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include everything; and German philosophy, however accurate, is inadequate to the apprehension of universal truth. Even the ancient and modern systems, united as in Hegel, fail in reaching an ultimate reality, requiring for this purpose the added truths of Christianity. Nevertheless, in Hegel there was progress beyond Greek thought, but Germany for a time repudiated him, and has accomplished nothing since his day except in psychology. Hegel is of service again because of his fundamental ideas of mind and its power of self-action; hence, he is restudied; hence this book. The author omits nothing essential to an understanding of the logic of the German thinker: he considers the relation of philosophy to science, law, and religion; emphasizes being, essence, and idea as the three categories of his logic; and discusses his doctrine of the absolute as the initial point of his system, indulging in strictures upon it as well as upon his method of investigation. So fully has the author elaborated the subject, so complete is his analysis of the principles it involves, and so compactly written is his book, being attractive in style and finish, that next to Hegel's works themselves we commend this volume as the most desirable in the market.

Mechanism and Personality. An Outline of Philosophy in the Light of the Latest Scientific Research. By FRANCIS A. SHOUP, D.D., Professor of Analytical Physics, University of the South. 12mo, pp. 343. Boston: Ginn & Co. Cloth, $1 30.

We have in this book rather the statement than the settlement of the problem of mind and matter, the author attempting the former rather than the latter. We must not be understood, however, as depreciating the value of the results given, for the whole field has been quite generally surveyed, and the conclusions both of philosophy and science have been intimated. It is true that science has not fully elaborated a satisfactory theory of the mechanical universe, or of the more limited interacting forces of the cosmos, nor has philosophy sufficiently grasped the great problem of psychology—the entity called mind. So that while the advance in both departments has been rapid, particularly in science, the questions of mechanism and personality still require solution. The author makes this evident, but is not embarrassed by the limitations of his subject in its prosecution or in the investigation of the relations of mind and matter. Whatever the materialist may conclude, the author recognizes a chasm between pure physiology and consciousness, which is the basis of his tracings and investigations. He is led to study the human structure both as matter and an organic mechanism, but personality, both in its psychical aspect and its many differentiations, with its various relations to the external world, receives dignified and philosophic attention. It is in the development of personality as an independent factor, with its unity of nature, its variety of self-acting forces, its will-power, and the sovereignty of the conscience in ethical activities that the author passes from an ordinary to a strong and decisive thinker. Even here, however, he is under the influence of Lotze, as in the treatment of the scientific relations of his subject he is under the influence of Darwin, Spencer, and Tyndall. When asked why

Lotze's philosophy was receding from view a German scholar replied, "Lotze ought to have lived to take care of it." Notwithstanding its imperfections and want of system, Lotze's work was incisive, and in some respects almost as original as a revelation. Nevertheless, since his death it has declined in influence. Its resuscitation in other systems or by other teachers is a proof of its vitality and its primitive worth. Professor Shoup has adopted some of Lotze's germinal thoughts, and incorporated them in the work before us. Without this feature the work would be useful; with it, it is a safe guide in metaphysics. As a whole the work is an original combination of original material on subjects the most intricate, the most vital, the most profound; and while brief enough in its treatment it is also comprehensive enough to satisfy the student and instruct the scholar.

Principles of Social Economics Inductively Considered and Practically Applied. With Criticisms on Current Theories. By GEORGE GUNTON, Author of *Wealth and Progress.* 8vo, pp. 451. New York: G. P. Putnam's Sons. Price, cloth, $1 75.

We must pronounce this work a valuable contribution to the industrial questions in which at this time the nations are interested. In his study of the subject the author shows a competent familiarity with the history of the laboring classes back to the days of feudalism, and an anxiety for the application of the best economic principles and the broadest statesmanship to the determination of the social conditions of life. Many of his readers will dissent from the basal principles of the book, while they will admit the need of social reformation and the failure of old-time remedies for the industrial woes of the world. In the evolution of things it has happened that labor is now largely performed by the use or aid of machinery, and the adjustment of wages according to the change is a necessity. By virtue of progress in the forms of labor wealth has gained an immense advantage, but it does not follow that the laborer has lost any thing. We are sure he too has gained in wages, in opportunities of self-culture, and in the conditions of success. To base a reconstruction of society either upon the rights of the capitalist or upon the rights of the laborer would be wrong, because in either case the other party would be ignored; and yet the author proposes "the laborer as the initial point of observation." It occurs to us that society as a whole, and not the individual, should be the "initial point," and the constantly recurring point in legislation and in methods of industry. Adam Smith's theories are not adapted to the conditions of to-day, nor are the advanced theories of socialistic reformers. The laborer is not the only human being in a nation, and he has no more rights than any other human being. In this exaltation of the laborer to the "initial point" of reconstruction lies the error of this book. It does not surprise us, therefore, that certain well-established politico-economical principles, such as the law of demand and supply, are overthrown and new laws substituted, all in the interest of a class rather than of society as a whole. The author expounds the principles of social progress, of economic production and economic distribution, and of practical statesmanship, in an orderly way, revealing the

infirmities of industrial life, but ever keeping in mind that reconstruction must harmonize with the new conditions, and the interest of the industrial world. The book is written in a pleasant style, and though partisan in spirit contains much that ought to be considered in the investigation of the great problem it discusses.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

The Journal of Sir Walter Scott. From the Original Manuscript at Abbotsford. Popular Edition. 8vo, pp. 621. New York: Harper & Brothers. Price, cloth, $1 50.

The private Journal of Sir Walter Scott extends from 1825 to 1832. It relates almost to every thing in his personal history during that period, and to other matters not personal, such as the action of European governments, the drift of public sentiment on local and national questions, the attitude and characteristics of public men, and the condition of the world at large. Dwelling on the minutiæ of ordinary life, such as lodging-houses, meals, horses, drives, cabmen, the weather, roads, etc., he often rises to statesmanship in his opinions of current affairs, and beguiles the reader with a variety of facts and impressions that are as valuable as they are rare. He opens his inner life to public inspection in the details of his literary habits and in his relation to friends and others. He reveals his idiosyncrasies, his prejudices, his tastes and infirmities, his ethical principles and religious convictions. The Journal is autobiography condensed, furnishing the material for a more elaborate history of his life. Written as such journals usually are, containing the private judgment of its author of other men, its publication was wisely delayed until the present time. Sir Walter Scott may have been mistaken as to the merits of men with whom he differed, but he expressed himself fully in his Journal, and the world may now know his secret thoughts. As a journal, in respect to its method, contents, and purpose, it is a model. It is never written carelessly, but in an easy, graceful style; compact on some subjects, diffusive on others; narrating little incidents as if they were important, and embellishing an account of great events with elegance and a sense of their relation to permanent conditions. It will afford profitable reading to those who are interested in the life of the great novelist, who, as in his published works, exhibits in his Journal the same literary traits and the same heroic persistence in the performance of literary duties.

A Short History of Anglo-Saxon Freedom. The Polity of the English-speaking Race Outlined in its Inception, Development, Diffusion, and Present Condition. By JAMES K. HOSMER, Professor in Washington University. 12mo, pp. 420. New York: Charles Scribner's Sons. Price, cloth, $2.

The rise of the Anglo-Saxons, with the development of their tendencies to constitutional government as represented in the English people, with their parliamentary institutions, and in the United States, with their organic nationalism and the individual freedom of citizenship, is vividly and vigorously traced in the pages of this book. Necessarily recapitu-

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lating familiar history, both in social and national aspects, the author has so far departed in the combination of his materials from other writers as substantially to offer a new book to American readers. He legitimately commences with the primitive Saxons on the Elbe, but soon introduces the reader to the conquest of Great Britain, rapidly passing in the subsequent development of its civil institutions from epoch to epoch until he is face to face with the consummation of the Anglo-Saxon spirit and purpose in the American government and its people. The English phase of parliamentary government is attractively represented; but the author is incited to a more enthusiastic appreciation of the American constitution and the probabilities of the American people in their new conditions and with their rare opportunities. If at any point he is open to the charge of optimism it is in the consideration of the future of America, together with the high hopes he expresses for the dominance of the Anglo-Saxon brotherhood in the world. He is not unmindful of defects, both in English methods of civil life and in the growing energies of the American people; but he foresees a triumph for the Anglo-Saxon spirit that his readers will estimate as altogether probable, if not certain. The book stimulates patriotism and a broad love for the English-speaking race.

Our Italy. By CHARLES DUDLEY WARNER, Author of *Their Pilgrimage, Studies in the South and West*, etc. 8vo, pp. 226. New York: Harper & Brothers. Price, fancy cloth, $2 50.

In this charming volume, with its suggestive title, is contained an unusual account of the features and possibilities of Southern California. The existence of such a garden-spot of beauty and fertility seems an equitable offset to the severe climatic regions of the United States along the Atlantic sea-board or the relatively barren portions of some sections of the South. In such an equipoise is traceable the hand of a wise Providence, and inheres the possibility of the largest national growth. As one who is thoroughly informed upon the subject in hand, Mr. Warner describes the topography, healthfulness, scenery, and fertility of Southern California. Persons contemplating a removal to this region will find in his book much practical information on questions relating to the establishment of a home and the earning of a livelihood. The most prosaic matters of inquiry receive from him a sufficient and sometimes elaborate notice; so that the volume must prove a useful and complete source of instruction on every-day affairs to the California emigrant. But Mr. Warner has contributed far more than a guide-book of a better order to the literature of the year. He is, besides, highly artistic in his sketches of California beauty. The reader finds himself quickly and thoroughly *en rapport* with the author in his descriptions. The soft scenery of San Bernardino, the mid-winter roses of Pasadena, the entrancing coast of Monterey, and the balmy air of Los Angeles all take on the phase of reality, and one finds himself, under Mr. Warner's enchantment, a participator in all. Fineness of illustrations and finish of typography lend additional charm to the subject-matter. The book is superlative in its department.

Lord Clive. By Colonel Sir CHARLES WILSON. 16mo, pp. 221. London and New York: Macmillan & Co. Price, cloth, 60 cents.

Warren Hastings. By Sir ALFRED LYALL, K.C.B. 12mo, pp. 225. London and New York: Macmillan & Co. Price, cloth, 60 cents.

Havelock. By ARCHIBALD FORBES. 12mo, pp. 223. London and New York: Macmillan & Co. Price, cloth, 60 cents.

Three of England's greatest representatives in India are enumerated above. The story of English rule in that equatorial land, with its alternating fortunes, its sometimes minuteness of detail, its romances, and its growth to pre-eminence, is essentially the story of the civil and military leaders who shaped its fortunes. To read their lives critically is therefore to read the history of the movements which have added new luster to the English name and given her a prestige among the southern nations. Clive was a man for the emergency. His presence in India at the age of eighteen was in the spirit of adventure. The spectacle of military impotency and disasters stirred his martial spirit into life, and evoked those exceptional qualities which gave him leadership. Undaunted courage, sometimes akin to rashness, promptness of execution, caution in emergencies beyond his years, and a genius for wresting victory from defeat, marked his career, and insured his rise from obscurity to the governorship of Bengal and the peerage. We cannot admire his imperiousness, his susceptibility to flattery, or the method of his enrichment, which is the one great stain upon his record. As a public officer, however, he was no ordinary character. His military successes, justifying the statement that he was "born with an undoubted genius for war," his successful foreign policy, and the quality of his statesmanship at home, were all influential toward English success. With an able hand has Sir Charles Wilson drawn the picture of this versatile leader.

Warren Hastings was an equal master of the great problems of English administration in India. A few years the junior of Lord Clive, it is interesting to notice that he served under Clive in a subordinate capacity, and it would be an instructive pursuit, did it fall within the province of this review, to trace the influence of Clive upon one equally endowed with wide qualities who was shortly to follow in his steps as governor of Bengal. The remarkable trial of Warren Hastings, covering the period of seven years, and costing the accused some £1,000,000, is denominated by the present author "the most remarkable and perhaps the most generally interesting incident in the life of Hastings." In such an estimate Sir Alfred Lyall re-opens the famous chapter and summons the reader in judgment to the tribunal. If Hastings was arraigned like Clive, like him also he was acquitted and afterward enjoyed the fruits of his Indian sacrifices in the esteem of his countrymen. The manly qualities and the valuable services of Hastings receive their equitable treatment in the present number of this series.

Unlike Clive and Hastings, Havelock was distinctively a soldier. His work in India succeeded that of Hastings by more than half a century. He was an instance of one who came late to fame, having been twenty-three years in the service and forty-three years of age before he had

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attained the rank of captain. His participation in the invasion of Afghanistan, in the Gwalior campaign, and more particularly in the stirring scenes of the Sepoy rebellion, make up this martial story. The roll of drums and the noise of battle fill the volume. But, however important his campaigns and far-reaching his victories, the reader is more attracted by the symmetrical character of this English soldier. No less than his bravery and his victories in battle do these excellencies of life contribute to his lasting renown. To industry, resoluteness of purpose, and high principle as a natural endowment, were added those virtues which ensue from the Christian profession. Few modern soldiers better illustrated the principles of the Gospel in practical life. This sketch of Havelock, with the associate stories of Clive and Hastings, must be regarded as among the most instructive of the series on English "Men of Action."

Port Tarascon. The Last Adventures of the Illustrious Tartarin. By ALPHONSO DAUDET. Translated by HENRY JAMES. Illustrated by Rossi, Myrbach, Montégut, Bieler, and Montevard. 8vo, pp. 359. New York: Harper & Brothers. Price, cloth, $2 50.

This is the third volume from Daudet on the adventures of a constructed hero, a bachelor, of small physical proportions, but born with a genius for illustrating the comic, the pathetic, and the philanthropic aspects of human nature. In his rovings and various experiences he is the author and victim of many catastrophes, growing out of the wide and varying possibilities of his nature, but never really imagining himself culpable or responsible. He is innocent, and yet makes mistakes; veracious, and yet tells lies; modest, and yet is boastful; sympathetic, but harmonizes with nothing. To understand fully the career of this singular individual one should read the preceding volumes, in which one finds on exhibition his peculiar traits, such as his passion for pursuing imaginary beasts, his use of poisoned arrows, lion-skins, and the generally grotesque achievements that happened either at his instance or in his presence. The style of the author happily adds to the brilliancy of the scenes described, and excites the admiration of the reader quite as much as the irreverent audacity and the shabby and untrained idiosyncrasies of the Tartarin himself. Daudet has earned literary distinction by this satire on human nature; he has shown its capacity for folly, its love of amusement, and the fitness of the spirit of mischief-making in a prosy world like ours.

Freedom Triumphant. The Fourth Period of the War of the Rebellion, from September, 1864, to its Close. By CHARLES CARLETON COFFIN, Author of *Marching to Victory*, *Redeeming the Republic*, etc. 8vo, pp. 506. Illustrated. New York: Harper & Brothers. Price, cloth, $3.

The range of this volume—the fourth in the author's series of the War of the Rebellion—is very attractive, covering the period from the military movements under Sheridan in the Shenandoah in September, 1864, to the assassination of Abraham Lincoln and the final collapse of the South in its struggle to found a government on human slavery. In many respects this is the most interesting portion of the great history of the strife between

the North and the South, for it is a period of daylight, of hope, of nerve-force, of victory, and of consummation. In the preceding volumes we read of preparations for conflict, disquietude, and anxiety, coupled with the national purpose to go forward; also of battles and of defeats alleviated by successive developments of national strength. In this volume the nation marches with a steadier tread, and finally we hear the bugle-note of peace. It may also be added that the author, keen in his scent for details, and describing scenes with a calm and sometimes pathetic spirit, and keeping the mind of his reader upon the conflict itself in all its horrors, seems in the closing volume to write with an increased brilliancy, if not buoyancy, being affected, no doubt, by the pleasurable thought that the end of the war was in sight and his task was nearly completed. However, the closing months of the struggle were marked by severities which were not eclipsed by any thing in the previous years, as it was during this period that the Confederates invaded Tennessee, and wherever they had an army made a final and desperate stand for their "cause." At length the decisive hour came for surrender, and the hero of Appomattox accepted the army of Lee in token of the death of the so-called Confederacy. Mr. Coffin has written without prejudice, and furnished a reliable history of the great conflict. The South will interpret themselves, their motives and movements, and the results of their political fatuity somewhat differently; but they must accord to the author of these volumes both sincerity and integrity in their preparation, and dispute, if at all, the accuracy of their contents by documents as authoritative as those upon which he relied. We submit that the record of "Freedom Triumphant" over slavery, ignorance, and devotion to unpatriotic ends, as here written, will pass unchallenged by the future historian.

MISCELLANEOUS.

Sketches of Jewish Life in the First Century. Nicodemus; or, Scenes in the Days of Our Lord. Gamaliel; or, Scenes in the Times of Saint Paul. By JAMES STRONG, S.T.D., LL.D., Professor of Exegetical Theology in Drew Theological Seminary. 12mo, pp. 141. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, 60 cents.

In moments of leisure Dr. Strong found time to produce the two monographs of this small volume. When the New Testament failed to give all the facts he supplied the omissions by a well-regulated Christian imagination which allowed no sensationalism on the one hand or venturesome speculation on the other. In "Nicodemus" he reproduces early Christianity, or the origin, progress, and difficulties of the Christian Church. In "Gamaliel" he depicts the career and influence of Paul, disengaging him from the mystery of antiquity. The style is that of a fiction-writer; the basis of the book is New Testament history, but some of the material is suggested by the Talmud and ancient Jewish annals; the effect on the reader is wholesome, instructive, and elevating.

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The Sermon Bible. St. Matthew xxii to St. Mark xvi. 8vo, pp. 389. New York: A. C. Armstrong & Son. Price, half buckram cloth, $1 50.

Like its companions in the series, this volume is a mosaic. Extracts from the discourses of many prominent divines make up its pages. Concerning the quality of these excerpts no dispute will be made. The endowments, the success, and the well-earned renown of the English and American sermonizers who are cited in fragmentary extracts, establish the value of the book as a volume of quotations. Whether the frequent employment of such an order of semi-commentaries makes for the intellectual vigor of the user, for accurate exegesis, or for the highest benefits to the auditor, is nevertheless a matter of serious question on which we have already spoken.

Cremation a Rational Method of Disposing of the Dead. By Howard Henderson, D.D., Pastor of Trinity Methodist Episcopal Church, Cincinnati, Ohio. Cincinnati: Geo. P. Houston. Price, paper, postpaid, 15 cents.

This is a pamphlet of 46 pages, being the amplification of a paper read before the Methodist Preachers' Meeting of Cincinnati, Ohio, and of an address delivered at the laying of the corner-stone of the Mount Olivet Crematory, New York. It discusses the subject as a sanitary, economic, and sentimental question, gives the method employed in incineration, and essays to answer the objections urged against cremation. The treatment is Christian and conservative, and an effort to rescue an important subject from the exclusive hands of theosophs and other rationalists, and as such will be kindly received by those who do not indorse the views of the author. It is a clear and concise statement of the affirmative side of the question.

Oberammergau. 1890. By William Allen Butler. 8vo, pp. 46. New York: Harper & Brothers. Price, $2.

The scenes of the Passion Play at Oberammergau, with little local coloring, are reproduced, not in historical form, but in the highest style of poetic literature. The gospel event, with its external and internal features, is so vividly portrayed as to impress its reality upon every reader. The poet has excelled in his dramatic conception; the publishers surpass themselves in the mechanical finish of the book.

New York and Its Environs. By Gustav Kobbé, Author of *Jersey Coast and Pines*, etc. With Maps and Illustrations. 16mo, pp. 282. New York: Harper & Brothers. Price, $1.

The necessity that compels the use of guide-books in unfamiliar cities and lands also demands the best directories of this nature that may be furnished. Measured by its convenient size, and its attractive maps, illustrations, and print, a desirable hand-book has been compiled by Mr. Kobbé. It would seem, however, that less attention has been paid in its preparation to religious statistics than to more secular matters of information. We thus notice the omission of many or all of the denominational headquarters or sales-rooms of the city, and in the instance of the Methodist Episcopal Church, at least, a peculiar classification of its "best-known" churches in the city. Yet these omissions presumably do not invalidate

the general excellence of the hand-book as a directory to the points of interest in the great metropolis.

The Master of the Magicians. By ELIZABETH STUART PHELPS and HERBERT D. WARD. 16mo, pp. 324. Price, cloth, $1 25.

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As fanciful rather than exact portrayals of the times of Daniel and of Lazarus the above collaborations by Elizabeth Stuart Phelps and Herbert D. Ward are in places defective, in places excellent. Houghton, Mifflin, and Company, of New York, are the publishers.

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METHODIST REVIEW.

(BIMONTHLY.)

J. W. MENDENHALL, D.D., LL.D., Editor.

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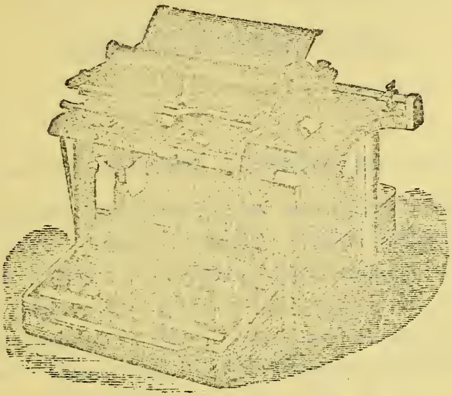

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METHODIST REVIEW.

SEPTEMBER, 1891.

ART. I.—THE GOSPEL ACCORDING TO MARK.*

FOR a hundred years the gospel according to Mark has been under the most crucial criticism. Since Griesbach took the position that it was a compilation from Matthew and Luke the synoptical problem has filled a large place in historical criticism, and the gospel by Mark has been an important factor in the problem. The result of this long and critical investigation is that the gospel by Mark comes forth as the gold from the furnace, remarkable for the rich color of its genuineness, the untarnished brightness of its authenticity, and the high value of its historical character and spiritual purpose.

What do we know about this book? What test-proof facts has historical criticism brought to light on which Mark's gospel rests securely for its genuineness and authenticity?

I. MARK'S PERSONALITY.

Who was Mark? He was as historical a character as Tacitus, Josephus, or Herodotus.

SCRIPTURAL REFERENCES.

1. Luke is the first historian to mention this evangelist. (1.) When Peter had been led out of prison by the angel of the Lord "he came to the house of Mary the mother of John, whose

---

* Thomas Carlyle, learning that a servant-girl had thrown the manuscript of the first volume of his *History of the French Revolution* into the fire, heroically rewrote it. Dr. Bristol's original article was lost in transit to New York; he quietly reproduced it, and it is here given, worthy of a place in our series on New Testament books.—EDITOR.

surname was Mark; where many were gathered together and were praying" (Acts xii, 12). (2.) Barnabas and Saul, having borne "relief unto the brethren which dwelt in Judea," returned from Jerusalem to Antioch, "and took with them John. whose surname was Mark" (Acts xii, 25). (3.) At Antioch Barnabas and Saul were "separated" for special work among the Jews in other parts of Syria. When at Salamis they proclaimed the word of God in the synagogues of the Jews, and had John [Mark] as their attendant" (Acts xiii, 5). (4.) Shortly afterward "Paul and his company set sail from Paphos, and came to Perga in Pamphylia: and John [Mark] departed from them and returned to Jerusalem" (Acts xiii, 13). (5.) Some time after these missionaries had returned to Antioch "Paul said unto Barnabas, Let us return now and visit the brethren in every city wherein we proclaimed the word of the Lord, and see how they fare. And Barnabas was minded to take with them John also, who was called Mark. But Paul thought not good to take with them him who withdrew from them from Pamphylia, and went not with them to the work. And there arose a sharp contention, so that they parted asunder one from the other, and Barnabas took Mark with him, and sailed away unto Cyprus; but Paul chose Silas, and went forth" (Acts xv, 36–40).

2. We find several references to Mark in the epistles of Paul, and from them it appears that Mark regained the confidence of Paul, which he had forfeited by abandoning the work, and proved himself worthy of that confidence by faithful services. (1.) In closing his Epistle to the Colossians Paul writes: "Aristarchus my fellow-prisoner saluteth you, and Mark, the cousin of Barnabas (touching whom ye received commandments; if he come unto you, receive him), and Jesus, which is called Justus, who are of the circumcision: these only are my fellow-workers unto the kingdom of God, men that have been a comfort unto me" (Col. iv, 10, 11). (2.) Paul also writes to Philemon: "Epaphras, my fellow-prisoner in Christ Jesus, saluteth thee; and so do Mark, Aristarchus, Demas, Luke, my fellow-workers" (Philem. 23, 24). (3.) Again, in his second letter to Timothy, written from Rome, Paul says: "Take Mark, and bring him with thee: for he is useful to me for ministering" (2 Tim. iv, 11).

3. The apostle Peter also makes quite significant mention of

Mark. "She [the church] that is in Babylon [Rome?], elect together with you, saluteth you; and so doth Mark my son" (1 Pet. v, 13). From these references we have in outline this portrait of Mark, or of John Mark: (1.) He was a Hebrew, John, who had taken the Roman name Mark. (2.) He was the son of a devout and evidently well-to-do Christian woman named Mary, of Jerusalem. (3.) He was converted under the ministry of Peter, who claimed him as his spiritual son. (4.) He was the cousin of Barnabas, a "good man and full of the Holy Ghost and of faith." (5.) He was a missionary-attendant of Paul and Barnabas as far as Salamis, Paphos, and Perga. (6.) He was, later, the companion of Barnabas to Cyprus. (7.) He was one of Paul's fellow-workers and comforters in Rome.

PATRISTIC REFERENCES.

The patristic teachers and writers, such as Eusebius, Clement of Alexandria, Irenæus, Papias, and John the Presbyter, designate Mark as the "disciple," "companion," and "interpreter" of Peter, and the author of the gospel according to Mark. Eusebius writes, "The same Mark, they also say, being the first that was sent to Egypt, proclaimed the gospel there which he had written, and first established churches at the city of Alexandria. And so great a multitude of believers, both of men and women, were collected there at the very outset, that in consequence of their extreme philosophical discipline and austerity Philo has considered their pursuits, their assemblies and entertainments, and, in short, their whole manner of life, as deserving a place in his descriptions." *

In Alexandria, tradition says, Mark died and was buried. From the silence of the earliest and most reliable Fathers on the subject of his martyrdom we may assume that Mark, the first bishop of Alexandria, died a natural death before the year A. D. 70.

II. Mark's Gospel.

Such modern destructive critics as Kuenen, Hooykaas, and Oort affirm:

> Not one of these books was really written by the person whose name it bears, though for the sake of brevity we shall call the writers Matthew, Mark, Luke, and John.†

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* Book ii, chap. xvi.

† *Bible for Learners*, vol. iii, p. 24.

In trying to answer the question, "Are we still Christians?" Strauss said, twenty-eight years ago:

> No modern theologian, who is also a scholar, now considers any of the four gospels to be the work of its pretended author.*

The Tübingen school of criticism, with Baur at its head, found it necessary, in making any argument against the supernaturalism of the gospels, to deny their genuineness, and fix their dates in the second century, and as late as possible. Strauss honestly said, "If the gospels are really and truly historical it is impossible to exclude miracles from the life of Jesus,"† or, it is impossible to exclude the supernatural. The supernatural in the life of Jesus was just the element the Tübingen criticism and the mythical hypothesis sought to eliminate. Hence the efforts of Strauss and Baur to undermine the genuineness of the gospels, and to place their dates so late as to rob them of historical value. Renan frankly affirms: "The essence of criticism is the denial of the supernatural." ‡ But the true historical criticism has rendered the hypotheses of the above-named writers quite obsolete, so far as the dates and genuineness of the gospels are concerned, and has materially strengthened the orthodox position.

The critical fate of Mark's gospel in the synoptical problem is looked upon as identical with that of Matthew's and of Luke's. They stand or fall together. The synoptical problem is not only one of order, relation, and similarity, but even of date, authorship, and authenticity. In the general discussion the source, age, and authorship of the gospel by Mark are involved.

Doubtless since the days of Griesbach too much emphasis has been placed on the synoptical idea in the critical treatment of the first three gospels. That idea, as much as any thing else, has led to great confusion on the subject of the inspirational independence of the several evangelists. This synoptical idea has been the prolific cause of much begging of the whole question relative to the date, priority, source, and inspiration of each of the three synoptical gospels.

On the synoptical idea have been predicated the anti-supernatural theories which have sought to rob the evangelists of

---

* *The Old Faith and the New.* † *A New Life of Jesus*, Introduction.

‡ *Studies of Religious History and Criticism*, p. 171.

their very identity, independence, and inspiration. Orthodox scholarship, however, has triumphed; and by a masterly use of the historical method has driven the Tübingen school from the field. In spite of the bold claims of Strauss, the subtle theories of Baur, and the gratuitous assertions of Kuenen, these gospels must critically be dated in the first century, and must be credited to the authors whose names they bear.

ITS HISTORY AND FORMS.

By an unbroken chain of historical evidence the gospel by Mark is traced back to the first century—to the century in which historical evidence places John Mark, the companion of Peter, the fellow-worker of Paul, the first bishop of Alexandria. Mark's gospel of our present version is found in the first book that ever issued from the press, *Biblia Sacra Latina*, known as the Mazarine or Gutenberg Bible, printed in A. D. 1450–55. This was the version of Jerome, which had been in use since the year A. D. 385. But Jerome, in A. D. 382–385, simply revised the old Latin version of the New Testament and translated the Greek and Hebrew Scriptures in making up the text of the so-called Vulgate. The gospel by Mark belonged to that old Latin version in use before the time of Jerome. This same gospel was also an original part of the Peshito Syriac version of the Bible, the New Testament of which may be historically traced to the second century. For this knowledge we must rely on the evidences which come to us by way of references to and quotations from these versions, as well as from the statements of fact made by historical and theological writers of the earliest time.

ITS MANUSCRIPT FORM.

Leaving the first printed edition of Mark's gospel as found in the Mazarine Bible of the fifteenth century, we trace this same gospel in manuscript form back to the fourth century, and there find it in the oldest manuscripts that are known to exist in the world. It is in the Codex Bezæ, written in the sixth century, and now preserved in the University Library, Cambridge; the Codex Alexandrinus, written in the fifth century, and now to be seen in the British Museum; the Codex Vaticanus, in the Vatican Library, and the Codex Sinaiticus, in St. Petersburg, both written in the fourth century.

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Thus earlier manuscripts of Mark's gospel are in existence than of the writings of Euclid, Plato, Aristotle, Æschylus, Sophocles, Homer, Plutarch, Cicero, Tacitus, or Herodotus. Perhaps Virgil alone, of all the classical writers, is preserved in manuscript as early as the fifth or fourth century. In this statement we except, of course, the few papyrus fragments of the classics which have been found in tombs and excavations, and attributed to the first century, and even to the century preceding the Christian era.

We have not what may be called a manuscript of Homer that reaches back within less than fifteen hundred years from the age of Homer. The oldest manuscript of Herodotus was not written until fourteen centuries after the time of Herodotus. Even the earliest known manuscript of Livy, the Latin historian, was written some six or seven hundred years after the death of Livy; and the earliest manuscript of Horace is a thousand years later than the poet himself; while the earliest manuscript of Plutarch belongs to the tenth century, or nine hundred years after the great biographer. But we have manuscripts of the Scriptures, including the gospel of Mark, which were written not later than three hundred years after the death of Mark.

There were, of course, earlier manuscripts of both the sacred and classical writers than those mentioned, but they have perished. Nor is this remarkable when we consider the perishability of books and manuscripts. There are thirty-one different publications from the Caxton press each of which is represented now by only one copy; all the others have perished. There are seven of the Caxton publications which cannot be found to-day except in fragments; not a single perfect copy of any of these seven publications exists. How many entire editions must have disappeared altogether! And yet Caxton has been dead but four hundred years. It will, moreover, be found that there is not a single perfect copy of the first edition of Fox's *Book of Martyrs* in existence, though printed but three hundred and twenty-five years ago; not one perfect copy of the first quarto edition of "Hamlet," printed two hundred and ninety years ago, has survived; not a single perfect copy of the Coverdale Bible, printed three hundred and fifty years ago, can be found; and but one perfect copy of the first edition of Bunyan's *Pilgrim's Progress*, printed two hundred and fifteen

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years ago, is known. It will, therefore, not be considered remarkable that so many of the early manuscripts of both sacred and profane writers have perished by the devastating touch of time; it rather seems wonderful that there are still in existence well-preserved manuscripts of the Scriptures which were written more than fifteen hundred years ago.

That the gospel by Mark was in existence, however, prior to the writing of the oldest manuscripts, the Codex Sinaiticus and Codex Vaticanus of the fourth century, there is sufficient evidence. Leaving Jerome, who compiled the Vulgate in A. D. 385, we go back to Eusebius, who was born A. D. 270, about two hundred years after the death of Mark. He writes of the Christians at Rome:

> They persevered in every variety of entreaties to solicit Mark, as the companion of Peter and whose gospel we have, that he should leave them a monument of the doctrine thus orally communicated in writing. Nor did they cease their solicitations until they had prevailed with the man, and thus became the means of that history which he called the gospel according to Mark.*

Origen was born A. D. 185, about one hundred and fifteen years after the death of Mark. He writes:

> As I have understood from tradition, respecting the four gospels, the first is written according to Matthew; the second is according to Mark,† etc.

Clement of Alexandria was born A. D. 160, about ninety years after Mark died. Quoting the earlier presbyters, he says:

> Those [gospels] which contain the genealogies were written first, but the gospel of Mark was occasioned in the following manner,‡ etc.

Irenæus was born about A. D. 130, or but sixty years after the death of Mark. He was a disciple of Polycarp, who was a disciple of John. He writes:

> Matthew, indeed, produced his gospel written among the Hebrews in their own dialect, whilst Peter and Paul proclaimed the gospel and founded the Church at Rome. After the departure of these, Mark, the disciple and interpreter of Peter, also transmitted to us in writing what had been preached by Peter.§

Tatian was born about forty years after the death of Mark. He wrote his *Diatessaron* about A. D. 150–160, and therein har-

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* Eusebius, book ii, chap. xv.

† *Ibid.*, book vi, chap. xxv.

‡ *Ibid.*, book vi, chap. xiv.

§ *Ibid.*, book v, chap. viii.

monized the four gospels. The recent rediscovery of this work has added another weapon to the arsenal of orthodox criticism, and given the anti-supernatural rationalists a staggering blow.

While the highest critical value of the rediscovery of the *Diatessaron* is felt in the discussion of the gospel by John, we may claim that it strengthens the orthodox position relative to the synoptics in that it shows these gospels were universally known in A. D. 150, and that they were of substantially the same form as we now have them. With the others the gospel by Mark has preserved its integrity from that age to this.

Papias was born not later than thirty years after Mark's death, and was the disciple of John the Presbyter, who was either the apostle John or his disciple. Papias quotes John the Presbyter as saying:

> Mark, being the interpreter of Peter, whatever he recorded he wrote with great accuracy, but not, however, in the order in which it was spoken or done by our Lord,* etc.

Thus the unbroken chain of evidence connects Mark's gospel with the age in which Mark lived. There, in the first century, this gospel's authorship is attributed to Mark by the very apostles of Christ and by their disciples, the early Fathers of the Church.

Destructive criticism has not been able to break this chain of evidence, one of the earliest links of which has so recently been strengthened by the rediscovery of the *Diatessaron* of Tatian.

TIME OF WRITING.

From internal and external evidence we conclude that Mark wrote his gospel before the year 70, and must have died before that time. Keim places Mark's gospel at "a post-Jerusalematic age," as does also Bleek, though they do not venture to follow the extreme of Tübingen critics to A. D. 150. Our appeal is to the Fathers. Eusebius tells us that Mark's "history obtained his authority for the purpose of being read in the churches." †

Clement of Alexandria tells us, on the authority of the oldest presbyters, "that Mark, after composing the gospel, gave it to those who requested it of him, which, when Peter understood, he directly neither hindered nor encouraged it." ‡ From this it would seem that Peter was still living when Mark wrote

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* Eusebius, book iii, chap. xxxix. † Book ii, chap. xv. ‡ Book vi, chap. xiv.

his gospel, hence the gospel must have been written before A. D. 70.

Irenæus has been quoted as an authority in support of the position that Mark did not write until after the death of Peter. Irenæus says:

> Peter and Paul proclaimed the gospel and founded the Church at Rome. After the departure of these Mark transmitted to us in writing what had been preached by Peter,* etc.

From the statements of Eusebius, Clement of Alexandria, and Clement of Rome it would appear that "the departure" of Peter and Paul mentioned by Irenæus did not refer to their death. It has also been argued that Mark could not have written later than the year 70, else he would have noted the fulfillment of the prophecy concerning the destruction of the temple and of Jerusalem. As we find a full record and statement of this remarkable prophecy in Mark's gospel, and no record of its equally remarkable fulfillment, we have what many have called strong internal proof that Mark wrote before A. D. 70; and as no correction or addition was made to the original, from that we may argue that Mark had passed away before the fall of the temple and of Jerusalem.

The Tübingen critics have attempted in vain to date this gospel as late as A. D. 150. Others have referred it to as early a date as A. D. 43.† The most reliable conclusion is that it was written between A. D. 65 and 70.

PLACE OF WRITING.

There is no reason for questioning the historical reliability of Jerome, Eusebius, Clement, Irenæus, and others of the early Fathers, when they quite unanimously affirm that Mark's gospel was written in Rome. The Church at Rome had been founded by Peter and Paul, and these Gentile Christians requested Mark to write the gospel for them. This he did, doubtless, in the Greek language, and with the idea of suiting the gospel to Gentile converts. He does not give the genealogy of Jesus as does Matthew, who wrote his gospel in the Hebrew language. He explains Jewish usages with which Gentiles were not familiar, and which would need no explanation to Jewish converts. He changes Hebrew money into its Roman equivalent ("λεπτὰ δύο,

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* Eusebius, book v, chap. viii.

† Patrizi, Storr.

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ὅ ἐστιν κοδράντης").* He makes no special reference to the Old Testament except to refer briefly in each case to a few ancient prophecies.

There is no scholarly reliance placed on the fanciful theory of Chrysostom, who supposed Mark wrote in Alexandria, or of Storr, who suggested Antioch as the place where this gospel was written.

III. MARK'S SOURCES.

In 1780 Griesbach advanced the theory that Mark's gospel was an abstract of the gospels of Matthew and Luke. The marked agreement and similarity of these three gospels gave rise to the many-sided synoptical problem. What may be called critically the most vital of all the synoptical questions are: What historic order do these first three gospels sustain to each other? Were they written independently of each other? Did any one evangelist depend upon any other or others for his material? Which gospel was written first? Did the first become the root of the second? and the second, or the first and second, the root of the third? For a full century these have been living questions in biblical criticism.

Griesbach's theory, which, generalized, was that one evangelist depended on the other or the others, has taken many forms. While Griesbach would have Mark making up a Mosaic gospel out of selections from Matthew and Luke, and Baur, Schwegler, Zeller, Strauss, and Keim agree with him, others place Luke at the root of the whole synoptical development.† Others would have Mark stand first, to be followed, and copied, and amplified by Matthew and Luke.‡ The result of the long controversy seems to give Mark priority over Matthew and Luke, though the position cannot be considered tenable that the other evangelists drew their material from him. The established priority of Mark's gospel overthrows Griesbach's theory, but it may not be said that it establishes any other theory of dependence.

When Eichhorn, in 1804, suggested the theory of an original written gospel of which the evangelists made common use, he stepped beyond the limits of historical criticism into the realm of mere speculation. There was no historic evidence of the existence

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* Mark xii, 42.

† Beza, Vogel, Büsching.

‡ Ewald, Storr, Weisse, Meyer, Wilke, Holtzmann, Hitzig.

of such a gospel; there has no such evidence appeared to this day. But the evidences that have come to light since Eichhorn's time carry all the gospels back to a date which precludes the possibility of any such gospel preceding that of Mark. When Eichhorn made Mark dependent upon this supposititious "primitive gospel," and also upon Matthew and Luke, his theory in final analysis became Griesbach's theory, and seemed to be seriously defended.

Doubtless Gieseler's hypothesis of an original oral gospel is a safer position from the stand-point of historical criticism than the theory of Eichhorn. The early Fathers seem to teach that Mark was requested to write that "oral gospel" which the Christians at Rome received from Peter, and Luke is represented as having written that "oral gospel" as it was preached by Paul.* Some slight modification of this theory might safely be accepted as historically correct.

The difficulty in the great problem is not the question of priority so much as the question of dependence. It may be susceptible of proof that Mark's gospel was the first; but the theory of Matthew's and Luke's dependence upon that first gospel is only a survival of the old anti-supernatural criticism which tries to explain away the inspirational element of the gospel origin. Not a single critic from Griesbach down to this day has been able to prove that whichever of the three synoptical gospels was written first the others were *dependent* on it, and were abstracted from it. Whatever theory of priority may be accepted, dependence cannot be proven. We should eliminate the question, "Who of the evangelists furnished the material for the other or the others?" for it begs the whole question of inspiration. It is virtually yielding the inspirational position to admit that there is any such existing dilemma as that either Mark was dependent on Matthew and Luke or they were dependent on Mark. Doubtless Holtzmann has taken the logical position in claiming that none of these evangelists has made use of the other. The Tübingen school would have gained all it wanted had it succeeded in establishing any theory of dependence, and proven that any one of these synoptical gospels was a copy, in amplification or abbreviation, of any other or others. If Mark simply copied Matthew and

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* Irenaeus.

Luke, or culled from them, what need of any inspiration? We must eliminate the question as to who depended on the other by concluding, after a century of vain speculation to establish some theory of dependence, that the evangelists wrote independently of each other. When this question of dependence is thrown out it may then be claimed that Mark's gospel was the first, and his sources of information under the inspiring guidance of the Holy Spirit were the teachings of the apostles with whom he was a missionary and fellow-worker. Here we may again approach historical ground

Eusebius writes:

> So greatly, however, did the splendor of piety enlighten the minds of Peter's hearers that it was not sufficient to hear but once, nor to receive the unwritten doctrine of the gospel of God, but they persevered in every variety of entreaties to solicit Mark, as the companion of Peter, and whose gospel we have [Peter's], that he should leave them a monument of the doctrine thus orally communicated in writing.*

Origen writes:

> The second [gospel] is according to Mark, who composed it as Peter explained to him.†

Clement of Alexandria writes:

> When Peter had proclaimed the word publicly at Rome, and declared the gospel under the influence of the Spirit, as there was a great number present, they requested Mark, who had followed him from afar, and remembered well what he had said, to reduce these things to writing.‡

Irenæus writes:

> Mark, the disciple and interpreter of Peter, also transmitted to us in writing what had been preached by Peter. §

Papias quotes John the Presbyter as saying:

> Mark being the interpreter of Peter, whatsoever he recorded he wrote with great accuracy, but not, however, in the order in which it was spoken or done by our Lord, for he neither heard nor followed our Lord, but, as before said, he was in company with Peter, who gave him such instruction as was necessary.‖

When we consider that Mark was the son of a Christian woman at whose home the apostles were wont to congregate

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* Eusebius, book ii, ch. xv. † *Ibid.*, book vi, ch. xxv. ‡ *Ibid.*, book vi, ch. xiv.

§ *Ibid.*, book v, chap. viii. ‖ *Ibid.*, book iii, chap. xxxix.

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with the converts in Jerusalem; that he was the cousin and missionary companion of Barnabas; that he was Paul's fellow-worker and comforter in the ministry at Rome; that he was the spiritual son, the "disciple," "companion," and interpreter of Peter, we need not speculate on the human sources of Mark's information. What need had he for abstracting from Matthew and Luke? What necessity had they for abstracting from Mark?

With all the information that came to Mark from human sources there is a sufficiently large element of individuality, and sufficient room for divine inspirational guidance, to give his gospel great personal and great supernatural characteristics.

IV. Mark's Methods.

In style Mark is perhaps the most artistic writer of all the evangelists. He is rapid, energetic, and full of color, almost oratorical, as one would naturally and perhaps supernaturally be who had listened to Peter, and at the request of his converts had tried to produce the oral gospel of that apostle. It may not be as critically correct as it is rhetorically felicitous for Keim to say: "He is an author in a flower-bedecked garment." Mark is not gaudy, though he is quick, active, and dramatic. His style is not ornate, though it may be considered artistically graphic. He had mastered the high art of verbal economy, and, like the true artist, had learned that the right effect was to be produced not so much by the number of touches to the picture as by the genius of every single touch.

Edersheim has said it for us all: "The gospel by Mark is a rapid survey of the history of Christ as such." And we are disposed to agree with him when he holds that while Matthew gives us the Jewish view of Christ, Luke the Gentile view, and John the Church's view, Mark gives us the general view, though we find a distinctive Gentile element in this "general view." While Keim agrees with Tischendorf and with the Codex Sinaiticus in omitting from the introduction the significant words, "The Son of God," he nevertheless admits that the "watch-word of the book is the Son of God." This great dominant thought of Mark's gospel, however, is set forth, not in elaborate statement, such as we find in John, nor in a careful and complete report of Christ's teachings, as found in the discourses and parables of Matthew and Luke, but rather in a

vivid, rapid history of Christ's works. The "Son of God" stands forth in all the powerful and enduring colors of what Jesus wrought while among men. In Mark's gospel we have emphasis placed upon the acts rather than upon the words of Jesus, well fitting it for the Romans, an active rather than a contemplative people like the Greeks and Hebrews.

It is very noticeable, if not significant, that of the thirty or more parables of our Saviour Mark records but four, while Matthew records fifteen and Luke nineteen. Of these parables eleven are peculiar to Matthew, fourteen to Luke, and only one to Mark (the seed growing secretly). Not only are we impressed with this omission of parables, but in Mark's gospel we find not a single prayer of Jesus save that in Gethsemane, nor any record or report of the Sermon on the Mount, nor any report of words uttered by the Saviour at the tomb or at any other time after his resurrection save on the mount of ascension. Mark does not quote one half the number of the words of Jesus that either Matthew or Luke quotes.

But, on the other hand, of the thirty-three or more miracles wrought by the Saviour, Mark records nineteen—a larger number, in proportion to the length of his gospel, than any of the other evangelists. While, then, he does not record more than one quarter the number of parables that the other synoptists quote, he records as many miracles as either Luke or Matthew. In addition to this very full record of the miracles, Mark notices all the movements of Jesus of an unmiraculous character as quite essential to the portraiture of the Son of God in the activities of a wonderful and historically significant life. If John's gospel says to the reader, "Think and be convinced," and Matthew's gospel says, "Listen and be persuaded," Mark's gospel says emphatically, "Behold and believe, look and live."

In setting forth the doctrine of Christ's divine Sonship, Mark begins with the ministerial activities of the Son of God. John opens his gospel with the antemundane existence of the Word which was in the beginning with God, and was God. Matthew introduces his record by giving the genealogy of Jesus Christ the son of David, the son of Abraham. Luke starts from the miraculous conception of Jesus by the Holy Ghost.

Mark says nothing of Christ's pre-existence, nothing of his earthly ancestry, nothing of his birth and infancy; he intro-

duces the Son of God as ready for his great ministry—his ministry of works.

The baptism and temptation are recorded with few words, but the pictures are perfect. Matthew gives eleven verses to a detailed description of the temptation. Mark, without detail, tells the story in two verses, but how strong and full of suggestion! What a graphic antithesis of situation is set forth in the words, "And he was with the wild beasts; and the angels ministered unto him!" Immediately—for Mark is rapid in his movement—Jesus enters upon his Galilean ministry, "saying, The time is fulfilled, and the kingdom of God is at hand."

Mark dwells upon Christ's Galilean ministry as does John upon his ministry in Jerusalem, and Luke upon his ministry in Perea.* More than one half of Mark's gospel is devoted to Galilee. Here was the scene of Christ's greatest miracles, his most wonderful works. Mark records sixteen out of the twenty-four Galilean miracles, two of which are mentioned by no other evangelist.† The transfiguration could not have been omitted by a writer who aimed to set forth "the Son of God" in great life events. Mark gives us, if not the most minute, certainly the most graphic and dramatic, record of this scene. The one Markian characteristic touch, "suddenly,"‡ gives a new dramatic power to the climax of the transfiguration movement.

Less than a chapter is given to Christ's work beyond Jordan. Certainly Mark could not have been profoundly influenced by Luke, else he could not have treated so slightly that part of Christ's ministry upon which Luke placed great emphasis. In the short record which Mark gives us, however, is preserved in all its exquisite beauty that almost greatest act of Jesus, the blessing of the little children. Here, too, is preserved the sad picture of the rich young ruler.§ To this Mark gives touches of color altogether characteristic, and such as cannot be found in the other records. Mark alone shows the eagerness of the young ruler in the words, "There *ran* one to him and *kneeled* to him." And Mark alone mellows the whole picture with the pathos of the fact that "Jesus, looking upon him, loved him."

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* Edersheim.

† Deaf and dumb man, chap. vii, 31–37; blind man at Bethsaida, viii, 22–26.

‡ Chap. ix, 8.

§ Chap. x, 21.

Mark's dramatic power further appears in the record given of the healing of blind Bartimeus.* He enters into details when those details are of a dramatic character. He alone records the fact that the people had sympathy for the blind man, and seemed to take a kindly interest in his welfare. Though they rebuked the blind beggar when he first cried out, they finally "call the blind man, saying unto him, Be of good cheer: rise, he calleth thee." That little act of neighborly good cheer and sympathy softens the face of every man in that multitude. But the strongest, most characteristic touch is given in the *action* of Bartimeus, "And he, *casting away his garment*, SPRANG UP, and came to Jesus." How tame the other records of this event are when compared with Mark's! By that very *spring* of Bartimeus the heart of the reader is thrilled. But with like energy and interest does the narrative move on to the grand and awful climax. All is action. "Straightway" (*εὐθυς*) is every thing done.

One incident in these closing scenes of considerable secondary interest is recorded by Mark alone. When Jesus was betrayed his disciples "all left him and fled." "*And a certain young man followed with him, having a linen cloth cast about him, over his naked body: and they lay hold on him; but he left the linen cloth, and fled naked.*" From the peculiar wording, "a certain young man," of this record, and from the fact that Mark alone records the incident and is so minute in certain details, it has been conjectured that the "certain young man" was Mark himself.

But in considering the more important idea—the dominating thought of the record—we are impressed with the perfection of Mark's method in realizing his great doctrinal intent. That intent is the setting forth of the Son of God idea. In this he reaches a perfect and a sublime climax. From beginning to close he moves on with this thought. At the baptism the divine voice of God comes out of the heavens, saying, "Thou art my beloved Son." When Jesus begins to preach he cries, "The kingdom of God is at hand." In Mark it is always "the kingdom of God," *ἡ βασιλεία τοῦ Θεοῦ*, never. as in Matthew, "the kingdom of heaven," *ἡ βασιλεία τῶν οὐρανῶν*. In the first miracle recorded by Mark even the evil

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* Chap. x, 46.

unclean spirit confesses, "I know thee who thou art, the Holy One of God."*

Again, on the glorious mount of transfiguration the heavenly voice comes, saying, "This is my beloved Son."

When Jesus stands before the high-priest the question is put to him, "Art thou the Christ, *the Son of the Blessed?*" To Mark alone are we indebted for Christ's direct, positive affirmation of his divine Sonship. Matthew records Christ's answer as, "Thou hast said." Luke says Jesus replied to the question "Art thou the Christ?" by the evasive words, "If I tell you, ye will not believe." And when they asked him, "Art thou then the Son of God?" he said unto them, "Ye say that I am." But in Mark we read, "The high-priest asked him, and saith unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, *I am.*"

When Jesus died on the cross the centurion which stood by said, "Truly this man was the Son of God." Mark could not have failed to record this expression; it gave weighty emphasis to his doctrine, though Matthew also records the centurion's words.

The climax of the gospel of the Son of God according to Mark is not reached in the crucifixion, nor in the resurrection, nor in the ascension. Mark's climax is reached when the Lord Jesus "sat down at the right hand of God."

John makes no mention of the ascension of Jesus. Matthew makes no mention of this sublime event. Luke simply says, "And it came to pass, while he blessed them, he parted from them, and was carried up into heaven." In the Acts Luke says, "A cloud received him out of their sight." But Mark finishes his gospel of "the Son of God," not in the clouds, but above them. It is not sufficient for his doctrinal purpose that Jesus is "carried up into heaven." That is not the last truth, the final fact, the climax of gospel events. Mark goes with Luke up to the event, "the Lord Jesus was received up into heaven;" then sweeping on alone with an inspired boldness he reaches the summit of gospel revelation in recording that "the Lord Jesus . . . was received up into heaven, and *sat down at the right hand of God.*" That is the perfect climax of a gospel which claims to be "the gospel of Jesus Christ, *the Son of God.*"

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* Chap. i, 24.

It must be admitted that the genuineness of the last twelve verses of Mark's gospel is still problematic. These verses are not to be found in the two oldest manuscripts, the Codex Sinaiticus and Codex Vaticanus, but they are in all the other important manuscripts, of which there are a great number. The Fathers are very evenly divided on the question. While Eusebius, Jerome, and Gregory of Nyssa reject them, Irenæus, Ambrose, Augustine, and Chrysostom recognize them as genuine. The modern critics also are very evenly divided. Griesbach, Tischendorf, Tregelles, Alford, Ewald, Hort, Westcott, and Harman doubt; but Scrivener, Wolf, Eichhorn, Bleek, De Wette, Storr, Lange, and Olshausen believe that the verses are genuine.

The position which these verses have come to hold in the accepted versions from the earliest time warrants the proposition that if they are to be eliminated from the text it must be by a vastly preponderating evidence against their genuineness. And this must satisfy, comparatively speaking, all the thorough scholarship of the world. No doubt that preponderance of evidence in favor of their genuineness secured their recognition in the first versions, and has up to the present time preserved them in all the versions. That evidence has not been overcome to the satisfaction of the general scholarship, and only by a consensus of the universal higher criticism can the verses be declared spurious. There is not sufficient reason to-day for doubting the genuineness of the last twelve verses of the gospel by Mark, so that we may still affirm that Mark did not abruptly, inartistically, and so unlike himself, close his gospel with the ninth verse, but reached his climax, though it may have been at a later time and in a somewhat different style of expression from his earlier manner, by the record of Christ's exaltation "at the right hand of God."

F. M. Bristol.

ART. II.—IMMANUEL—PREDICTION, CONTENT, FULFILLMENT.

THIS passage* of Isaiah is classic. Matthew's quotation of it in his gospel has given to it an indorsement so significant that it has been made in consequence a subject of special study with scholars. Professor H. G. Mitchell, of Boston Theological School, has again brought to notice this Immanuel prophecy of Isaiah in the April number of the *Andover Review.* His conclusion is that "the name Immanuel, as Isaiah in this passage represents the future mother as applying it to her child, is *a mistaken popular interpretation* of her country's condition." A further probable conclusion is added, namely, "that Isaiah, when he uttered the prophecy concerning Immanuel, probably did not mean *to predict that any child would actually bear this name,* but that circumstances would be such as to suggest a name of this sort." These statements precede legitimately the next conclusion of Professor Mitchell, "that *Immanuel* has neither *character* nor *mission;* is, in fact, a *mere name,* the *creation of a thoughtless and misguided people.*" Such conclusions startle one.

Matthew's quotation of this passage is also considered by Professor Mitchell in this article. It is stated that the evangelist "introduces it, as by Isaiah, into his account of the birth of Jesus, claiming that it was fulfilled when he was conceived by the Virgin Mary. But *Isaiah did not use the words attributed to him;* and those which he did use referred to the birth of a child in the near future." We also read these words: "If, now, Matthew, like his contemporaries, *made no distinction between fulfillment and coincidence,* the use which he made of Isa. vii, 14, was perfectly legitimate." The final conclusion drawn is that "the birth of Jesus fulfilled it only in the *Jewish sense.*"

It is not our purpose to declaim against these conclusions. They are the careful results of a candid investigation. They are necessary results from the professor's stand-point. They are, therefore, orthodox under the data which he has in view. Another stand-point, however, may be obtained. Such we

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*Isa. vii, 14, 15.

present. Matthew, at least, saw momentous significance in this word Immanuel. His emphasis is not so much upon the word virgin. The child is the object of his loving thought. That child, conceived of the Holy Ghost, is Immanuel by nature, is "God with us." Matthew says that the prophecy concerning the Immanuel had fulfillment in this child. Matthew says this word was "spoken of the Lord by the prophet." Matthew did not regard the nature of Christ in "the Jewish sense;" he probably regarded, therefore, prophecy in a sense altogether different from the "Jewish sense." At least so we believe.

It is a fact that Matthew quotes the prophecy concerning the Immanuel. Yet he does not state that it was a prophecy of Isaiah. Therefore Professor Mitchell is not strictly accurate when he writes, "that the evangelist introduces it, as by Isaiah, into his account of the birth of Jesus." Matthew simply says, "This whole event occurred that the saying by the Lord through the prophet might be fulfilled, namely," etc. It is conceded immediately that Isaiah is meant, because the words quoted and the corresponding words of Isaiah are substantially alike. Yet Matthew does not "introduce the prophecy as by Isaiah." Attention is called to this trifling inaccuracy simply to make this claim, that actual reproduction of number, tense, name, etc., may fail when another's words are quoted, and yet these words be exactly rendered. However, Professor Mitchell forgets to give this liberty to Matthew which he accords to himself. In reference to Matthew's use of these words the Professor says:

> The first thing that strikes one upon reading this quotation is its variation from the original. There are at least two cases, one the use of *καλέσουσιν* (*they will call*), where the Hebrew expression is, "*She will call*," or, "*Thou wilt call.*"

He admits that this variation is of no consequence. So we think, therefore it ought not to have been mentioned; or, at least, made to be half of all the difference to be found between Isaiah's words and Matthew's quotation: for but one other variation is noticed, and that is, whether *'almah* is correctly translated by the Greek word *παρθένος*. Later we will consider this Hebrew word. Reverting to this word *καλέσουσιν*, which Matthew translates in the plural, but which the Hebrew has in the singular, it is certainly true, from Professor Mitchell's own words, that the original has ambiguity, since it may be

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translated by *she* or *thou.* When by a writer's own admission there is ambiguity as respects person in a passage which may not be removed, surely the evangelist was not very far wrong when he translated the passage in the plural and third person; for this form is most general, and as indefinite as possible. Indeed, this matter of person is so inconsiderable that we would not have noticed it, unless it furnished half the evidence for the conclusion of Professor Mitchell, that "we must own that Matthew does not reproduce the words of Isaiah." We assert, if he does not, in the item of the person of the verb, it is because to do so would be impossible, the Professor himself being the judge. While on this subject of discrepancy, we may refer to another statement in the article we are considering. It is this, that Matthew "did not hesitate to say that the name Jesus was given to the son of Mary in fulfillment of this passage." We simply claim that Matthew made no such statement. The name Jesus was given by command of "the angel of the Lord," and Joseph, in obedience to this command, called the child of wonderful birth Jesus. All Matthew affirms is that the whole affair, as respects the birth of Christ under miraculous conception, was in fulfillment of prophecy, and of a particular prophecy.

Before proceeding further I must show a common faith between Professor Mitchell and myself. Both of us, students of the Old Testament Scriptures, believe in Messianic prophecy. His enthusiastic words concerning the Child, whose name shall be called Wonderful, find welcome with me. They are:

> This Child has miraculous, if not divine, attributes, as denoted by the names given to him. He has a career to fulfill, that of a restorer of the kingdom of his father David to more than its ancient glory and prosperity, for this Root of Jesse, as he is called in the eleventh chapter—unto him will the nations seek, and his resting-place will be glory. He is, in short, the ideal King, the manifestation of the power, wisdom, and goodness of Jehovah to and for Israel—the Messiah.

Such words are the ardent, loving utterances of Professor Mitchell concerning the Messiah, in prophecy. Secondly, we both believe that the theory of a double sense in Scripture is "a pure invention." We radically differ when he affirms that this prophecy concerning Immanuel can be Messianic only when we accept this theory of the double sense of Scripture.

We both accept, thirdly, that these words of Isaiah are prophecy. Matthew claims them to be prophecy. Our faith involves the acceptance of this claim. The passage of Isaiah, then, in question, is as distinct a kind of writing as the miracle is a distinct kind of deed, or the physical origin of Christ a distinct kind of birth. Matthew says that these words of Isaiah were fulfilled when Christ was "conceived of the Holy Ghost." Professor Mitchell says:

> If Matthew, like his contemporaries, made no distinction between fulfillment and coincidence, the use he made of Isa. vii, 14, was perfectly legitimate.

We believe Matthew did make a difference between coincidence and fulfillment. What then? Did Matthew use these words illegitimately? We believe not.

To establish our faith we will consider the three Immanuel prophecies. The following translation of the passage in Isa. vii, 14, 15, is the first Immanuel prophecy:

> Behold, my young woman;
> She shall conceive and bring forth a son,
> And call his name Immanuel;
> He shall eat butter and honey;
> He shall know to refuse evil and to choose good.

The word *'almah** (*young woman*) can furnish no conclusive proof that his passage refers to the Christ. Had the word *b'thulah*† (*virgin*) been employed, we would probably have suspected the genuineness of the passage. The mystery of the birth of Christ had earliest meaning to Mary; then grave significance to Joseph; and later the disciples, facing the miracle of his life and death, rejoiced in the miracle of his conception. It would have been an incredulous fact to all others, except those of like faith and love with these. The article with this word should be rendered by "why," pointing to a fact well known, some fact which was prominent in all minds, therefore in the mind of the king. The times of Isaiah were full of expectation for the wonderful Child. Other contemporary prophets allude to this Child of prophetic announcement.

The infinitive expression, *l'da'ato*,‡ is peculiar and strange. Bishop Lowth speaks of the obscurity and inconsequence which attends it "in the general run of all interpretations given to

* עלמה † בתולה ‡ לדעתו

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it by the most learned." He finds, however, that Harmer, in his *Observations*, suggests that the preposition l' (לְ) be translated "when." Such a rendering, he thinks, floods with light its obscurity. Professor Mitchell also translates the preposition by "when." But our rendering makes the infinitive expression a possessive expression, not a temporal one. Literally, it would be translated, "Belonging to his knowledge shall be to refuse evil," etc. A parallel expression is found in Isa. ix. 6, "The increase of his government is without end."

Professor Mitchell says: "The passage has been grossly misinterpreted, mainly because it has not been studied as a whole." This gross misinterpretation is to make it refer to Christ. I need not, therefore, discuss more minutely the import of the corrections which I suggest. The passage, in its connection and when brought under comparative view with the other two Immanuel passages, alone can furnish the solution of the difficulties. The historical situation is clear. Isaiah meets, by command of Jehovah, Ahaz. The time was critical. The king and the people were alarmed. "The heart of the king was swayed, and also the heart of the people, just as the trees of the forest are swayed by the wind." Jehovah sent, in this emergency, even to the wicked Ahaz, his prophet. We understand this sending of the prophet to have as its aim the re-assurance of the king. It is Jehovah's act of mercy to the king of Judah, the king of his chosen people. These are the comforting words of the prophet to the king: "Take heed, and be quiet, and fear not." Rezin and Pekah may plot, they cannot achieve. The situation presents a king trembling from fear of two powerful kings that have leagued against him in order to destroy his kingdom, and a prophet of Jehovah, who says to this trembling king, "Fear not." The king is wicked, the most wicked of Judah's kings. As yet there is no "indignation," as suggested by Professor Mitchell, on the part of the prophet, but simply promise. A wicked man cannot believe the words of a prophet; no more can a man believe who is a wicked king. Jehovah, ever merciful, promises to indorse to Ahaz his word and his prophet by a sign. Yes, any sign Ahaz the king may ask. But the king will not ask, nor prove Jehovah. The wicked king will not have any thing to do with Jehovah. He has turned away from Jehovah, wishes not even a sign in this

critical time. Ahaz, therefore, had no faith in Jehovah as deliverer. This complete rejection of Jehovah by Ahaz is the reason for the sign contained in this first IMMANUEL prophecy. Ahaz would not believe Jehovah; hence no words of Jehovah nor of his prophet could bring "terror" to him.

This sign is to the house of David. But the "house of David," as used in verse thirteen, is not synonymous with the expression "house of David" in verse second of this chapter. In this second verse the phrase refers to Ahaz, while in the thirteenth verse it is plural, and refers to the kings of the Davidic line. Among these, of course, Ahaz is included. This plural, then, takes the passage out of immediate relation to Ahaz. It brings into view the conduct of the royal line of Davidic kings. It reviews the weariness of men because of their ungodliness. It even charges them with wearying the God of the prophet. Under this survey of the conduct of the David line, or of the house of David, the prophet introduces the thirteenth verse. This verse should be translated, not as an interrogative, but as an emphatic assertion. It should be translated thus:

> Hear, O house of David:
> The little thing among you, is the wearying of men,
> Because also ye do weary my God.

If we give attention to what the prophet says, he is not ambiguous. Our theories may blind us, but surely our theories, unless true, will have "their day and cease to be." The history of the kings of the Davidic line tells too plainly how unfaithful they were to Jehovah. These kings according to the flesh, who sprung from the loins of the mighty David, failed in their mission. Man became weary of this Davidic line as the distributors of the knowledge of Jehovah. This line became unfaithful to their calling. They wearied men. Jehovah, also, was wearied of them. New promise must be given or man must be left to wander farther and farther from Jehovah. God must have another line, from which his King shall come. Here is the necessity for a Messianic prophecy. The sign given to mankind is such a Messianic utterance. The words are:

> Therefore even Adonai shall give to you a sign:
> Behold, the young woman of my choice

Shall conceive and bring forth a son,
And call his name Immanuel;
He shall eat butter and honey,
He shall know to refuse evil and choose the good.

If our development be truthful, the conclusion is that this prophecy is Messianic, refers to Christ, and cannot refer to any one else; that, therefore, Matthew, not in "the Jewish sense," but in the only sense possible, makes this prophecy refer to the Messiah. The historical statements of the wicked conduct of this house of David amply give just ground for their rejection as the anointed royal line of Jehovah. The Immanuel is the eternal King which is to be. The interpretation of this prophecy which I suggest gives also meaning to the last two lines of the prophecy, that

He shall eat butter and honey,
He shall know to refuse good and evil.

Exegetes have regarded the words as referring to either a peasant's food or a prince's food, which this Immanuel should eat; also, that the reference to knowledge was simply to the time when the child should come to the age of understanding. These lines have been the bugbear of those who wish to accept Matthew's view, that the prophecy refers to Christ; and have been also the supposed irrefutable arguments of all who would make the prophecy in no ways Messianic, except "in some Jewish sense." On the contrary, if the position we take be correct—if Matthew be correct—they are the necessary elements of the passage in order to prove the unique nature of this Immanuel. For it is conceded that the mysterious conception of this child cannot be based on the Hebrew word *'almah*, although this word does not debar such interpretation. But these words respecting food and knowledge point to a strange new nature when the connection is regarded. The house of David is to be rejected. Such is the statement of Adonai. The young woman of this Adonai, one of his own choosing, shall have the child, Immanuel. This new departure from the Davidic line is to be by a child who is "very God with us"—is Immanuel. Such a child, by his nature, knows to choose good and refuse evil. The divine nature requires this choice to be a postulate. But that "God with us" should eat butter and honey, *this* is the astonishment. This, too, is the mystery of the Messiah's

nature. Such is our understanding of the import and significance of these words.

This Immanuel prophecy was not a sign to Ahaz. A prophecy might be a sign to a believer, but not to one who rejected Jehovah. The sign to Ahaz is contained in verses 16, 17 of this same chapter. Men were wearied with the Davidic house; prophecy says, "Behold, Immanuel." This prophecy, therefore, which foretells a new line through which Jehovah will manifest himself cannot be a sign to wicked Ahaz; he could not believe it. This prophecy must be to Ahaz like the prophecy that Rezin and Pekah could not carry out their designs. Either prophecy, because it was from Jehovah, would have no meaning, much less the character of a sign, to a king who had rejected Jehovah. A sign for such a king must have been visible. Such a sign is depicted in verses 16, 17. The words are:

> But when my child shall know
> To reject evil and choose good,
> This land which thou fearest shall be forsaken
> Of her two kings.
> Also, Jehovah shall bring upon thee,
> And upon thy people, and upon thy father's house,
> Days such as have not come since the day Ephraim departed
> from Judah—
> Even the king of Assyria.

The sign is the child of Isaiah, Shear-jashub, whom Isaiah took with him as he went forth under the command of Jehovah to meet Ahaz, king of Judah. The article with *na'ar* is in force like the article with *'almah*. Both are rendered by a possessive pronoun. This reference to the child of Isaiah is reason adequate for the bringing of the child along with the prophet. Shear-jashub was the sign for Ahaz of two facts: first, that Rezin and Pekah could not carry out their purposes; and, secondly, that awful days were also coming to Ahaz and to his house, and that the king of Assyria was to be author of these perilous times. These events, also, were in the near future, since this child would need only to reach the age of understanding, when the king would be in the midst of these events. Such is our understanding of the sign to Ahaz. The sign to him was not the Immanuel-Child, but the child of Isaiah.

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The second Immanuel prophecy is in Isa. viii, 5–8, inclusive. This passage may be translated as follows:

> Since this people reject the waters of Shiloah,
> Going secretly and gladly to Rezin and Remaliah's son,
> Now, therefore, behold, Adonai shall bring up upon them
> The waters of the river, those strong and great:
> The king of Assyria and all his glory.
> And he shall come up over all its channels,
> And shall go over all its banks,
> And he shall go through Judah, overwhelming and advancing;
> He shall reach even to the neck,
> And the spreading out of his wings shall fill thy land,
> O Immanuel.

Adonai shall punish this people because they reject the waters of Shiloah. So much is clear in the passage translated. This punishment shall be the invasion of Judah by the Assyrian king. Such an invasion was scarcely a possible thought to a people whose history was replete with wonders and miracles wrought by Jehovah in their behalf. The land was Jehovah's land; the people was Jehovah's people. The Davidic line may have been unfaithful to Jehovah, who had anointed this house; the people may have been rejecters of this Jehovah; still this land, Judah, was Jehovah's. Therefore this wonderful Child, Immanuel, this descendant along another line of descent, this Immanuel, was the head of this land. The land was "thy land, O Immanuel." Yet this Assyrian king was but the divine instrument to root out of Immanuel's land that Davidic stock that had forsaken Jehovah. The Assyrian king was but part of the preparation of this land for the Ruler who should come, even Immanuel.

We find, therefore, but another proof in this passage, that Matthew was right in making the Immanuel prophecy refer to the Christ.

The third and last Immanuel prophecy is found in this same chapter, verses 9, 10. It is translated as follows:

> Associate together, O ye people, and be broken;
> Yea, give ear, all ye far countries:
> Gird yourselves, and be broken;
> Gird yourselves, and be broken;
> Take counsel together, and it shall come to naught;
> Determine a matter, and it shall not stand;
> Because Immanuel.

The Immanuel of this passage can be no one in the time near to Isaiah. The terms of the prophecy prevent this inference. A look far down the centuries is taken by the prophet. Nations associate only to be broken; far-off countries make ready for war only to be broken. The repetition of this "girding" of far-off countries may well be simply to intensify the fact of multiplicity of wars. In counsel, in planning, so far as the mighty ones of earth are concerned, there is no security, since all will come to naught; none of these things shall stand. The prophet sees but one reason for all this failure of the mighty ones of earth, and that is Immanuel. Thus this third Immanuel prophecy has only its adequate explanation when we accept that it refers, as Matthew says it does, to the Christ.

One cannot help recalling the second psalm when he reads this last Immanuel prophecy, "Why do the heathen rage?" There, by common confession, the Messiah is prophesied, unless we are of the school that admits no Messianic prophecy. The assembling of the nations, the taking counsel together against the Anointed, are common at least to the psalm and the prophecy; so also the broad vision over the nations of the earth. Common also are they in that Jehovah's own chosen Immanuel shall reign.

The conclusion of the whole matter is that Christian scholars are not forced by any supposed advance of higher criticism to abandon the citadels of faith. If we are to have confidence in an evangelist's words we must not make him speak in any other sense than the Christian sense. Only the intellectual suicide of a Christian thinker should be the result before he should be willing to admit that a plain statement of an evangelist is error. Some faiths must be kept undisturbed, and one is that those evangelists who wrote about the Christ did not juggle with words. We believe the Immanuel prophecies are Messianic—that Matthew was right in saying they had their fulfillment in Christ.

W. W. Martin

ART. III.—IMMIGRATION: A SYMPOSIUM.

THE VALUE OF IMMIGRATION.

THE above topic is assigned the writer by the wise and prophetic Editor of the *Methodist Review*. The hour, however, is unsympathetic for the discussion of this phase of the question. The recent Italian *fiasco* in our most Parisian city, and the consequent outburst of popular clamor against "foreigners," is still sensitively in mind. "America for Americans" is a sentiment easily materialized into a bitter outcry against the immigrant. Such a view of the subject, however, as the Editor suggests is a healthy antidote. Some preliminary suggestions are needed:

1. *This is a land of immigrants.* All are immigrants or the children of immigrants. The principal distinction lies in the measure of time which the occupancy of this land covers. The *Mayflower* brought only immigrants to these shores. It is amusing, therefore, to see the individual upon whose naturalization papers the ink is scarcely dry shouting himself hoarse against the "incursion of foreigners." What right has the last American acquired in this land that is lost to another not a whit less worthy?

2. *Restriction is imperative.* Rigid restrictions should be placed upon immigration. This statement does not in any sense indicate that an unscrutinized and unworthy tide of immigration should be welcomed. The criminal, diseased, and pauper classes, so far as poverty has produced degeneracy, should be prohibited. If the present immigration laws are faithfully enforced the objectionable classes will be refused a landing.

3. *Race prejudice is unchristian.* Contempt of the foreigner was a birth-mark of paganism. Even the Jew ever cherished an intense hatred of all other peoples. Under a Christian economy such prejudice should be overcome. In the kingdom of our divine Lord there is neither Greek nor Jew, American nor foreigner. America is evidently chosen as the place for the last achievement of the Christian ideal—to conquer race antagonism.

4. *No ground for fear.* The writer is an optimist on the subject of immigration. He believes that the purposes of the fathers of this republic, and, far more important, the purposes

of God with this country, are being fulfilled in the continued coming of immigrants to our shores. The prophecies of alarmists have been heard since childhood. The "know-nothing" wave of excitement struck our youthful home, affrighting us with the predictions of the woe which the Irish were to bring upon this country. We have lived to see how false and wicked were the declarations then made. The civil war demonstrated the fact that the Irishman was as devoted to this land as the loyal and patriotic American. Sheridan was the most brilliant and successful example, perhaps, but he was no braver or more faithful than the average Irish soldier. Mr. Beecher said, in substance, in an address which was heard years ago: America is like the elephant. This huge animal may be seen striding through the forest, pulling up trees and breaking off limbs, which he consumes for food. But the food taken in so capaciously is transformed into *elephant.* So, said the speaker, with a look of confidence on his face which is still vividly remembered, this land takes in voraciously all the peoples of the Old World, but its assimilative and transforming power is such that it makes them into good Americans.

One would suppose, from the outcry at this hour, that the country was flooded especially with Italians and Irish. From each of these nationalities we receive less than one eighth of the immigration that annually pours in upon us. Take all the Italians in these United States, and they are less than a half million. Henry Cabot Lodge, a specialist, has just borne testimony that "the Italians in the main are thrifty, hard-working, and well-behaved." The Irish do not constitute one fifteenth of our sixty millions of people.

We are now prepared to consider the question affirmatively:

1. *Immigration very greatly increases the material wealth and productive power of the nation.* We have never seen the declaration of Andrew Carnegie, published in his volume on *Triumphant Democracy,* questioned. He says:

> The value to the country of the annual foreign influx [immigrants], however, is very great indeed. This is more apt to be under than over estimated. . . . In one year nearly seven hundred and eighty-nine thousand arrived. Sixty per cent. of this mass were adults between fifteen and forty years of age. These adults were surely worth $1,500 each—for in former days an efficient slave sold for this sum—making a money value of $710,000,000, to which

may safely be added $1,000 each, or $315,000,000 for the remaining forty per cent. of the host. Further, it is estimated that every immigrant brings in cash an average of $125. The cash value of immigrants for the year 1882 exceeded $1,125,000,000. Were the owners of every gold and silver mine in the world compelled to send to the treasury at Washington, at their own expense, every ounce of the precious metals produced, the national wealth would not be enhanced one half as much as it is from the golden stream which flows into the country every year through immigration.

Our limitless and unoccupied acreage awaits the coming of the immigrant. The deepest yearning of the poor but thrifty people of the Old World finds expression in the purpose to come to this new land and secure a home. The possession and ownership of land is an impossibility to the great majority of the laboring-people of Europe. Is any one led to imagine, because of the extravagant representations about the "influx of the foreigner," that our lands are nearly all taken? If so it is a most mistaken idea. It is impossible to apprehend the vastness of this country, and the extent to which our lands are unoccupied, until one has traveled over it. Dr. Strong, in his volume on *Our Country*, helps us to measurably apprehend the fact. He says:

> Of the twenty-two States and Territories west of the Mississippi only three are as small as all New England. Montana would stretch from Boston on the east to Cleveland on the west, and extend far enough south to include Richmond, Va. Idaho, if laid down in the east, would touch Toronto, Canada, on the north, and Raleigh, N. C., on the south, while its southern boundary-line is long enough to stretch from Washington city to Columbus, O. Place the fifty million inhabitants of the United States in 1880 all in Texas, and the population would not be as dense as that of Germany. These fifty million might all be comfortably sustained in Texas. Texas could have produced all our food crops in 1879, could have raised the world's supply of cotton, twelve million bales, at one bale to the acre, on nineteen thousand square miles, and then have had remaining, for a cattle range, a territory larger than the State of New York. The immigrant needs the opportunities afforded him for husbandry in our land, and our unoccupied soil needs his awakening and developing hand.

But there is a value which is given in the mingling of blood in producing a new race that should be mentioned, though it cannot be computed in figures. It is the opinion of those who give special study to the condition of races physically that here in our land, through this admixture of blood, the ideally robust

man is to appear. Professor Edmund J. Wolf, in a very able paper, brings out admirably this thought:

> It is the fusion of diverse races and elements that has given to this country its phenomenal and splendid development, and in this transfusion of blood lies the condition and guarantee of its future. The amalgamation of Celtic, Saxon, and Norman blood created the Anglo-Saxon race. The continued fusion of the Norman and Saxon with our stock is making a nation on the like of which God's sun has never shone. Not weakness, therefore, not infection, not deterioration, can result from commingling, for in energy, in intelligence, in self-respect and love of freedom, in virtue and love of religion, these people stand in the front rank of the species. Their union with us makes America the heir of the ages, the master of the future. Quoting one of our most distinguished Americans: "When in the near future the United States shall have 100,000,000 inhabitants their national peculiarities will be German thoroughness, solidity, and fidelity; Anglo-Saxon energy and positiveness; and Celtic imagination." That the increase in material wealth and productive power which such a race will achieve must be something magnificently valuable no unprejudiced thinker can question.

2. *Immigration develops the qualities which make for a free republican government.* Mr. Carnegie says:

> The emigrant is the capable, energetic, ambitious, discontented man—the sectary, the refugee, the persecuted, the exile from despotism—who, longing to breathe the air of equality, resolves to tear himself away from the old home, with its associations, to found in hospitable America a new home under equal and just laws which insure to him, and, what perhaps counts with him and his wife for more, insure also to their children, the full measure of citizenship, making them freemen in a free state, possessed of every right and privilege.

Adoption into the social and political family of this country awakens into new life every innate and noble aspiration. The vassal of the Old World here becomes the resolute, self-poised, and indomitable freeman. Who can estimate such values? Who can put a price upon the privilege to exercise the rights of freedom? By what scale shall manhood, thus made, be weighed? "What is it all worth?" Let the Pilgrims make answer. Consult Patrick Henry, Washington, and the Revolutionary sires! What is it worth? Let the reader reply. Ask the Celt, the Italian, the German, the Swede, the Russian, the Scandinavian, the Negro, in the days from 1861 to 1865. It is necessary for many to put themselves in the place of the home-

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less, helpless, hopeless toiler across the seas in order to comprehend the full value of that of which we write. The writer, in a tour abroad, especially studied the condition of the toilers. In Glasgow we chatted with an intelligent man who had charge of a gang of laborers at work on the streets. His compensation was eighty cents a day, and the men under him received sixty cents. With a wife and six children that man and his family were compelled to live in one room. Forty-five thousand families lived in a similar manner in the city of Glasgow. That man's fondest aspiration was to secure money enough to take his family to the United States. Hope kindled a radiant smile on his face as we talked of the possibilities of liberty, a home, and a competence in this land. Who shall refuse to such men the privilege? At Munich women were seen cleaning the streets; in other parts of Germany they worked in the vineyards, with faces so coarse and unwomanly as to be repulsive, made so by hard and relentless toil. At Rome, just opposite our hotel, women from earliest morn until dusk carried mortar on their heads for the brick-layers in the erection of a large block. On the steamer in which we returned there were one hundred young women from Iceland, coming to this land to learn to become house-servants; they had been laboring in the fields as farm hands for fifteen dollars per year. Who shall deny to this honest, oppressed, hopeless class in their own lands the privilege of immigration to this country? What is the value of such a privilege? What was it worth to Ericsson? to Agassiz? What is it worth to Carl Schurz? to Philip Schaff? to William M. Taylor? to Andrew Carnegie? And what are such men worth to this nation? We have no measurement for such soul-values.

3. *Immigration has a marvelous value in the moral uplift and evangelization of all peoples.* This subject, like all others of state-craft, must be put upon a Christian basis. Natural inclinations and preferences must yield to the Christian ideal in meeting this issue. The American nation, like the individual Christian, must not live for itself, but for others. Is it for the best good of the immigrant that he comes to this land? Is this, for him, the best training-school in all that develops the noblest manhood? Can this nation do the most to evangelize and Christianize the immigrant? The writer believes that this

is the supreme mission of the United States. Professor Austin Phelps says:

> Five hundred years of time in the process of the world's salvation may depend on the next twenty years of United States history.

American Christianity must rise to the height of such sublime service. It should begin with the extinction of this miserable pagan and wicked prejudice against foreigners simply as foreigners. Not Jews, but Christians; "not to be ministered unto, but to minister"—these are the standards.

Grand work is being done, and in the right spirit; but it should be augmented a hundred-fold. Think gratefully, and as an example, of our own Dr. William Nast and the result of his work among the Germans in America and also in the Fatherland. Professor Wolf says:

> Fifty years ago Christ Episcopal Church, St. Louis, took compassion on a colony of pious Saxons, and for three years allowed them at a nominal rent the use of the basement. From that little Saxon congregation, where life was conditioned by this friendly consideration of a sister-church, there has developed in a half century a body of Christians now aggregating over one thousand ministers, fifteen hundred churches, and three hundred thousand communicants, and their influence in saving our German population cannot be overestimated. . . . A few years ago the Hon. R. S. Cable donated $25,000 to a Swedish college at Rock Island, an institution that now maintains fifteen professors, enrolls two hundred and fifty students, and sends forth annually waves of influence that must have most salutary effect on our Swedish fellow-citizens.

God is sending these peoples to us that we may welcome them with the Gospel of Christ. Thus from this center the world is to be evangelized. Here the work can be done with the greatest facility and economy. But who can compute such spiritual values? To do the work is our part; the computation is for the Master.

Charles Parkhurst.

THE EVIL OF IMMIGRATION.

From the time the American colonies formed a union, and assumed the duties and obligations of a sovereign State, America has been regarded as an asylum for earth's oppressed. To extend a uniform and hearty invitation to all nationalities and classes has become a matter of pride and boasting. Our fathers' experience in the fires of oppression and persecution, their high sense of justice, keen perception of the Mars' Hill doctrine of the brotherhood of man, and exhilarating draughts of freedom's air, furnish the explanation.

An unparalleled public domain, an invitation to its inexhaustible resources, and the extraordinary and varied expulsive forces of the old civilization, could not fail to draw a flood of life toward our shores. In the last decade 5,250,000 foreign residents, exclusive of immigrants from British North America and Mexico, have been added to our population; since 1886, 1,936,747; since 1850, 16,032,865. In 1882 alone the number of immigrants was equal to that of our entire history up to 1840. The foreign population has about doubled itself in the last ten years. The foreign-born and those of foreign parentage constitute fully one third of the entire population of the country.

Though Sabbath desecration, social discontent, nihilistic tendencies in the home, the school, the Church, and the State, municipal misrule, the poverty of the poor, illiteracy, pauperism, insanity, and crime are on the increase, a suggestion that the policy of the government should be more rigid and sifting, if not restrictive, is looked upon as an attack upon a sacred and inviolable right guaranteed to all men by the fundamental principles and spirit of our free institutions. That these portentous facts sustain an intimate if not direct relation to immigration will not admit of doubt, and that the increase is due in all cases in part, and in some cases wholly, to the character of the immigrant cannot be successfully denied.

> The introduction of this vast number of people into our political organization, most of whom are entirely ignorant of our traditions, customs, and laws, cannot be viewed without concern and apprehension.*

* Surgeon-General Hamilton's report.

The peril to our institutions lies not, however, in the extent of this influx, but in its character—not in the quantity, but in the quality, of immigration. The character of the immigrant has radically changed and deteriorated. Formerly, immigration was voluntary and unassisted, and from an ethical motive. Now it is too largely assisted, involuntary, and mercenary. Then expatriation was the rule and was real, resulting in a high type of citizenship. Now, with fifty per cent. of these, previous environments have incapacitated for true citizenship, and American institutions are to them incomprehensible. Then England, Ireland, and the north of Europe furnished us skilled workmen and honest agriculturists, and the miscellaneous class became quickly and permanently assimilated to the American body politic. Now eighty-nine per cent. of labor-immigration is unskilled, and herds in the cities. Much of it is composed of the most undesirable material—Italians, Huns, and Poles. It costs $50,000,000 annually to arrest, prosecute, and maintain alien criminals, insane, and paupers. In the rum-holes and slums of vice, brawls, riots, strikes, boycotts, and disturbances, note the names of the leaders, and you will find they are nearly always foreigners." *

In 1850, when the population was 23,000,000, 6,737 were convicts, or one to every 3,442 inhabitants. In 1860 the population was, in round numbers, 31,000,000, and the convicts were 19,087, or one to every 1,647. In 1870 the population was about 38,000,000, and the convicts numbered 32,901, or one to every 1,172. In 1880 the population was only a little over 50,000,000, and the convicts were about 58,000, or one to every 800. There is every evidence that the census of 1890 will reveal a corresponding increase of crime. In 1870 85.5 of the population was native-born and 14.5 foreign-born. The foreign-born blind was 16.1, the foreign-born insane, 29.9, the foreign pauper, 29.7, and the foreign criminal 24.3 per cent. of the whole population. In 1880 the native population was 86.68 per cent. and the foreign 13.32. The foreign-born blind was 17, the insane, 28.6, criminal, 21.8, and the pauper 34.2 per cent. of the entire population.

The change in the quality of immigration is due mainly to cheap transportation, eight dollars per capita, often free to the

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* *Im. Inves.*, p. 950.

immigrant, being paid by the government exporting, or by importing corporations; and to the development of an immigrant traffic by steamship and railroad companies, whose agents "drum up" trade from the susceptible classes by methods unblushing, false, and cruel. The greed of the companies; the social, labor, and political unrest in Europe; the willingness of most of the powers to expatriate their turbulent and dependent classes; and the readiness of American corporations to cheapen labor, render this traffic a most potent source of mischief. Any one in Europe can now get to America. If unable to raise the eight dollars necessary for steerage passage prompt assistance can be had. In fact, the government plan of England to reform Ireland is to assist the Irish to America.

The new immigration is impressing itself upon the cities. "What a fermenting vat lies simmering and hidden in the city!" was never more true than of the American city. The city is the center of life and power. London, Paris, Berlin, Athens, Rome, Carthage, and Babylon stand for the mightiest States of the world. The cities are to cast the die of citizenship and civilization. The urban population is to determine the fate of our republican institutions. How significant, then, the character of the city! In 1820 less than five per cent. of our population was in cities; in 1840, less than nine per cent.; in 1860, more than sixteen per cent.; in 1880, nearly twenty-three per cent.; and in 1890 about thirty per cent. When we remember that nearly all the objectionable immigration is massed in the cities, this disproportionate increase of the urban population is ominous and deepens our interest. It cannot be without deepening significance that Puritan New England is fast becoming foreign, with strong alien tendencies; that sixty per cent. of the population of sixty-five cities and towns in the old Bay State are of foreign birth or parentage, and that the same is true of sixty-seven per cent. of Boston, sixty-two per cent. of Cincinnati, and at least eighty per cent. of Milwaukee, Cleveland, Detroit, Chicago, and New York. But few of these cities have the moral, social, and political stamp of our fathers upon them. Dr. Dorchester says:

> The communistic, anarchistic, and other radical revolutionary theories assailing government, social order, and religion have been promulgated in the largest centers of our population. The

spirit of atheism is in the air. It comes largely from the Old World. It streams up from the slums. It organizes in leagues. It has its presses. Large batches of organs of atheism and socialism are published in New York and Chicago. They proclaim anarchy as a scheme of freedom, and freedom is a popular word.

In the city are focalized all the inimical and dangerous influences. Here only many of them find the conditions of their existence and growth, and that almost wholly in the new immigration. This element feeds the fires of revolution and of socialism. It imparts to infidelity, Romanism, and the rum traffic their strength and chief instruments of injury. The city also furnishes the richest field for the political demagogue, and the most prolific source of political corruption and misrule for which the American city is noted. The "boss" and the "gang" are indigenous to the soil. The carrying of a city or a State in the vest-pocket is an easy and natural thing. Our distinguished guest, Herbert Spencer, did not scandalize us when he said:

> You retain the forms of freedom, but, so far as I can gather, there has been considerable loss of the substance. It is true that those who rule you do not do it by means of retainers armed with swords; but they do it through regiments of men armed with voting papers, who obey the word of command as loyally as did the dependents of the old feudal nobles, and who thus enable their leaders to override the general will and make the community submit to their exactions as effectually as their prototypes of old. Manifestly those who framed your Constitution never dreamed that twenty thousand citizens would go to the polls led by a "boss."

Administrators and makers of laws become likewise subject to the trade of the ward politician. Dr. Dorchester quotes Theodore Roosevelt as saying:

> In any attempt to reform them by law, would we not find nine tenths of the city members in the legislature hostile? The only hope of reform lies in the action of the country members. The average grade of our city politicians is a serious menace to good government. Four fifths of the representatives at Albany of New York and Brooklyn can be depended upon to vote on the wrong side of every question.

Fraudulent naturalization and registration, repeating at the polls, and impersonation of the dead or fictitious, become a part of the trade. This scandalous prostitution of the high

and sacred prerogative of citizenship lies, in no small degree, at the door of the new immigration. The end is not yet.

Not least among the evils of immigration in its far-reaching effects is its colonizing and clannish tendencies. Vast districts, in country and city, are essentially foreign in manners and habits, in spirit, in religion, and in language.

> It is no unusual spectacle in many sections of the country to-day to see whole colonies of Huns, Poles, Italians, or other servile foreigners, housed like cattle, speaking their native tongue, and perpetuating the customs of the country from which they came.*

These classes displace the American and more respectable foreign laborers in mines and factories, the latter being found only as foremen. Rural districts are colonized by a better class, who manifest the same European tendencies. In some instances, after twoscore of years they are as truly foreign as at first, children and parents alike unaffected by American ideas. The foreign habit is cultivated, the foreign language is sacredly perpetuated, with no approach toward the English tongue. I am persuaded that this isolation from American or naturalizing influences is voluntary, studied, and persistent. I am informed by a careful and prominent jurist of long experience that in some places even the court records have been made in a foreign tongue. This element we know has joined hands with, or has allowed itself to be used by, the archenemy of the public school, Romanism, in its insidious attacks upon this "sheet-anchor of our liberties."

The greatest danger lurks in this polyglot tendency. The democratic government, above every other, must guard the rights and character of its citizens. Spartans long reflected Lycurgus in custom, manner, and law, because Sparta placed upon the foreigner severest restrictions. Republican Rome was equally jealous of its citizenship.

The stable and progressive modern State has for its basis a community of tongue. If unity of language is essential to any form of government it must be to the republican. A polyglot republic must be short-lived. This question of language is vital. Language is the greatest cohesive force. The life of any republic demands patriotism, intelligence, morality. These

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* A. M. Dewey, before Gen. Ques. Com.

are the life of this government. The new immigration must be put into the American hopper and be ground out with the distinctively American brand. This brand cannot be put on but by the English tongue. So long as the immigrant is ignorant of the English he is out of touch with the American idea and spirit; if uneducated in this tongue he must remain foreign and herd with his own kind. Intoxicated with the notion that liberty is license to do as he pleases, and imbittered by disappointment caused by basely false representations of the innumerable agents of the migration traffic, he is a fit subject for the gospel of socialism and revolution.

The last but not least peril of immigration is a blind, if not fatal, optimism so characteristic of the American people. The South would never secede! but secession took place. Anarchy would spend itself in bluster! but the Haymarket riot was a bloody fact. Let the spirit and purpose of Romanism be what they may, Romanism can never be a serious menace! but to-day it rules the great cities, controls legislatures, and besieges the public school.

> I seriously apprehend that you will, in some such a season of adversity as I have described, do things which will prevent prosperity from ever returning. Either some Cæsar or Napoleon will seize the reins of government with a strong hand, or your Republic will be as fearfully plundered and laid waste by barbarians in the twentieth century as the Roman Empire was in the fifth, with this difference—that the Huns and Vandals who ravaged the Roman Empire came from without, and that your Huns and Vandals will have been engendered within your own country and by your own institutions.

Thus wrote Macaulay thirty-four years ago. We have to admit that the signs foretold are strikingly like passing events. If this prophecy is ever fulfilled, however, it will be because of this blind optimism.

W. H. Wilder

DUTY OF THIS NATION AND THE CHURCH TOWARD IMMIGRATION.

In no sense is it a problem as to whether foreigners will come to our shores, for they have been coming and are still coming in a steady, restless stream by thousands, old and young, poor and ignorant, good and bad; and will continue to come until our country is so populated as to offer no inducements to immigration. When our plains and hills and mountain-sides are as well stocked with human beings as Europe is at present, then immigration will cease. But it is now a problem of more than passing interest as to what shall be done with the foreigners who land on our shores. Shall they be permitted to bring their Old-World sins and customs, their political prejudices and wicked schemings, their disregard of human rights and divine commands, and set these up in a Christian country to riot and ruin? Four things engage attention:

1. What is the character of the immigration as compared with thirty to forty years ago?

2. What are the rights of nations regarding the exclusion of foreigners?

3. What is the right of a nation with respect to the regulation of foreigners who are permitted to land in this country as to (1) Entrance? (2) Sending back to native country? (3) Aliens holding property? (4) Syndicates composed of foreign capitalists? (5) Confiscation of property already obtained by aliens? (6) Naturalization?

4. What is the duty of the Church regarding foreigners?

1. The facts indicate that the character of the immigrants that have entered the United States from European countries since 1880 has been greatly inferior to that of from thirty to forty years ago. In money value the early immigrants were more than double what they are now. In sobriety the present class is far below the former. In morals and in virtue there is a marked decrease. In love of country there is no comparison. Now multitudes are sent away from European countries as paupers of the lowest class, or come away because they are criminals and are not permitted to stay. Some of the facts regarding the amount of criminal life of the foreign population, and

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of children born of this population, are appalling. Seventy-four per cent. of the Irish discharged convicts have come in the great human stream to the United States. In New England, in 1870, seventy-five per cent. of the criminals were of foreign birth, while the foreign population was only twenty-five per cent. of the entire population. The Prison Association of New York in one year found 680 discharged convicts, of whom 144 were of native American parentage and 536 were of foreign parentage. In the Rhode Island Work-house and House of Correction up to December 31, 1882, had been 6,202 commitments; of these seventy-six per cent. were of foreign parentage. In the Reform School, of 3,831 children 2,551 were of foreign parentage. In the Massachusetts Reformatory Prison for Women, of 182 convicts 149 were of foreign parentage.* The foreign population furnishes sixty-three per cent. of "traders and dealers in liquors and wines," seventy-five per cent. of the "brewers and maltsters," and sixty per cent. of the saloon-keepers. Make the foreign population equal to the native-born, and the foreign population would furnish ninety-five per cent. of these businesses.

2. The nation has an undoubted right to exclude from her shores any class of foreigners she may consider undesirable. In the Massachusetts Colony the Browns, who came from England, would not obey the orders of the colonial government, and were shipped back to England. The act was then declared to be good, for when a State was in its infancy it could not stand the evil of contentious people. Hence she had a right to send those and others back to Europe. While the principle has been somewhat questioned it still stands as sound. In what condition is our nation but in a sort of infancy? She cannot stand the assaults repeatedly made upon her by the socialists, nihilists, anarchists, criminals, and paupers of Europe. She has the undoubted right to exclude foreigners as a whole or by classes. Has the United States no right to exclude a class who are like Guissippi Leperic, and the two Barchielore and their forty or fifty associates, Italians, Mafia, or associated with them in closest intimacy, who, at the head of Ursuline Street, New Orleans, March 13, 1891, hoisted the Italian flag, with the United States flag beneath, turned upside-down, while the crowd of Sicilians and Italians cheered the act? Has the United

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* *North American Review*, January, 1884.

States no duty to perform, when at Lefevre Falls, New York, about April 2, 1891, the Italians held a meeting and adopted resolutions roundly denouncing the conduct of the citizens of New Orleans and American institutions in general, and, to emphasize their displeasure with the government of the United States, hoisted an American flag and proceeded to riddle it with bullets? How long would other governments tolerate such actions from Americans? How long can our government endure such a strain?

3. When our nation permits immigrants to land upon our shores she has an undoubted right to regulate the manner of their entrance, the pledges of good behavior required, and to limit their freedom in certain respects. It is undoubtedly the duty of the government to require ship-masters to return paupers and criminals to the shores from which they emigrated. The law of self-preservation justifies this. The countries that have pauperized their people should take care of their paupers, and not thrust them on other nations. It is an injustice to sober and industrious Americans that the pauper and criminal class of Italy should be cast on our shores. Let Italy, who has increased her exactions to thirty-four per cent. of the people's earnings, and has become $200,000,000 poorer in ten years, cease her extravagance and care for her poor. Against such it is the duty of the United States government to legislate and then enforce her acts. Aliens are strangely permitted to enter the United States and purchase real estate while holding and owing allegiance to a foreign and perhaps inimical country. What foreign country will permit an American alien to purchase and hold property within her territory? Millions of acres of land are purchased by foreigners who never intend to become American citizens, and who at the time of our peril would rise in arms against us. In some cases one hundred thousand or two hundred thousand acres in one block have been purchased by foreigners of one nationality and religion. Here has been built up a State within a State, but hardly of the State, as much Germany, or Switzerland, or Russia as the country they came from. They have not sought to become Americanized, but have remained foreign in a new land. Such a heterogeneous population cannot by that means become homogeneous. The government has the right, for her own protection

and life, to prevent such settlements and allegiance to foreign powers.

As to the great syndicates of foreign capital purchasing American industries, no matter of what kind, too severe language cannot be used. While at first the capital may be useful to the development of home industries, after a little time these industries become great engines to influence and manipulate municipal government and State legislation, and will erelong—if it has not already done so—seek to control and direct national legislation. It is the duty of the nation to require sale of this foreign-held property within a given time, and, if not sold then, to confiscate? So Kansas thinks. That State has seen the bad effects of foreign intermeddling in her State life, and would checkmate it.

The nation owes a duty to the citizens in general, that after a proper time foreigners residing within the nation and doing business, with rare and permitted exceptions, shall become naturalized without the right of elective franchise or retire from the country. The Indianapolis *Journal* has an editorial of the right ring on this subject:

> The point of foreign citizenship within the United States calls for investigation and settlement on a different basis from that which now prevails. The government ought to discourage, and as far as possible prevent, persons of foreign birth engaging in business in this country without becoming citizens, or at least renouncing their allegiance to any foreign government. There may be exceptional cases where a different course is permissible, but the general and almost universal rule should be to require foreigners settling and doing business in the country to become citizens. It might even be made a prerequisite to permitting any foreigner to land upon our shores; or, if that is not done, such disabilities should be placed by law upon aliens as would almost compel them to become naturalized.

The New Orleans Mafia assassinations have demonstrated the great danger our country is in from international complications. There have existed two threatening complications—the Austro-Hungarian and Italian—on account of this exceedingly undesirable element of foreign immigration.

It is the duty of the general government to look to her legislation regarding the jurisdiction of federal courts.

> It is a singular fact that Congress has never enacted any law giving the federal courts jurisdiction of violations of foreign treaties.

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Yet, as matters now stand, the government has no jurisdiction of the most flagrant violations of a foreign treaty if the same fall in the category of crimes against State laws. In other words, the national government is powerless to enforce a foreign treaty against violations within a State by individuals within a State. If such violations are committed within a Territory or the District of Columbia, or on the high seas, it could take cognizance of the crime and punish the offenders; but it has no power to cross State lines for this purpose. Surely this ought not to be so. It is absurd to say that the national government may enter into treaties with foreign powers, and incur solemn obligations and responsibilities, and yet be powerless to discharge them in any and every State of the Union. That is playing at government, and trifling with the most important affairs of state.

4. Having seen the duty of the nation toward the foreign people flocking to our shores, it remains to consider the duty of the Church regarding the question, and to the foreigners themselves.

Four classes of immigrants confront us:

1. The infidel, skeptic, and rationalist.
2. The careless, indifferent, drinking, gambling, and debauched classes.
3. The dupes of Romanism, who hold allegiance to a foreign religious-politico power on the banks of the Tiber.
4. A few good, sober, industrious, intelligent foreigners, who conscientiously seek in the United States a home where they may better their condition. These are to be received with open arms and welcomed to our shores, whether from England, Ireland, France, Germany, Austro-Hungary, or Italy; but the vicious, depraved, and criminal classes of any country must not be received.

The duty of the Church toward the immigrants is clear:

1. There must be a united effort of the Protestant Churches to break the power of Romanism over these immigrants, so that they will not be moved as by machinery to interfere in the public schools, in ward, municipal, State, and national politics and government.
2. There must be a united effort to compel, through every State, the children of immigrants to an attendance upon American schools and be educated as Americans.
3. The Churches must unite in some system of missionary work to foreign populations in America that will reach and

touch all of them with the Spirit of Christ, and hold a pure Gospel before them until they fall in love with it, and not leave them until they are truly Christian. The Sunday-school is one of the most useful agencies for this work among the young. "From house to house visitation" is the means for reaching the adults.

4. The Churches must unite in some way to furnish church accommodations for the foreigners, so that they may have suitable places for attending divine worship. Non-attendance upon church and non-attention to religious duties by the immigrants are fruitful causes of dissatisfaction and crime. In the Michigan State prison, out of 903 prisoners only 34 had attended church regularly, 174 irregularly, and 695 never. From the facts above shown, of the 903 convicts 750 were of foreign parentage, and formed the great mass of non-attendants upon church service. How to secure the sufficient church sittings, and then how to get these people to attend, are problems of almost immeasurable difficulty, but not beyond the power of a Christian American people to accomplish.

Two good results are to follow the thorough discussion of the immigration question:

1. It will lead to more stringent laws regarding immigration, alienage, and naturalization. It will make the fact of naturalization mean so much that editors of papers in the United States and others who are naturalized shall not at once side with the foreign governments when any trouble arises, as did the American-Italian papers in the New Orleans troubles.

2. It will lead the Churches to careful and prayerful consideration of their duty toward the immigrants. It will stimulate to greater home missionary work. It will open the hearts of the benevolent to contrive for works now supposed to be beyond the reach of the Church. May God move upon the Christian American heart and open the way to solve the problem of immigration and its dangers!

Geo. L. Curtiss.

ART. IV.—A PSYCHOLOGICAL PRINCIPLE IN REVELATION.

IN order that our thesis may be free from liability to misconstruction, and that we ourselves may be able to follow strictly our line of thought, it is necessary that we adopt a definition of terms.

An evolutionary process is a growing process, in which that which is evolved is characterized by unity of type and variation; a psychological process is one based upon the laws of the growth of the human mind, enlarged to the laws of the growth of humanity. It may be somewhat a puerile treatment to consider, with Bishop Temple, humanity or the nation as a colossal man; nevertheless, the fundamental idea here is that the historical analysis of a nation is essentially the psychological analysis of that nation; it is the investigation of the rise and growth of the idea of the nation: therefore history cannot be separated from psychology and remain history, for it is this idea that has crystallized into and become basal and causal in civilization. Professor Lazarus says:

> Comparative psychology is the true science of history. Its conclusions are the ultimate and universal principles of historical explanations. The theory of social evolution is but the special application of the theory of the formation and operation of national characteristics, which can only be reached by psychological analysis and generalization.

From so high an authority as Professor Flint, who disagrees in minor details, we have the admission that history is essentially a psychological science.

The study, then, of the historic manifestation and apprehension of religion is essentially a psychological study of the race. The justly distinguished Frenchman, M. Cousin, would hold that there is in the race all the elements which are in the individual. The unity of civilization is the unity of human nature; its varieties, the varieties of the elements of that nature; and all that is in human nature passes into the movement of civilization, to subsist, organize itself, and prosper if essential and necessary, but soon to be extinguished if accidental and individual. Therefore, as human nature is the matter and base of

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history, history is, so to speak, the judge of human nature, and historical analysis is the counter-proof of psychological analysis.

Religion comes within the pale of history, for it is the universal phenomenon of mankind, and it is, therefore, subject to growth. Dr. Warren defines religion in general thus:

> The idea of a personality, or more than one, of divine nature with whom we sustain relations, and a belief in his or their existence, is the first necessary antecedent condition or presupposition of religion. It has, further, an ethical character, and may be called the ethical condition or presupposition of religion. Summing up, then, we may define religion as man's personal bearing over against his god or gods, and a belief in his or their existence.

But religion comes into the world as an idea, and it is formulated into DOCTRINES, and is only known as these doctrines are known. A doctrine is the systematic and philosophic conception of religion ratified in the consensus of Christians. A conception is necessarily, at first, imperfect; its birth or inception is a stage in its history. It begins as a simple idea, and grows with the growth of man, rising up into institutions and settling into principles. Every branch of Christendom has a conception of the Christian religion, whether it is piled up in mediæval scholasticism and traditions, or fossilized into dogmatic formulas and creeds, or breathing in biblical theology and practical pietism and free interpretations. Every Church has an idea of what religion is; and this idea or conception is essentially its doctrine. Around these doctrines the great polemics have waged their wordy war.

Rainy, in his Cunningham Lectures, writes plainly thus:

> Articles claiming to be articles of belief or knowledge drawn from the Christian revelation are entertained, advocated, and applied over the whole field of Christian profession. They refer to what God is, and has done, and is doing, and is yet to do; they refer to the relations in which man was originally placed to God, in which he now stands, which he may attain or realize, and the ultimate issues in either case. About doctrines, then, there has notoriously been much disagreement among Christians. Most of them have been vigorously debated; rival statements contest with one another the palm of legitimately expressing what God would teach; also, where one party asserts that solid footing can be found another maintains that nothing can be said except by trespassing wildly beyond the limits of the revealed.

Polemics have been in no ordinary sense a logomachy.

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The history of an idea or conception may be that of a nation or race. Nations have their periods of existence as men have, and likewise ideas or conceptions. There are the periods of childhood, youth, and manhood, and the historian of Church doctrine, as that of the State, can note the inception and growth of these several stages. Religion, then, is no monstrosity leaping into the world full-fledged and born like Minerva, but it has a history which has a beginning and a growth, and its history is that of the world. Not only has religion these several stages, but our conception of it also, so that the historic manifestation and apprehension of it is a psychologic process. That it should be otherwise—either that revelation of religion was perfect at the beginning or that our conceptions of it were perfect—flies in the face of plain Scripture language and of history, and reduces the history of doctrines to a mere recapitulation, and holds for religion a violation of the fundamental law of growth in man, in nature and knowledge.

The ethical principles of the Old Testament, as a rule, are good and eternal, but they were suited only to the youth of the race, appealing for their observance to what might be called the lower motives. So far as the principles themselves are concerned, none will refuse to grant that they were lofty in their tendency; but the age was crude, and appeals to the performance of duty were low in their motives compared with the inducements presented later. It is a characteristic of youth that it is untaught and formative; philosophic interpretations are never entered into during this period. *Perception* rather than *conception*, and an acceptance of the symbolic teaching of nature, rather than an actual reading of its meaning, characterize the thought of incipient investigation. Hence the revelations of God were expressed to this peculiar age by signs and symbols, but "when the fullness of time had come" a new series had to be instituted, for man's mind had become philosophic and critical. He had outgrown the shadows and types of things to come; he must now investigate *noumena* as well as receive *phenomena*.

A writer in the *Sunday-School Times* for January, 1887, thus expresses himself upon the relative importance, validity, and manner of Old Testament revelation:

> There is in this process a continual advance from the less to the more complete. Larger truth comes as man's capacity to receive

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is trained and developed. The motives which are at first urged for right-doing are such as are associated with fear of penalty and with temporal rewards. Duty is enforced with higher motives as rapidly as the process of training permits, but the loftiest plane is reached only in Christianity. While, therefore, we cannot claim for Old Testament ethics the same perfect ideals and lofty motives with which duty is enforced under Christianity, we are to remember that the Old Testament system enfolded the same principles, and that it was continually looking and working toward their highest statement and application.

The principles are the same, the method of realizing their highest ideals are suited to the times. That view which regards Old Testament theology and principles, and even Judaism, as just removed from Greek theology or any other heathen religion, leads to a denial of the supernatural character of Christianity. For, with Augustine, "*Novum Testamentum in Vetere latet, Vetus Testamentum in Novo patet*" is a basal truth. Christianity may be said to have evolved out of Judaism and Old Testament religion. "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill," are the profound words of the great Teacher. Christianity is not a new system of religion appended to Judaism; it is more than in poetic sense the child of Judaism. Judaism must be regarded as an effort, though misdirected, to comprehend Old Testament ethics. Its localism, its formalism and ritualism, its peculiar institutions, its symbolic and typical teaching, the legislation peculiar to its nationality and the historic setting of this legislation, and its geographic surroundings are all superseded in the growth and permanence and universality of its spiritual idea, *unum continuum systema.* The cardinal doctrine of Judaism in its Shema is the same as that of Christianity, illustrated and developed in a transcendental unity, and portrayed to us in the new principle of love.

Professor Toy, in his excellent thesaurus, characterizes the relation of the two dispensations thus:

> In considering the New Testament dealing with the Old Testament, we must distinguish between the spiritual thoughts and hopes of the prophets and the local national form in which they were clothed. In point of fact, the prophets announced the complete restoration of the Israelitish nationality, with political power and glory, with religious leadership and general pre-eminence of other nations. The idea of religious re-creation was always prom-

inent, but it was never dissociated from the expectation of political regeneration. The nation was to be exemplary in obedience to the divine law, and, by its enlightenment, its holiness, and its suffering, was to lead foreign nations to the truth, and be their recognized head. Now, politically, all these hopes were cruelly disappointed; the Israelitish nation went steadily down, with one brief stay in the Maccabean period, till its extinction by the Romans. But the other side of the prophetic expectation was fulfilled in a remarkable manner. Israel did become, through Jesus Christ and Christianity, the religious teacher of the world; not in the way the prophets looked for, but still in a very real way. Moreover, this religious victory was a direct result of the religious principles announced by the prophets. It was no accident that Christianity was the daughter of Judaism; the deeper inner life of Israel ran its course according to a definite law, and flowered out into Christianity by the very principle of its being. History offers no grander picture than the religious life of Israel; the prophets for four centuries or more pouring out their souls in passionate longings for the ideal State, upbraiding, encouraging, denouncing, urging, dragging the nation with unflagging enthusiasm and hopefulness toward a splendid future in which political supremacy went hand in hand with ethical or religious purity; the slow but sure vanishing of the people's political life as the centuries passed; and, finally, when the situation seemed hopeless, Christianity starting into life, the embodiment of the prophets' religious longing, the realization, on a scale of which they had not dreamed, of the best that they had announced for their own people and for all the world.

Cardinal Newman, desiring to vindicate the Catholic doctrines and to establish them upon a sound philosophic basis thus trenchantly formulates his theory of development:

> That the increase and expansion of the Christian creed and ritual, and the variations which have attended the process in the case of individual writers and Churches, are the necessary attendants on any philosophy or polity which takes possession of the intellect and heart, and has had any wide or extended dominion; *that, from the nature of the human mind, time is necessary for the full comprehension and perfection of great ideas;* and that the highest and most wonderful truths, though communicated to the world once for all by inspired teachers, could not be comprehended all at once by the recipients, but, as being received and transmitted by minds not inspired, and through media which were human, have required only the longer time and deeper thought for their full elucidation: this may be called the theory of development.

This statement of the theory of development is clear and forcible. The use the Cardinal makes of it to establish the peculiar tenets and hereditary traditions of the Catholic Church

is one phase of the use of truth. His use of this theory establishes an eclectic method in the compilation of church doctrine, discarding the *sui generis* character of Christianity. The supernatural character and origin of Christianity gives it this *sui generis* mark. It is, however, not above the plane of orderly development, but is subject to historic development, as all other great facts. It must be remembered that it is for man, and must adapt itself to man, that he may realize its highest ideals and transform himself to a pattern the likeness of which it faithfully portrays. Its development is conditioned by the progress of the race, and finds an analogue in the world of physical development. Butler, in his great treatise on the *Course of the World*, says:

> The whole natural world and government of it is a scheme or system; not a fixed, but a progressive, one: a scheme in which the operation of various means takes up a great length of time before the end they tend to can be attained. The change of seasons, the ripening of the fruits of the earth, the very history of a flower, is an instance of this, and so is human life. Thus vegetable bodies and those of animals, though possibly formed at once, yet grow up by degrees to a mature state; and thus rational agents, who animate these latter bodies, are naturally directed to form each his own manners and character by the gradual gaining of knowledge and experience, and by a long course of action. Our existence is not only successive, as it of necessity must be, but one state of our life and being is appointed by God to be a preparation for another, and that to be the means of attaining to another succeeding one: infancy to childhood, childhood to youth, youth to mature age. Men are impatient for precipitating things; but the Author of nature appears deliberate throughout his operations, accomplishing his natural ends by slow, successive steps. And there is a plan of things beforehand laid out, which from the nature of it requires various systems of means, as well as length of time, in order to the carrying on its several parts into execution. Thus in the daily course of natural providence God operates in the very same manner as in the dispensation of Christianity, making one thing subservient to another, this to somewhat further, and so on through a progressive series of means which extend both backward and forward beyond our utmost view. Of this manner of operation, every thing we see in the course of nature is as much an instance as any part of the Christian dispensation.

This affirmation confirms us in our opinion that at present no new doctrine is necessary to salvation, or in any wise to be anticipated in the future. A limit must be placed to new rev-

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elations, and the record of the past eighteen hundred years warrants us in the belief that new revelations of fundamental doctrine necessary to salvation are not to be expected. Yet the general Church of Christ, or particular branches of the same, may, in fact, possess fuller light and larger views upon different points in different ages by utilizing those of the past, even as any individual believer by divine grace increases his spiritual knowledge; also by using knowledge previously acquired in different points, at different times, or through conference or private meditation, or by the laws of natural growth in experience. The laws of heredity and transmission and growth obtain as well in the Christian Church as in individuals or races. The acquisitions of the past become the possessions of the present. Standing upon the shoulders of the past, each age is to do its own thinking; nevertheless that thinking is colored, if not modified, by that of the preceding age. Theological knowledge, likewise, is capable of a like movement in time—a true successive history—from rudimentary chronicling of simple moral precepts and historical facts to the more elaborate systematic arrangement of doctrines. This takes place in two principal ways. The first is the process of logical development of primitive truth in its consequences, connections, and applications; the second is a positive discovery. The latter includes unexpected confirmations and illustrations of revealed truth from new sources, and proof in support of the evidence, and the like.

Growth in theological knowledge is confirmed further in a similar growth in historical science. Hegel's famous divisions of history into three parts is well known by all students: 1. We have *original history*, in which the historian is a narrator of the deeds of his own time. He compiles the legends that may have been handed down, but does not investigate; he simply compiles; in other words, he is a chronicler. 2. *Reflective history*. "It is history whose mode of representation is not really confined by the limits of time to which it relates, but whose spirit transcends the present." 3. *Philosophical history*. This is a thoughtful consideration of events. The historian is also a philosopher, and investigates the genesis, movement, and modification of the ideas of history in all ages among all peoples. This relative growth is due to the natural growth in logical science.

That there has been a development in the apprehension and

treatment of the contents of revelation, and that this development is in obedience to the psychological principle, is fully illustrated in the contrast presented between the theologies of the present and those of the past. Observe the experimental, practical, and historical theology of the Fathers.

Indeed, a constructed theology was foreign to their mind and purpose. Their language is that of a simple age, and though the truths considered are eternal, their treatment of them was simple and practical. Take, for example, the epistles of the apostolic Father St. Clement. No one who reads these famed epistles can escape being impressed with the piety of the writer or the practical value of the writings. His thought is biblical thought, clothed in the language of devotion arrived at by a careful perusal of the apostolic writings. It is painfully evident, also, that an eclecticism, which, while it shows great receptivity, betrays also a want of originality, is the distinguishing mark of his writings. Here and there his homilies are illuminated with an illustration that does not illustrate. And it is not too severe to say, with Farrar, that his writings "consist in large measure of a mosaic of phrases which he has caught up from his predecessors," which, when contrasted with the mystical intuition of John, the dialectical subtility of Paul, the pragmatism of Augustine, or the bold innovations of Swedenborg, is monotonous, if not insipid. They cannot be said to have constructed a theology, in the true sense of the term. Truth discovered latterly, while not in opposition to them, is yet fuller and deeper. This is no disparagement, but only a plain recognition of incontrovertible facts. Theirs was an age of simplicity, faith, and genuine narration of the fundamental facts of Christian theology, and not of a critical examination or logical discussion, or a philosophical construction of these facts into a system. An appeal to the Fathers, therefore, upon the rationality of any disputed question in modern theology, does not put a quietus upon the discussion, nor is their silence an evidence of the untruth or unscriptural character of any doctrine not found in them. They themselves lay no claim to a comprehension, nor even to a compilation, of all doctrines. The method of certain paleontological theologians in ascribing to them a full comprehension or a clear statement of all to be believed is unwarranted by the facts, and is similar to the cabalistic use of the Old Testament.

Advancing to the mediæval times, we find a theology different in its aspects and construction. The *Sententiæ* of Lombard and the *Summa* of Aquinas put into durable form the theology of the Fathers. As Dr. Latimer puts it, the period of the Fathers is the period of the *Deus Homo*, while that of the scholastics was that of the *Cur Deus Homo!* It was an age decidedly in advance of the Fathers in that it sought a philosophic construction and basis to all doctrines, in spite of its cumbrousness and disregard of historical criticism in minor points. While it is to be confessed that scholasticism gave root to many traditions and innovated doctrines which have caused much anxiety to later apologists, still its general outcome indicated a more critical spirit than that which ruled in the period going before. Professor Sheldon, in his superior work, gives a full estimate of scholasticism in clear words:

> It cannot be denied that scholasticism has valid grounds of commendation. 1. It was a product of wonderful intellectual industry, a complete massive structure which may well be compared with the great creations of mediæval art, the Gothic cathedrals. 2. It was a notable advance upon the method of dealing with theology in the previous centuries. The writings of the Fathers in general give only scattered materials; to arrive at a system the reviewer must himself go through the process of construction. In scholasticism we find the system already made, with divisions and outlines as definite and as clear as could be desired. 3. It was in large part the working out of a great and useful design, namely, the design to demonstrate the rational and philosophic nature of Christian truth. 4. Many of its distinctions were of genuine worth as safeguards against error or as able expositions of truth which Christian theology must ever acknowledge.

Here is a clear proof of the application of the psychological principle of development in the apprehension of doctrine. A simple law of nature is acknowledged in following this course. The scholastics received the theology of the Fathers and crystallized it, even as the Fathers received the theology of the apostles and applied it to the morals of the day. We do not at this place mention the defects of the age when compared with ours, as we desire only to show that it is an advance upon the former. When we come to the modern period in the construction of theology we find the rubrics of philosophy properly utilized; and while there is due respect for the continuity of truth formerly

arrived at, we find an independent position taken by all theologians. Criticism has arisen in its lower and higher forms, which insists that all facts shall be tested by its criteria, and only those allowed to pass into permanent existence capable of satisfying the "law of the sufficient reason." The age accepts nothing upon faith, no, not even the most ancient traditions, which have been declared to be devoid of the adjustment of intelligence. This is the critical age, the age of wise skepticism, bringing its apparatus to bear upon the facts, theories, doctrines, and traditional views of the Bible; also, upon the *modus operandi* of former theologians.

It will not do to antagonize critical theories of the Bible with traditional theories of the Bible, for the critic appeals to history against tradition; to an array of facts against so-called inferences; to the laws of probation against dogmatic assertion; to the divine Spirit speaking in the Scriptures against eternal authority. History, facts, truth, the laws of thought, are all divine products, and most consistent with the divine word, and they will surely prevail.

A biblical theology has arisen as the product of exegetical theology, gathering up its stores of truth to insure to systematic theology the truth of Scripture and a solid biblical footing. While modern theology does not seek to depart from the Fathers, still it investigates truth in the light of modern science. It regards the two typical theologies going before as practical and dogmatic, and it seeks a critical, philosophical, and historical construction of the truths of the same.

The conception of theology as seen in the systems of to-day is not a mere assimilation; development is not such a process as assimilation; while on the one hand it is assimilative, on the other it is the raising into new forms of life the conceptions of the past. It is a new process of investigation with rationally scientific data scientifically verifiable, pursuing strictly the inner sequence of thought, turning neither to the right hand nor to the left. Indeed, the positivistic philosophical conception of religion is the extreme development of this principle. One error of materialistic philosophers, such as Condorcet, upon this point in question is that they put the beginning of history and religion in man back in a period of bestiality. Holding to the "savage theory" in religion in man's nature, they claim that from this state of savagedom to the present man has received

constantly new revelations, and that he is still to receive other revelation than is found in Christ. This seeks only to respect the law of development, and, if possible, to anticipate and to forecast modern theology, with a gratuitous positing of an unprovable theory. Modern theology holds that existing principles may be incorporated into its ruling idea, giving continuity and sovereignty to that idea. This will produce constant movement in religion and state, and will give the trend of its development and search; but only when the truth of an idea is scientifically and experimentally attested can it live.

It will be clearly seen in this line of thought that the apprehension of religion is a process of growth depending upon the psychological growth of man.

God revealed himself to the people as a God to be feared. They had not risen to the conception of a love-fear; it was, on the contrary, a childish fear of punishment. To illustrate further: the barrenness of the idea of the fatherhood of God in the Old Testament, and its fullness in the New Testament, is apparent to all Bible students. In the Old Testament God is the transcendental, unapproachable, omnipotent Creator, "fearful in praises, doing wonders," God the Lord Almighty. He is in Hebrew, אֵל שַׁדַּי. The true significance of this terrible name is given by Oehler: "The name characterizes God as revealing himself in his might; the Seventy do not understand the expression in the Pentateuch, but it is correctly rendered by *παντοκράτωρ* in most passages in Job. It is no longer the powerful divinity ruling the world in general that is El Shaddai; but the God who testifies himself in special deeds of power by which he subdues nature to the ways of his kingdom, making the childless Abraham the father of many nations (Gen. xvii, 1, compare xxxv, 11), and who causes that race with which he has entered into covenant [relation] to experience his powerful presence in protection and blessing (Gen. xliii, 14; xlviii, 3; xlix, 25)."

Even in the Psalms God is represented in his might and power. In the giving of the commandments, also, he appears as a terrible God and not as a father. It was the undue and exclusive emphasis of this characteristic of God—which characteristic was necessary in that age—that produced the warped demiurge conception in the gnostic times of Christianity.

Dr. Candlish, who has made a study of this question, is positive in his assertion:

> There is little, or I think I may say nothing, of the filial element in the recorded experiences of Old Testament believers. The Psalms entirely want it. The nearest approach to it, perhaps, is that most tenderly suggested analogy, "Like as a father pitieth his children, so the Lord pitieth them that fear him."

Dr. Bruce, claiming this to be an exaggeration, asserts there is found a filial spirit of trust in God in some measure, but is forced to admit, however, "that while this is true it is not less true that there is a certain obscuration of the filial consciousness discernible in the utterances of Old Testament saints, which is due to two closely connected causes, namely, the influence of the legal covenant and the habit of judging God's purpose by the course of outward events."

But as soon as we enter the New Testament God is spoken of as, "Πάτερ"—Father—loving, forgiving, reconciling, and coming nigh to the world of sinners. The history of this idea of the fatherhood of God sets clearly before us revelation in progress and apprehension of it also. The growth of the Messianic idea also bears out this truth. Beginning with the "seed of the woman," it advances until we have the Light to lighten the Gentiles, and the glory of his people Israel, the Immanuel, God with us. Though the Messianic idea is an old one, still it gathers force with the growth of the people, gradually disentangling itself from misty ritualism and standing out by an evolutionary process in bold front.

Benard has sought to show a growth in apprehension of this character as well as of doctrine among the apostles. The characterization of Christianity as Paulism by the Tübingen school is a blind, dogmatic, and pragmatic attempt to vindicate for Christianity a growth element which had only been grasped by and had culminated in the mind of this master-apostle. Certain it is that the springs of divinity from which Paul drank were deeper than those from which Barnabas drank, and that the eye of John peered farther into the transcendental Godhood with mystic reverence and inborn intuition than did Judas or Thomas. It is no disparagement of inspiration among the apostles to affirm that there were differences among them in spiritual discernment and apprehension of Christian doctrines.

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The apprehension of religion is subject to corruption and aberrations; yet aberrations are the signs of activity. There is progression and retrogression; these alternate, but the movement is onward in religious knowledge. Herbert Spencer, in his *Sociology*, characterizes these two phases of one movement in race development as necessarily concomitant forces, both establishing the great fact. He says:

> While the degradation theory, as currently held, is untenable, the theory of progression, taken in its unqualified form, seems to me untenable also. If, on the one hand, the notion of savagery as caused by lapse from civilization is irreconcilable with evidence, there is, on the other hand, inadequate warrant for the notion that the lowest savagery has always been as low as it is now. It is quite possible, and I believe highly probable, that retrogression has been as frequent as progression.

This is written to show that in civilization, as in science, men have not advanced always by a direct route, and that the present barbarous condition was preceded by a more civilized one. While, perhaps, in Christian doctrine we have never swayed so far as to obliterate the higher correct standing, the truth is still patent in schisms, aberrations, and corruptions, that retrogression has alternated with progression.

An age of doctrinal activity produces aberrations; these are but attempts to comprehend the measures of truth. Religion, then, must be regarded as the "universal phenomenon of the race," and as such is subject to the laws of historic development according to the psychological principle.

J. W. E. Bowen

Art. V.—THE KINGDOM OF GOD.

I. "The kingdom of God is within you." The Pharisees understood by the phrase "kingdom of God," a present, temporal, visible government of the Messiah. They asked Jesus directly "when the kingdom of God should come," and he answered, "The kingdom of God cometh not with observation"—that is, is not outwardly observable, nor indeed seen at all as a system of government. It is no use to say, "Lo here! or, lo there! for, behold, the kingdom of God is within you." The word here rendered "within" is εντός, and is only used twice in the New Testament, to wit, Luke xvii, 21, and in Matt. xxiii, 26, where Jesus says, "Cleanse first that which is within the cup or platter, that the outside of them may be clean also;" it is used here unquestionably as meaning *within*, and not *among*. The commentators who say it means among in Luke xvii, 21, refer to some obscure classical passages where εντός may be construed *among*, but that is not its primary meaning in the Greek classics; and some of the best lexicons, such as Liddell and Scott's, do not give *among* as one of the definitions of *entos*. The Mediterranean Sea is called ἐντός θάλασσα, inner sea. Whedon says it does not mean among in this connection. In the New Testament Greek *en* and *eis* are the only prepositions translated among. Where the good seed fell among thorns, it is *eis*. Bethlehem was not to be least among εν, the cities of Judah. Jesus said, in effect, to the Pharisees, You cannot discern the kingdom of God by your natural eyes, nor by mere reasoning; it is, if you have it at all, "within you."

It is said that the Pharisees did not have the kingdom of God within them, and therefore Jesus could not say it "is within you." He was speaking to the people generally as well as to the Pharisees. He meant, If you have or enjoy God's kingdom it will be in your hearts.

Jesus laid down the first law of salvation when he said, "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." The only positive, certain, and eternal way of developing the highest possibilities of the human soul is in this seeking of the kingdom of God.

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Evidently Christ intended by the phrase "and his righteousness," to make it perfectly clear that an inner moral and spiritual state was to be sought, which was a state of righteousness.

The definitions of Paul on theological questions are matchless. He would have the people understand that mere customs, traditions, outer services, and even serious convictions of personal duties, were not to be regarded as equivalent to true inward piety, "for the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Rom. xiv, 17). "Meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse" (1 Cor. viii, 8). The kingdom of God is like the good seed; indeed, the children of God are the good seed. How hard is it for a rich man to enter the kingdom of God! Publicans and harlots entered the kingdom before the haughty priests of the hierarchy. We must enter into the kingdom of God like little children. In many passages in the New Testament the inner spiritual state wrought by the Holy Ghost is described as the kingdom of God.

Nicodemus came to Jesus by night to inquire about the kingdom. He had vague, indefinite, gross ideas about Christ and his work. Jesus perfectly understood him, and at once undeceived him in reference to the nature of his work. It must have been a most startling fact announced to the inquiring sage and rabbi when Jesus said, "Except a man be born again, he cannot see the kingdom of God!" To enter the kingdom of God, it is necessary to submit to Jesus Christ in one solemn act of self-surrender and self-consecration. It is the same thing as "being in Christ;" and "if any man be in Christ, he is a new creature." "According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." "Thy kingdom come, thy will be done."

Without this essential, real, conscious, divine change of heart through a personal spiritual dwelling in Christ, having Christ in us, the kingdom of God is a foreign country to us, and we are aliens and strangers to it. Salvation is not a mechanical force, and a man cannot be naturalized into the kingdom of God by rules and regulations made by men. No man nor com-

bination of men can open or shut the kingdom of God. Archdeacon Farrar, in an article in the *Christian World*, insists that "if a religion is to do any good in the world it must be full of fire." He says:

> When faith has got to rely on deified symbols and pompous claims it is dead, it needs a resurrection, it needs a new Pentecost.

After referring to reformers of the past, such as Wiclif, Huss, Luther, Wesley, and Whitefield, and the life they brought into the Church, he says:

> And so it would be now, if among the many echoes God would send us one voice; if among the twenty thousand priests he would send us one prophet; but one man with his soul so electric with the fire of God that he would make us feel that God is face to face with any one of us, and that the kingdom of God is within us. Men are always testing their own religionism and that of their neighbors by agreement about small points of disputed belief or variant ceremony; but Christ's test treats such things as extremely insignificant, and he says, "By their fruits ye shall know them." The real question to ask about any religious belief is, Does it hinder the fire of love? Does it make the life stronger, sweeter, purer, nobler? Does it run through the whole society like a cleansing flame, burning up all that is mean and base and selfish and impure? If it stands this test it is no heresy.

One who obeys God is in the kingdom of God; the promise of the Father is the baptism of the Holy Ghost.

Luke says (Acts i, 3) that Jesus during the "forty days" of his sojourn with his apostles between his resurrection and ascension was speaking of the things pertaining to the kingdom of God. The Roman Catholics say that he then gave full instructions concerning the hierarchy he intended to establish, and the seven sacraments and other papal inventions not found in the word of God.

Bloomfield says:

> Jesus, after his resurrection, appeared and talked (1) to Mary Magdalene (Matt. xxviii, 1–9); (2) to the two disciples on the way to Emmaus (Luke xxiv, 15); (3) to Peter (Luke xxvi, 35); (4) to ten of the apostles, Thomas being absent (Luke ii, 24–36; John xx, 19); (5) to the eleven apostles (John xx, 26); (6) to seven apostles at the Sea of Tiberias (John xxi, 4); (7) to James (1 Cor. xv, 7); (8) to the apostles and disciples together, when he led them to Bethany (Luke xxiv, 50), from whence he ascended to heaven in the presence of above five hundred brethren at once

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(1 Cor. xv, 6). In all these conversations there is not one syllable about church government. Instead of spending his last days on earth in founding an imperial church organization Jesus seemed most anxious that his disciples should understand that his kingdom was spiritual. When, at the last meeting, just before his ascension, they inquired, "Lord, wilt thou at this time restore again the kingdom to Israel?" he said, "It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." This was the final answer to their eager questions about the new kingdom. The substance of it was, Ye shall receive power from the Holy Ghost, and shall be my witnesses in the world.

II. It must be admitted, however, that there is an outer visible government, which may be called the kingdom of God. Let us endeavor to obtain an idea of the Church of our Lord Jesus. When he was upon the earth he was anxious to preach the Gospel, and to lead the people into his holy kingdom. He went from village to village and preached the kingdom of God. He sent his disciples to preach. He instructed the twelve apostles in the nature of his kingdom. He did not organize them into any visible government. He did not give any specific rules about any church or organization. He left the entire subject of church organization to the necessities of the case and the wisdom of his disciples. It would have been a very easy thing for our Lord to have given, in brief, the outlines of an ecclesiastical establishment. The first ministers of the Church were careful to have the people understand that they simply represented Jesus Christ: "for we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake" (2 Cor. iv, 5): they preached repentance toward God and faith in our Lord Jesus Christ; the sum of their preaching was Jesus and the resurrection. They were to teach all nations, to disciple them, to lead them into the kingdom of God. When they began to preach, even before the death of Christ, people were convinced and some did repent and believe the Gospel. They stood face to face with a wicked world and preached righteousness.

The first great success was on the day of Pentecost, when three thousand people were converted. It must have become

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evident to the leaders that organization of some kind was essential. Peter was a natural leader on account of his boldness, eloquence, and mental vigor. He was an acknowledged leader among the apostles, but that he was commissioned to organize a new hierarchy, with himself as pope, is wholly out of the range of historic probability. The keys of the "kingdom of heaven" given to him were emblematic representations of the authority intrusted to him and to all the apostles to decide questions of church membership in the incipient organization which they would be certain to make, and in all other Churches for all time. The house or building or temple would have its keys. Peter was to admit the Gentiles to the "kingdom of heaven;" and this was the first use of the keys. That these keys meant any thing more than the pronounced will of the body of the Church to admit or reject members as it deemed proper is most absurd. The keys gave Peter no temporal nor spiritual power over his brother-ministers. He never assumed any such authority. He deserved credit for his confession of faith in Christ, and won his primacy simply by his preaching at Pentecost and by his open admission of Gentiles to the communion of the kingdom of heaven. The Church grew up from necessity, and made additions as the obvious demands required. "Upon this rock will I build my Church" (Matt. xvi, 18). Christ is the Rock upon which the Church is built, and the confession of Peter is his statement of the fact of Christ's Messiahship and headship. The distinction between Peter's name and the real rock, or *Petra*, is significant. Thou art Petros, and on this *petra* (feminine and simply rock) I will build my Church. The Roman Catholics do not admit any distinction, but build every thing on Peter. Jesus, we think, made a reference to Peter's name on account of his faithful and intelligent confession, but purposely changed the term, that Peter and all the rest might understand that his truth and himself constituted the foundation of the Church. Peter never laid any claims to pre-eminence nor infallibility, but expressly declared that Christ is the living "Stone," the "chief Cornerstone" of the Church, and all truly in the building are "lively stones," a spiritual house, a holy priesthood (1 Pet. ii, 5, 6).

This is the first time Jesus alludes to his Church, congregation, or community, which we believe is the visible kingdom of

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heaven, made up of those who already have the kingdom of God within them.

Naturally wishing to make the very best provision possible for the new converts, the apostles would organize them into societies according to the best light they had. They never lost sight of the original idea of the kingdom of God. Paul says, "Know ye not that your body is the temple of the Holy Ghost?" The enlargement of the kingdom of God was by accessions of living, quickened, regenerated souls. The temple was to be built with "lively stones," and so be "a holy temple in the Lord." They began to build thus, putting stone upon stone, adding daily such disciples as were saved. The apostles no doubt obeyed literally the command of Christ, and preached "first to the Jews." They sought the synagogues, and if kindly received preached in them; and many synagogues were in time converted into Christian churches, with the arrangements for official oversight and general work but little changed.

They were used to elders and deacons in the synagogues. Archbishop Whately, in his work on *The Kingdom of God*, makes this point, and shows its reasonableness. The apostles would not be apt to adhere to the ritual of the Jewish Church, because most of it was entirely done away by the sacrifice of Christ. They had trouble about circumcision and some other questions, which were settled from time to time as occasion required. The unit of the Church was the converted disciples; the churches were at first distinct and independent communities or assemblies. Finally wider union was necessary, and elders became bishops or overseers or superintendents. The first missions were undertaken without any plan except to preach the Gospel wherever the Spirit might lead. These missions, taking in vast regions, would finally be organized into dioceses or circuits. The first ministers would be obliged to use some means to protect themselves and the churches from self-constituted preachers and false teachers. The apostles ordained elders in every city, and put them in charge of the immediate interests of these churches. These elders in time became leaders in the Church and ordained other elders, and doubtless there was a sort of apostolic succession; but that any peculiar virtue was transmitted by the forms of setting apart elders and deacons is without the slightest intimation in the Scriptures, and has no real ground

in reason. While we believe in the Episcopal form of church government as being well adapted to the purposes of religious propagandism, and acknowledge that it has full as much scriptural authority as any other form, we do not believe that it was specifically ordained by Christ, nor organized by the apostles as of divine authority.

Archbishop Whately says:

> It is worth remarking, also, that, as if on purpose to guard against the assumption which might not unnaturally have taken place, of some supremacy such as no Church was designed to enjoy, on the part of Jerusalem, the fountain-head of the religion, it was by *special appointment* of the Holy Spirit that Saul and Barnabas were *ordained* to the very highest office of the apostleship, not by the hands of the other apostles, or by any person at *Jerusalem*, but by the *elders* of *Antioch.* This would have been the less remarkable had no *human* ordination at all taken place, but merely a special immediate appointment of them by divine revelation. But the command was, "Separate me Barnabas and Saul for the work whereunto I have called them." *Some* reason for such a procedure there must have been; and it does seem probable that it was designed for the very purpose (among others) of impressing on men's minds the independence and equality of the several churches on earth.

We give this, italics and all, just as the learned author put it. It is beyond controversy a true statement of facts and a logical deduction from them. Archbishop Whately rejects the dogmas of apostolic succession as utterly illogical and unhistorical. He vindicates the Episcopal form of church government, and by strong inference also the Presbyterian, but solely on the ground of expediency and apostolic usage among the churches in the perfect freedom of their own judgment. He repudiates tradition as an authority, and deprecates the use that is made by ministers and members of his own Church of doubtful "traditions" to build up the theory of "what they call Apostolic Succession; that is, in our having a ministry whose descent can be traced up in an unbroken and undoubted chain to the apostles themselves, through men regularly ordained by them or their successors, according to the exact forms originally appointed." And all Christians (so called) who do not come under this description, are to be regarded as outcasts from the household of faith, or at best in a condition "analogous to that of the Samaritans of old," who worshiped on Mount Gerizim, or as in an

intermediate state between Christianity and heathenism, "and as left to the uncovenanted mercies of God." He thinks the dogma is not only obscure, disputable, and out of the reach of the mass of mankind, but even self-contradictory, subversive of our own and every Church's claims, and leading to the very evils of doubt and schismatical division which it is desired to guard against.

> The rock on which I am persuaded our reformers intended, and rightly intended, to rest the ordinances of our Church, is the warrant to be found in the Holy Scriptures written by, or under the direction of, those to whom our Lord had intrusted the duty of "teaching men to observe all things whatsoever he had commanded them." For in these Scriptures we find a divine sanction clearly given to a regular Christian community, a Church, which is, according to the definition in our nineteenth Article, "a congregation—that is, society or community (*ecclesia*)—of faithful men, in which the pure word of God is preached and the sacraments duly administered according to Christ's ordinance."

Dr. Whately was a man of profound learning, of clear, acute, logical intellect, and of undisputed piety and fidelity to Christ. He could not accept apostolical succession, for he knew it could not be proved by any attainable historic facts.

If this illogical, modern, absurd dogma were out of the way there is no reason why the Protestant Episcopal, Presbyterian, Congregational, and Methodist Episcopal Churches should not begin hopeful negotiations for ultimate organic union.

Dr. Whately's logic would naturally leave out of any list of essentials many things which his own Church has of late put into its ceremonies and its outer habiliments. So the High Church Episcopalian gets behind his ten-rail fence and warns off all comers who will not take his traditions for facts and his ceremonies as apostolic. His nearest approach to fraternal union is a proposition to let down his bars if all the rest will come into his rather small inclosure.

Bishop Ryle, of Liverpool, in a tract recently issued, asserts:

> Episcopacy is not absolutely necessary to the being of a Church, however useful and desirable for its well-being.

He also adds in reference to certain well-defined tendencies:

> If we cannót maintain the Established Church of England without giving up Protestantism and admitting Romanism, we had better have no Establishment at all; and if the Established

Church of England tolerates and sanctions the Romish mass and the confessional among her clergy, it is my firm conviction that the people of this country will not long tolerate the Established Church of England.

Dean Perowne, of Peterborough, recently uttered a manly and liberal protest against "the modern theory" that the dissenting Churches are not Churches in the sight of God. "I cannot, I dare not," he says, in *Lippincott's*, "for one moment accept the position that these Churches are not Churches at all; that their ministers are not lawful ministers and their sacraments not valid sacraments." He honors their piety and the noble army of martyrs these Churches have produced; he prefers Episcopacy, but "in the name of truth and Christian charity" he pleads "for the recognition of a larger, deeper, truer bond of union between all Christian Churches than any that is to be found in an external organization."

Every ecclesiastical claim must be backed up by indubitable historic facts, and absolutely proven by actual results. The pretense of divine authority becomes less and less effective as we come nearer to the light. Jesus Christ is the true Light, and dwelling in him is being in the kingdom of God.

III. Quite a number of the sects adopt for themselves a sort of apostolic succession. The Baptists, so numerous, aggressive, and progressive, yet assume sometimes to be the only true Church. They trace their ecclesiastical genealogy through a number of widely diverse sects, as, for instance, the Waldenses, who never were Baptists, and the Paulicians, who were utter heretics, and so up to John the Baptist. The Baptist believer who undertakes to prove this regular line of descent has a weary way to travel through vast quagmires as well as deep rivers. Some of his points are no better than mere guesses, and his company is often of a sort that no modern Christian would care to associate with. His reasoning is the fruit of a too ardent sectarianism.

He says (and we have actually read in a regular Baptist paper his arguments):

> Our Church is the very same body that Jesus Christ organized, and the Baptist Church has been the only Christian Church through all the ages. Of course this is so, for Jesus said that "the gates of hell should not prevail against" his Church, and if there

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had been a time when the Baptist Church did not exist, then the gates of hell did prevail; therefore the Baptist Church is the true, original, apostolic, and only Christian Church, and Paul spake unadvisedly when he said he was sent not to baptize, but to preach the Gospel.

The Mormon delusion and fraud claims to be the kingdom of God. It is really a system of mental slavery and moral pollution, embodying the worst features of Mohammedanism and the cast-off usages of the patriarchal ages. It is the glorification of lust and the complete subjection of woman to the hopeless beastliness of polygamy. That it has some habits of worldly thrift cannot redeem it from its fanatical antagonism to Christian morals. It is a cancerous, leprous, infectious plague-spot on the body politic. It began in the grossest fraud, and has been perpetuated by the same crime.

Our brethren of the "Christian Church," whose originator is yet remembered, claim the entire river of Jordan as their own property. They deprecate all divisions of the true Church, and kindly invite us to come and camp with them and be baptized, and so settle this matter in a reasonable and pious way. They feel that we are not justified in staying away from their only apostolic and true Christian Church. Then the procession becomes lively, and stretches out over all lands and all waters, and some two or three hundred little camps are seen in the interminable highway, and end in a sect that believes almost exclusively in "feet-washing." That seems to us a most commendable habit, for we have often had to travel and be with people that would be greatly improved if they would join these people and wash their feet. We commend the usage as entirely Christian, pious, proper, and comfortable. The less the little sects have the more they think they have. We do not object to them, and believe that they are sincere, if not always wise; but it would be modest, if not religious, for all Christians to speak charitably concerning their brethren, and not be so perfectly sure that themselves are infallibly right and every body else certainly wrong.

IV. The causes of church divisions and numerous sects are many:

1. The moral corruption of the Roman Catholic hierarchy and its frightful persecutions of dissenters. That led to the revolt under Luther.

2. The want of righteousness and true holiness in national churches, such as the Church of England in Wesley's time, and the State Churches of Germany and Scandinavia. Revivals are reformations, and the attempt to suppress them produces schisms and new churches.

3. The ambition of leaders has resulted in the organization of numerous small sects. Sometimes they were right and often they were wrong, but they divided the Church.

4. What is called principle has exalted every doctrine of the Bible and every usage of the Church in all ages, and many merely human notions, into supreme importance, and made many divisions and a multitude of small sects. Among English-speaking people there are over two hundred sects.

5. For Methodism we only claim that it is a scriptural and reasonable Christian community or Church, founded on the best and most logical deductions from apostolic practice. It is an efficient working body of disciples endeavoring to glorify God on earth and enjoy him forever in heaven.

Methodism lays no claim to exclusive scriptural origin. It has no quarrel with any other denomination, and is willing to promote fraternity and unity wherever possible. Rejecting the Roman Catholic theory of church government, it denies that tradition is a proper rule of action, and that Peter was ever a pope. It totally rejects the claim of Romanism, that *it* is the "kingdom of God." It believes that every believer that meekly trusts and sincerely obeys the Lord Jesus is in the kingdom of God, and the kingdom of God is in him. It does not believe that there is any mechanical device for saving souls that is of any value whatever. "The kingdom of God is within you." It is "righteousness, peace, and joy in the Holy Ghost." The whole Christian course of life is found in obeying Christ. When we do whatsoever he commanded, we are true and loyal subjects of the "kingdom of God."

But if there can be, by any possible ecclesiastical chain, any thing like apostolic succession, no Church can claim more clearly and logically all the benefits of being a part of the chain than the Methodist Episcopal Church. John Wesley was as true an *episcopos* as ever existed from the time that the elders at Antioch set apart Paul and Barnabas to this day. He was in all real, regular successions, and a just and faithful member of the

alleged historic and scriptural line of ministers of the kingdom of God. We do not believe that there is any clearer historic fact than that. Paul and Barnabas were set apart for the work whereunto God called them by the elders at Antioch, who fasted and prayed and laid their hands upon these ministers and sent them away. That sending was in perfect accord with the will of God, for it is said, "So they, being sent forth by the Holy Ghost, departed unto Seleucia, and from thence sailed to Cyprus" (Acts xiii, 4). So Wesley, led by the Holy Spirit, set apart Thomas Coke to come to America and organize the Church here, and he was the first Protestant authorized ordained *episcopos* that exercised his office on this continent.

6. The question of unity must be considered without any attempt whatsoever to bring about uniformity. The idea of a federation of the Churches on the basis of individual equality and church independence seems to us seasonable and feasible, and ought not to be treated with contempt. Methodism must divide more, for the sake of union, by the organization of General Conferences in her missions, and possibly at home. Our General Conferences will have to be organized on geographical lines, and we must have some bond of unity differing from our General Conferences. Why not have a Decennial Ecumenical Methodist Conference that should embrace all Methodism? Why not have a similar board of union for all the Churches in the whole world, leaving each one to pursue its own work in its own way? This Pan-evangelical, Christian Conference could meet as it might determine, and by mutual good-will, charity, and common sense take away the reproach of Christendom, and help to direct the whole force of Christianity against the common enemy.

Whatever we may have in the future we must accept God's truth as the only rule of conduct, and "righteousness, peace, and joy in the Holy Ghost" as the essential characteristic of all who are in the "kingdom of God."

B. F. Crary.

ART. VI.—REGENERATION.

THERE are two leading theories of regeneration, each with subordinate modifications. One may be termed the mechanical, the other the vital, theory of regeneration. Both alike recognize the agency of the Holy Spirit.

The former regards the Holy Spirit as a power acting externally, the latter as acting within; a quickening, ζωοποιοῦν, "life-giving or vitalizing power, immanent and indwelling: in one word, a vital power." Of the mechanical theory there are two modifications, which constitute the distinctive characteristics of the Old and New School (Calvinistic) theology.

Without multiplying quotations it will be sufficient to give leading expositions of a few of the most eminent and accredited expounders of each of these schools. First, of the Old School: in the profound and learned work of Dr. E. H. McIntosh, on *Regeneration* (p. 13), we find the following clear and emphatic statement:

> Let us clearly see what regeneration is. It is a new birth, the implanting of a new life, the implantation of a new nature, the formation of a new man. The old nature remains in all its distinctness, and the new nature remains in all its distinctness. Regeneration is to the soul what the birth of Isaac was to the household of Abraham. Ishmael remained the same Ishmael, but Isaac was introduced. . . . Regeneration is God's own work from first to last. God is the operator, man is the subject. Man's co-operation is not sought in a work which must ever bear the impress of one almighty hand: God was alone in creation, alone in redemption, and he must be alone in the mysterious, glorious work of regeneration.

President Dwight says:

> In regeneration the same thing is done by the Spirit of God for the soul which was done for Adam by the same divine agent at his creation. The soul of Adam was created with a *relish* for spiritual objects. The soul of every man who becomes a Christian is renewed by the communication of the same relish.

Dr. Bellamy defines this change in regeneration as "a new divine, holy *taste* begotten in the heart by the Holy Spirit."* Professor Hyde, in his *New Catechism*, defines regeneration as "an act of God's Spirit by which he implants a *disposition* to holiness."

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* *Theology*, vol. ii, p. 418.

In all these definitions the new heart is regarded as a new creation; regeneration is the formation of "a new nature," the implanting of a "new relish" or "taste" or "a holy principle." These are created and put within, as a watch-maker would restore a defective watch to its normal functions by making anew the defective or broken parts, taking out the broken mainspring, fashioning a new one, and putting it within. The Old School theology literalizes the figurative description given by the prophet (Ezek. xxxvi, 26): "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh;" not recognizing the fact that this figure was used simply to denote the changes from moral insensibility to sensitiveness, which is effected by the quickening, life-giving power of the Holy Spirit.

The New School theology, discarding this doctrine of the miraculous action of the Holy Spirit in the creation or implanting of a "new nature," "relish," "taste," or "holy principle," affirms that regeneration consists in "a change of the will, or of the governing purpose;" that "regeneration is not a thing to be created and communicated, but that the change of the governing purpose is *per se* the change of the moral character;" that "the sinner is competent at any moment to make himself a new heart."

But here, again, the agency ascribed to the Holy Spirit is that of an *external* power, presenting and enforcing the truth which is regarded as the instrument employed by the Holy Spirit in producing conviction and conversion, or a change of the will. Said an eminent leader of the New School, "If I were as eloquent as the Holy Spirit I could convert like the Holy Spirit." This doctrine of the New School theology, that the Spirit uses the truth as its instrument in the work of conversion, or effecting a change of will, is based on the misinterpretation of the passage, "The sword of the Spirit, which is the word of God" (Eph. vi, 17). This passage is so interpreted as to separate the Spirit from the truth, and so make them two distinct and independent agencies, whereas their identity is constantly affirmed in the New Testament. Christ himself defines the Spirit as "the Spirit of truth" (John xiv, 17; xvi, 13); and the apostle John affirms their

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complete identity, *το πνεῦμα ἐστιν ἡ αλήθεια*, "the Spirit is the truth."*

Inasmuch as this passage (Eph. vi, 17) is the main reliance of the New School theology as the Scripture proof of their mechanical theory of regeneration, that the Spirit uses the truth as a means or instrument in the work of regeneration as a warrior uses a sword, it will be proper to give it a somewhat critical examination. The original is this: *καὶ τὴν μάχαιραν τοῦ πνεύματος, ὅ ἐστιν ῥῆμα θεοῦ.* The relative pronoun ὅ, translated "which," is in the neuter gender, and cannot refer to *τὴν μάχαιραν*, "sword," as its grammatical antecedent, since that word is in the feminine gender, but must refer to *τοῦ πνεύματος*, the Spirit, which is in the neuter gender, as is also the relative ὅ. It is true that Winer in his *Grammar of the New Testament Diction*, regards this as a case of attraction. Grammatically considered, it is a possible construction that the relative takes the gender of the predicate of the relative clause, but the analysis of the sentence exhibits the incongruity of such construction. The word in the original, *ῥῆμα*, derived from *ῥέω*, "flow," hence meaning "outflow" or "utterance" from God (*ῥῆμα θεοῦ*), translated "word of God," is not applicable to the term *μάχαιραν*, "sword," but to *τοῦ πνεύματος*, "the Spirit," as an "outflow of God." The figure of the sword is simply significant of the penetrating power of the Spirit.

The learned Greek scholar and grammarian, Jelf, gives us a principle applicable here. It is this: "Where the emphasis is to be laid on the antecedent the attraction of gender does not take place:"† If, then, *ῥῆμα* refers to *μάχαιραν*, "sword," then "sword" is the emphatic word. But in that case the relative must be in the feminine gender to agree with *μάχαιραν*, as it is not. But if *ῥῆμα* refers to *πνεύματος*, "spirit," then "spirit" is the emphatic word, and the relative must be in the neuter, as it is.

The question naturally suggested by the apostle's description of the equipments of a Christian soldier, "with what kind of

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* From this proposition of the apostle John may be derived a very important practical corollary. Whoever resists the truth resists the Spirit, and whoever yields to the truth yields to the Spirit.

† *Greek Grammar*, vol. ii, p. 536.

a sword should he arm or prepare himself," is answered by the genitive of designation, *τοῦ πνεύματος*, "of the Spirit," which necessarily is the emphatic word.

In the Epistle to the Hebrews (iv, 12), where the same figure of the sword is used with reference to the word of God, "*λόγος τοῦ θεοῦ*," the description which is given of it as *κριτικὸς*, "a discerner," or, as Alford translates it, "a judger of the thoughts and intents of the heart," cannot apply to any thing but the Spirit, or to God himself, as Alford himself concedes. Evidently here, also, the symbol of the sword is used to emphasize the penetrating power of the Holy Spirit. To illustrate this power of the Spirit, not only as penetrating but life-giving, Christ, in his conversation with Nicodemus, uses the figure of the wind, "*το πνεῦμα*," the very word which is used to designate the Spirit, "which bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth:" unseen but felt, transfusing the whole animal organism—itself the vitalizing power of the blood, so necessary to life that we call it "the vital air."

There is still another theory of regeneration most distinctly mechanical. It is the theory of ritualism, which is exhibited in its statement of the efficacy of the rite of baptism as the mode or means of spiritual regeneration, manifest in the prayer with which it precedes the administration of that rite: "Sanctify this water to the mystical washing away of sin;" and in the affirmation that baptism is the means "whereby we receive spiritual grace;" and that the subjects of baptism are "thereby made children of grace:" all of which reveals "the great necessity of this sacrament."* It is such theory or doctrine of the efficacy of rites that constitutes ritualism.

The vital theory, in opposition to the mechanical theory of regeneration, in all its varied forms, is that theory which recognizes the Holy Spirit as it is represented in Scripture—a quickening *ζωοποιοῦν*, "life-giving power," immanent in its action, working within, a vital power; as life imparts life, as spirit quickens spirit, not merely mediately but immediately, the divine Spirit, kindred in nature, acting directly on the human spirit, as life within the living organism begets life. According to this theory the Holy Spirit, by its quickening or life-

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* Consult Episcopal Prayer-book under head of Baptism.

giving power, imparts sensibility to the moral nature dead in trespasses and sins. And it is by this vivification of the moral nature that the "new relish" and "new taste," the "love of holiness," is produced and communicated by the Holy Spirit, not by "creating and implanting" a "new moral nature." Neither is this process of regeneration or renewing of the moral nature "wrought without man's co-operation," as is taught by the Old School theology. Man in his freedom must co-operate in this divine process by voluntarily receiving and cherishing the influences of the Holy Spirit in his heart. Herein lies man's responsibility; and unspeakable and fatal guilt is revealed by the apostle in voluntarily "resisting" and "grieving" the Holy Spirit. He also warns us of the hopeless doom that must ensue from the resistance as well as rejection of the Holy Spirit with fearful emphasis and the most solemn pathos (Acts vii, 51; Eph. iv, 30). So also power of moral perception—the ability to see moral truth, and the moral sensibility to feel its claims and obligations—are imparted by the same quickening, ζωοποιοῦν, "life-giving" influences of the Holy Spirit, as capacity or power of vision is given to the blind eye by imparting life and sensitivity to the organ of vision. No accumulation of light externally, no intensity of illumination poured on the object presented for contemplation, can make the blind man see.

> "'Tis life whereof our souls are scant;
> Life, and more life, is what we want."

So Christ revealed his mission, "to give life, and to give it more abundantly."

With this view of the inward vital action of the Holy Spirit —a life-giving power—the whole process of regeneration is clearly explained in harmony with the teachings of the New Testament. First is the change produced in the moral nature; then follows the change wrought in the will. First, in the moral nature: here we recognize the fact of the production of a "new relish," a "new taste," "love of holiness," in place of aversion to holiness—at least of aversion to holiness in the natural heart whenever the law of holiness is opposed to the gratification of the selfish desires. Now the question is, How is this change in the moral nature produced? The mechanical theory replies, "By the implantation of a *new* nature," by "communicating a new relish" or "taste." The vital theory

explains that this change is effected by quickening the moral nature through the immanent vital action of the Holy Spirit. This is the process: Life, spiritual life, is imparted to the moral nature by the immanent vital action of the Holy Spirit vivifying it, as the life of its life; and thus it comes to have a "new relish," "a holy principle," through the indwelling of "the divine Spirit of holiness." This was the special promise of Christ concerning "the Comforter, which is the Holy Ghost, whom the Father will send in my name, even the Spirit of truth," that he should be an inner and abiding life, "for he abideth with you and shall be in you" (John xiv, 17). So also the apostle represents God as "working in us," an immanent power "to will and to do of his good pleasure" (Phil. ii, 13).

Next let us consider the change of will. This is wrought, consistently with our moral freedom, by the influence of motive, and yet by an efficacious influence. It is not necessary here to discuss the various theories concerning the will, whether its choice is free or necessitated. In the acceptance of the doctrine of the freedom of the will it is by no means necessary to adopt the absurd theory of the self-determining power of the will independent of motives. The will cannot make choice unless there is something to choose, appealing to some susceptibility or desire. The will acts only under the influence of motives, but still is free to resist such influences or to yield to them. In such freedom of action lies responsibility. On the other hand is the theory that the stronger motive governs the will. This is a tautological aphorism, for it is only in the fact that a given motive governs the will that it reveals itself as the stronger motive. But how is it that a motive, once weak and impotent, becomes the stronger motive? How is it that the love of holiness, once without existence in the moral nature, or at best a feeble sentiment without controlling influence, comes to be a dominant power over the will? The answer is, By such change in the moral sensibilities that the love of holiness has become stronger than any love of self-gratification; and such change is effected, not by the mere act of the will, but by the immanent indwelling and life-giving influence of the Holy Spirit, itself the Spirit of holiness, exalting and purifying the moral sensibilities. This is requisite for a change of character, because to be *character* it must have stability and permanence. A moral nature quickened in its

sensibilities by the divine Spirit of righteousness and holiness, so as clearly to discern the right, supremely to live it, with a stronger love than that of self-gratification, is absolutely necessary as the fundamental element of a righteous character. This condition of the moral nature can be secured only by the immanent action of the Holy Spirit as a quickening power, giving life and sensitivity to the moral sensibilities. There is a special significance in the numerous Scripture phrases in which spiritual life is put in contrast with spiritual death; and this change is directly ascribed to the Holy Spirit as effecting this transformation by its life-giving agency. Not a change of nature in the sense that another nature is placed within the man, but a changed *condition* of the moral nature; sensibility in place of insensibility, life for death, spiritual vision in place of spiritual blindness; not a new organ of spiritual vision, but that organ endued with new power of vision; as Christ, when here on earth, cured blind men, not by creating new organs of vision and putting them within, but by giving to those organs of vision which they already possessed *new power* of vision. It is by the Holy Spirit quickening the moral nature, imparting the power to discern the right, and the purified as well as exalted moral sensibility by which it comes to love righteousness supremely, that the motive power is furnished which moves the will to form the purpose, and gives to that purpose permanency as "a governing purpose," to live the life of obedience to the divine law and will, at the same time giving to that life joy and peace as the fruit of the Spirit (Gal. v, 22; Eph. v, 9; ii, 1–7).

A clear, vigorous statement in recognition of this inner or immanent action of the Holy Spirit in the work of regeneration is given by Arminius in his letter to Hippolytus:

> It is impossible for free will without grace to begin or perfect any true or spiritual good. I say the grace of Christ, which pertains to regeneration, is simply and absolutely necessary for the illumination of the mind, the ordering of the affections, and the inclination of the will to that which is good. It is that which infuses good thoughts into the mind, inspires good desires into the affections, and leads the will to execute good thoughts and good desires. It excites, assists, works in us to will, and works with us that we may not will in vain.

This doctrine of the inner working of the Holy Spirit has been charged with a tendency to mysticism. But this doctrine

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of the inner quickening influence of the Holy Spirit, the Spirit of truth, gives no sanction whatever to any fanatical claims to supernatural *revelations.* The Holy Spirit, viewed simply in this relation as an inward, life-giving power, has nothing to do with revelations, except so far as it reveals moral truths by imparting the power to discern them. It is because of lack of discrimination in the functions of the Holy Spirit—that there are "diversities of operations"*—that not only regeneration and revelation, but also inspiration and revelation, have been confounded. The Holy Spirit imparts, as a quickening power, a new divine life to the spiritual nature, as we have already asserted. This is regeneration. But revelation is an entirely different process. Here the action of the Spirit is transcendent, not immanent, for revelation is an "unfolding" (*αποκάλυψις*) of that which is known only to the divine Omniscience—a revelation of the historic future or of the historic past, as of creation. Inspiration as the divine *inbreathing*, while it imparts the highest exaltation of the spiritual faculties, does not *reveal* either the historic future or the historic past. In the case of the prophet there was not only revelation made of the historic future, but also inspiration was imparted by which he was enabled to discern the true import of the revelation, and to make it known to others in clear and appropriate statement. To other inspired writers of the Holy Scriptures, as, for example, the evangelists, was imparted merely inspiration, which enabled them clearly to remember and accurately record the teachings of our Lord and the historic incidents in his life, either as they had seen them or had heard them related by others. But there was no special *revelation* made of those historic incidents, as the historical discrepancies contained in those various narratives fully show.

Again, this doctrine of regeneration exhibits the fact of our absolute dependence on the Holy Spirit, and the fatal nature of the sin of resisting and grieving the Holy Spirit. On this point there is complete harmony between the Arminian and the Calvinist. Says Arminius in his eleventh "Public Disputation on the Free Will of Man:"

> The will of man with respect to true good is not only wounded, bruised, inferior, crooked, and attenuated, but it is likewise capti-

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*The fantasy of the fanatic is that in himself are all the diversities of the Spirit's operations.

> vated, destroyed, and lost, and has no powers whatever except such as are excited by grace.

Calvin, in harmony with his doctrine of the absolute sovereignty of God, lays special stress on the sinner's complete dependence for regeneration on the work of the Holy Spirit.

The conflict here is not between the Arminian and the Calvinist, but between the Old School and New School theology; the Old School affirming *absolute* dependence on the Holy Spirit—that "in regeneration man in no way co-operates any more than did the blind man in the recovery of his sight;" while, on the other hand, the New School asserts "that the sinner is competent at any moment to make to himself a new heart." This conflict between the Old and New School theology is an illustration of the old story of the bloody conflict of the knights gazing on opposite sides of the shield. The Old School confines its view to the agency of the Spirit. The New School as exclusively contemplates human free agency. While man in his freedom possesses the power of resisting or yielding to the influences of the Holy Spirit, still it is the exclusive work of the Holy Spirit to quicken the moral sensibilities, thus producing the motives that influence the will. If the human subject seeks for the influences of the Holy Spirit, still it is the Spirit that incites him to seek.

> A power of willing to come to Christ; a power of believing; powers all of grace; *all the results of the work of the Spirit in the heart;* but powers to be exerted by man, since it is man and not God who wills, and turns, and prays, and believes; while the influence under which this is done is from the grace of God alone.*

This theory of regeneration discloses also the nature of the unpardonable sin; how it is that the blasphemy of scorn and perverse rejection of the Holy Spirit can have no forgiveness: because that it is only by the reverential and cordial reception of the Holy Spirit that the condition of penitence and repentance can be induced, on which alone pardon for sin is possible.

JUSTIFICATION.

This doctrine of the immanent vital action of the Holy Spirit also adjusts and reconciles some bitter controversies in the interpretations of religious doctrines. There are few theological

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* Watson's *Theological Institutes*, vol. ii, p. 377.

controversies that have been more intense than that over the true significance of the word *δικαιόω*, "justify;" one class of interpreters contending with the utmost tenacity that it means and *only* means "to declare just;" another class, that it means "to make just." With these conflicting interpretations of the doctrine of justification is also involved the commonly misinterpreted doctrine of imputation. Let us consider briefly the relation of these doctrines to that of the vital theory of the Holy Spirit. You go into a fruit-nursery and ask the horticulturist attending upon it what some tiny undeveloped shrub is? and he replies, "An apple-tree." In derision you exclaim, "An apple-tree! How can you call that an apple-tree when it does not bear, and never has borne, an apple, and is not even a tree?" He replies, "I call it an apple-tree because it has the germ-life of an apple-tree in it, and when fully developed will bear in greater or less perfection, depending on its life and growth, that kind of fruit." So the soul recipient of the Christ-life, although in an unsanctified, immature, imperfect, and undeveloped state, is pronounced just, and the righteousness of Christ is imputed to it, because that the Christ-life is the germinant life of the soul. Says Dr. Meyer, in his Commentary on Galatians (p. 175), speaking of the Holy Spirit:

> He is the divine principle of Christ's self-communication, by whose dwelling and ruling in the heart Christ himself dwells and rules livingly, really, and efficaciously in the children of God.

It is thus by the Holy Spirit, as the principle of Christ's self-communication, that Christ is formed in us the hope of glory (Col. i, 27), and that we "become the righteousness of God in him" (2 Cor. v, 21), "the embodiment and manifestation of this righteousness." *

In this connection the true and original signification of the word *λογίζεσθαι*, translated "reckon" and "impute," may be considered. Its derivation is from *λόγος*, meaning "reason," "argument," "discourse," and implies a process of following out to a conclusion, as in the process of reckoning, computing, reasoning. Thus it is that the quality of righteousness is imputed, as a resultant, to the character that possesses the germ of the Christ-life within it, as the life of its life. Says Olshau-

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* Robinson's *Greek Lexicon of the New Testament*, art. *δικαιοσύνη*.

sen, "The righteousness of God means primarily the righteousness which is wrought by God." *

This vital theory explains also the true significance of the phrase, as well as the character of the process, of justification as given by the apostle Paul, "being now justified by his blood" (Rom. v, 9). The term blood is used throughout Scripture as a symbol of life: "The life thereof, which is the blood thereof" (Gen. ix, 4); "for the life of the flesh is in the blood" (Lev. xvii, 11). So then the process of justification is effected by the Christ-life in the soul. His divine life within the soul, inspiring the love of holiness and hatred of all sin, works also a complete renovation and cleansing of the soul—"cleanseth from all sin" (1 John i, 7). "It is a fact of special significance," says Olshausen,† "that it is not faith in the death of Christ, but faith in his blood, which is constantly mentioned as that by which we are justified" (Rom. v, 9; Eph. i, 7; ii, 13; Col. i, 20; 1 Pet. i, 19; 1 John i, 7; Heb. ix, 14; xiii, 12; Rev. i, 5.)

All these questions concerning the true significance and import of the terms justification and imputation, as well as regeneration, are clearly resolved in the light of the immanent working of the Holy Spirit as a quickening, life-giving power, vivifying and renewing the spiritual nature of man, imparting new life to the moral sensibilities, and such dominant, all-controlling, and energizing love of righteousness through the indwelling Spirit of God, that the divine love of righteousness shall become the soul's love of righteousness, issuing in a life of earnest endeavor, of constant struggling, and at length of full conformity to the divine law and will. "Christ formed within" is its grand consummation.

Then what was imputed in the divine discernment is verified in complete manifestation. The tree in its mature growth, laden with fruit, is the vindication of the character imputed to it in its nascent state. The Christ-spirit within has developed the Christ-life without. The deeds of sin and transgression of the old life-principle are no longer imputed to the renewed subject recipient of this new life-principle, for he has become "a new creature" (2 Cor. v, 17; Gal. vi, 15).

Again, this doctrine of the immanent vital action of the Holy Spirit explains how faith is "the gift of God" (Eph. ii, 8).

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* Vol. iii, p. 539.

† Vol. iii, p. 547.

The faith of which the New Testament speaks is by no means of the nature of mere belief, least of all is it mere belief in the words or testimony of another. Neither is it mere belief in the invisible. It is the power or faculty—it may be called a faith-faculty—by which we are enabled to see spiritual, invisible realities, and so to know they are realities. By it the ancient worthies looked beyond the earthly Canaan and saw the "city which hath foundations, whose builder and maker is God" (Heb. xi, 10). There is an evidence of the truths of Christianity that comes not by argument but by apprehension; not by balancing affirmatives and negatives but by a direct sight.

But even regarding faith as belief, which is really the attendant or consequent of faith rather than faith itself, belief is possible only on the ground of evidence so apprehended as to produce conviction of its truth. But if one has no power to apprehend the force and reality of evidence—or, in other words, to perceive evidence—then, no matter what may be its fullness and completeness, it will fail to produce conviction. It is this power of spiritual vision, which the Holy Spirit by his quickening influences on both the intellectual and moral nature imparts, that enables the mind so clearly to see the truth, and, in seeing, to feel the power of evidence so deeply as to produce conviction. This is effected not by any action on the truth, but on the mind itself, enabling it to see the truth. No increase of illumination on the printed page, or of the landscape, can help the blind man to see. What is required is some transformation of the organ of vision itself. The work must be within the man, not without him. A new universe was not brought into existence when the man blind from his birth received sight at the touch of Christ, although to him it was a new universe, lived in but unseen before. Truth is eternal; it is new only to the man who for the first time perceives it. To those who have not the spiritual vision by which they can see the moral beauty and perfectness of Christ, he is, as described by the prophet, "a root out of a dry ground: he hath no form nor comeliness" (Isa. liii, 2). It is only as we see in the nature, character, life, teachings, and works of Christ evidences of divinity that we can have any valid conviction of his divinity. "No man can say that Jesus is the Lord, but by the Holy Ghost" (1 Cor. xii, 3). No repetition of a creed, however frequently made, gives valid

belief. Thousands say, "I believe," mistaking a profession of belief for belief itself. The spiritual vision by which the once spiritually blind man can see moral evidence and spiritual realities, and, seeing, believe, is the result of the quickening influences of the Holy Spirit, "the gift of God."

This view of the divine indwelling reveals eternal life as the *present* possession of the soul recipient of the Holy Spirit; so that while others may express only a hope of immortality, the recipient of this life may say with the apostle Paul, "For we *know* that if the earthly house of our tabernacle be dissolved, we *have* a building from God, a house not made with hands, eternal, in the heavens" (R. V., 2 Cor. v, 1). Observe that in the Revised Version a comma is placed after the word "eternal." The same punctuation occurs in Hahn's Greek Testament, and is the reading approved by our best scholars as well as by the New Testament revisers. The sentiment and sentence is complete without the last clause, which is merely expletive. Suspending this clause as such, it would then read, "For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal." Now, we ask, What is this "building from God," which we now "have," that is "eternal," but that spiritual organism whose formative life is the Holy Spirit; that which God builds by his Spirit within, that which constitutes the real substance of our being, and which is the spiritual body, the "*σῶμα πνευματικόν*" of which the apostle speaks (1 Cor. xv, 44); that which in the resurrection, "*ἡ ἀνάστασις*," "the standing up," comes forth in triumph and joy to appear in the realms of heavenly life among the redeemed, the sanctified, and the glorified of God and of Christ?

This is the final outcome of "the new birth," the being born —*ἄνωθεν*—"from above;" a spiritual regeneration, *γεγεννημένος ἐκ τοῦ πνεύματος*, "born of the Spirit," as described by Christ to Nicodemus. The *πνεῦμα*, "spirit," is the organific principle of the *σῶμα πνευματικόν*, "the spiritual body." Such is the glorious and exalted consummation of the process of regeneration.

James Douglas

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ART. VII.—THE STORY OF THE RESURRECTION OF THE CHRIST.

THE fact of the real resurrection from death of the crucified body of Jesus is the central idea of the Christian system. The apostle Paul predicates all other truths of revelation upon this event. So long as the evidence of Christ's resurrection remains unimpaired the whole Christian system is invulnerable against every assault. "If Christ be risen from the dead" the entire superstructure is secure. But if his return to life as stated can be successfully controverted, the apostle concedes that all would be lost. Here is a central point, a fact stated, a proposition formulated, which, if true, may be proved, or, if false, its untruthfulness ought to be shown.

Jesus appreciated the importance of this event and made it the focal period of his system, and it is as definitely stated and as perfectly established as any other fact in the world; and the efforts that have been made to discredit it only serve to show how impregnably the truth is fortified at this point.

Infidelity has been sorely perplexed with the stern array of facts that lie grouped about the tomb of Jesus, and many ingenious theories have been invented to explain them away. In regard to the fact of the crucifixion, or the death and burial of Jesus, there never has been any dispute; and in regard to his absence from the tomb all agree. The old story that he was stolen by the disciples has been abandoned as untenable; and the evasive assumption that he was only in a swoon is too absurd to obtain credence in this critical age. The assumption that a band of Roman soldiers acting under the exactions of military discipline, with the severe penalty of military law hanging over their heads, should all fall asleep at one time, and sleep so soundly that the rolling away of the stone and the removal of the body should not arouse them, is more incredible than the resurrection itself. Ignorance and prejudice, combined with a morbid criticism, have resisted the account of the evangelists; but only as they have resisted other facts which they could not overthrow.

That the apostles should have kept their secret through all those years of investigation, and then, after having conceived

and executed such a deception, should have taught the world the sublime morality of the New Testament, and sealed the truth of their story with their own blood, is far more incredible than the facts of the Gospel.

That the weak and fainting Sufferer, who sank beneath his cross before he was nailed to it—who appeared to be dead—who then received a spear-wound in the side which not only opened the sac which contained the heart but really pierced that vital organ—and who was also, after due examination, pronounced dead by the Jewish and Roman officers of the law, laid in the grave, and remained there until the morning of the third day—that he should suddenly revive, push away the great stone, and come forth, is a fabulous conception aside from his divinity. In order to obviate the force of the facts that support the resurrection of Jesus the renowned and scholarly Renan invents a theory of romance. That eloquent sophist assumes that the whole matter was an hallucination, the product of a vivid and excited imagination. He says:

> It is a peculiarity of a fine organization to conceive the image promptly and justly, and with an intuitive sense of the end. The glory of the resurrection belongs to Mary Magdalene. Next to Jesus it is Mary who has done most for the establishment of Christianity. Queen and patron of idealists, Magdalene knew better than any other person how to assert her dream, and impose upon every one the vision of her passionate soul. Her great womanly affirmation, "He is risen," has been the basis of the faith of humanity. The strong imagination of Mary Magdalene enacted the principal part. Divine power of love—sacred moment—when the imagination of an hallucinated woman gave to the world a resurrected God!

We recognize it as a fact in mental phenomena that persons of peculiar and poetic temperament, under the influence of strong excitement, appear to themselves to see the object their minds have conceived as if it were externally before them. But it is reserved for the skepticism of this century to transform the facts of the resurrection of Jesus into a romance.

If the story of the resurrection were a freak of the imagination instead of a recorded fact, we should expect to find the style in which the story was written florid and extravagant. Creations of the imagination are easily detected; they are unnatural, unreasonable, and exaggerated. They are usually

without purpose and stamped with the weakness of their origin. In the herculean efforts of Mohammed he places before the world angelic beings whose very greatness is puerile, and whose performances are absurd without being impressive. And if the angelic beings described by those holy women that testify of Jesus had been the products of their own minds they would not have been true to life. There would, doubtless, have been great numbers of the heavenly visitors; they would have been of astonishing form, wearing a brilliant plumage. But the style of the narration is very simple. They tell of angels whose appearance, number, and proceedings are exactly in harmony with the facts in the case, and worthy of having been ordered by the highest Intelligence of the universe. So far from trying to make the most of them, they describe them as men. It was only on subsequent reflection that they decided that the beings they saw could not have been men. But the honor of originating this sublime story does not belong to Mary. One of the evangelists says: "The angel of the Lord descended from heaven, and came and rolled back the stone from the door. His countenance was like lightning, and his raiment white as snow; and for fear of him the keepers did shake, and became as dead men."

There does not appear to be much romance in that statement. It was not the women who were affrighted on this occasion. It was the soldiers who fled in terror to the city to tell the authorities the supernatural things that had transpired at the tomb. We have no doubt of the truthfulness of the first statement made by the guard. All the facts support the theory that they saw just such a being as they described; and we cannot account for the sudden fear that overwhelmed them upon any other hypothesis. Nor can we otherwise account for their flight and the removal of the stone. The women found the keepers fled and the stone rolled away.

It is not only reasonable that God should send an angel to roll away the stone, but it was eminently proper that he should convince the guard of the supernaturalness of the entire transaction, just as the circumstances at the cross wrung from the centurion the reluctant confession, "Truly this was the Son of God."

But when the disciples came to the tomb the angel was sitting on the stone near the sepulcher, and looked like a young man

dressed in clean linen clothes; and the angel said to the women, "Behold the place where they laid him."

If we examine the particulars of what Magdalene saw and did—if we carefully analyze her statements—we shall not find any occasion to ascribe to her the glory of an imaginary resurrection. Mary was not in a mental condition to dream of a living Jesus. She was overwhelmed with sorrow at the fact of a dead friend; she had witnessed his death upon the cross; she had seen her crucified Master buried in Joseph's new tomb. It is doubtful if she had ever heard the suggestion of a resurrection. The prophetic declaration of Jesus, which he made to his disciples concerning this fact, they neither understood nor repeated to others. The only thought of those devoted women was to have the precious remains properly embalmed, that they might in this manner preserve from putrefaction the object of their ardent love. The very fact that they came with the spices for that purpose proves that they had not even dreamed of a resurrection.

As these sorrowing women came near the tomb, not anticipating any change in the condition of the Crucified, they inquired among themselves, "Who shall roll us away the stone from the door of the sepulcher?" But when they came in sight they perceived that the stone was already rolled away. At the discovery of this fact Mary turned back to tell Peter and John what she had seen. But it was not a vision she reported. Her sorrows were intensified. Her grief had been outraged, and found expression in the declaration, "They have taken away the Lord out of the sepulcher, and we know not where they have laid him."

Instead of taking on the form of a romance her thought was that the tomb had been robbed of its sacred treasure. Her cup of sorrow, already full, was imbittered by an indignity committed upon the lifeless form. The last sad rite, the only remaining possible expression of affection, was now entirely prohibited, and some malicious design was to be perpetrated upon the mangled body of her dead friend.

Such was the effect of this train of thought upon her mind that she appeared to be almost unconscious of what was transpiring about her; so greatly was she depressed that the appearance of a supernatural being made no special impression on her dejected soul.

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The women whom she left at the sepulcher were frightened by the angelic vision which they saw, and fled, too much alarmed for a time to report the message received from the celestial visitor. But when Magdalene returned to the tomb, and, stooping down, saw through her tears two persons in white raiment sitting, "one at the head, and the other at the feet, where the body of Jesus had lain," she was not affrighted. They appeared so natural that she conversed with them without fear. When the angel asked her why she wept, the burden of her sorrow was still the same, and she replied, "They have taken away my Lord, and I know not where they have laid him."

After this the risen Lord appeared and asked the cause of her sorrow and tears, and so far was she from the dreaming and visionary state attributed to her by the French novelist that she mistook him for the gardener, and said, "Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away."

In this state of mind, if Mary had created a vision, if she had given to the world an imaginary being, it would have been a living likeness of the mangled and mutilated body of her dead friend. Her ideal would have been the likeness of him whom she sought, that she might moisten his rigid features with her tears and embalm his lifeless form with her costly perfume.

It could have been none other than the living Jesus whose familiar voice thrilled through her stupor of grief, reversed the entire current of her thought, and changed all her plans in a moment, and drew from her sorrowing heart the joyful confession of his Christhood and resurrection in the one familiar expression, Rabboni! And as if purposely to authenticate her testimony, and put romancing skeptics of all the ages to perpetual shame, Jesus gave her a message for the disciples which no person could have fabricated: "I am not yet ascended to my Father, but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God."

If Jesus had been an adventurer he would have prepared his disciples for this event before his death. But he chose to establish this fact after its occurrence. And the jury before whom this case was brought was composed of men who were both intelligent and firm in judgment. The apostles were slow to

believe, and they would not accept the fact until the last gossamer vestige of doubt was swept away by unimpeachable testimony. The very intensity of their love made them suspicious. They had too much at stake to be willing to be deceived. That would have added to the severity of their disappointment.

At the crucifixion the disciples were thrown into a state of utter confusion. They still thought the Messiah was to be a temporal king. Whether they journeyed to Emmaus or sought the shores of the Tiberian Sea their supreme thought was, "We trusted it had been he which should have redeemed Israel."

The disciples were overwhelmed with fear lest persecution should arise against them. The entire college of apostles were in that state of mind which requires such proof as cannot be invalidated. They were in that particular mental condition when the facts of the resurrection were presented to them that nothing but demonstrative evidence would satisfy them. When the fact of the resurrection was first announced to the apostles they had not seen the sepulcher since Christ's entombment. Its surroundings for the last three days had possessed no special attractions for them; and after the guard had fled from the empty tomb only Peter and John had the love or courage to go near the place.

The women were in less peril, and, being anxious to embalm the body of Jesus, they sought the sepulcher early only to find it empty. They reported the fact to Peter and John, who came in haste and found the linen clothes and the napkins disposed of in the most orderly manner, proving that there had been no robbery of the grave. The seal was broken, the stone was rolled away, the affrighted guard was fled, and the body of Jesus was gone. The proof of the resurrection was not absolute, but it was unquestioned.

From that time to the present neither Jew nor pagan, skeptic nor philosopher, has been able to explain away the facts of the resurrection. That no other solution of the case has been given must satisfy the world that no other reasonable explanation is possible.

After the announcement of the resurrection by the women Peter and John returned to the city and assembled the dispersed disciples and told them the strange news. They talked over the events of the week and recalled the utterances of Jesus about his rising from the dead. It was at this time that the women,

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accompanied by Joanna, joined the disciples and reported their vision of the two angels, who commanded them to remind the disciples of what Jesus had said before his crucifixion, and that these things were written of him in the Scriptures.

It was not until then that they remembered his words and recalled the fact that it was the third day. But instead of exciting their imaginative faculties this only aroused their torpid reason, and instead of calling troops of mysterious figures from the gloomy shades of fancy they began to ask, "If he be the Christ, ought not he to rise?" Then the impetuous Peter became excited about the angels at the sepulcher, and made another visit to the tomb. He did not rush in as at the first, but after careful examination saw only the linen clothes lying as before. If we carefully collate the evidence it will support the fact in dispute.

Mary Magdalene was the first witness. Then the Lord appeared unto Peter; then came the other Mary and Salome. They told of the message of the angels. They reported that they had seen Jesus alive, and had touched his feet, and that he would go before the disciples into Galilee. Then came the two disciples from Emmaus, who said, "The Lord was made known to them in the breaking of bread." After this Jesus appeared unto the disciples in the evening where they were sitting together with closed doors. He came without announcement and stood in the midst, and in a familiar voice, which they all recognized, said, "Peace be unto you." Then he "showed unto them his hands and his side."

Then eight days afterward, for the sake of Thomas, who was not present, he came again and repeated this test, vitalized and energized his faith by this incontrovertible evidence, and won from him the glad confession, "My Lord and my God." And for forty days Jesus lingered amid the scenes of his earthly life and appeared ten distinct times under such varied circumstances that no important fact in the chain of evidence could be omitted.

Then after all these facts we have the testimony of the apostle to the Gentiles. He is above suspicion; he is not a poet, he is not imaginative, he is no theorist; he is a scholar—a trained logician and lawyer from the school of Gamaliel. He is an enemy of Jesus, hunting his disciples to death. While in one of his fiercest moods Jesus met him on the way to Damascus.

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Paul surrendered to the overwhelming testimony and became the champion of the murdered Nazarene. He did not yield to a tidal wave of sentimentalism; he was not subdued by fancy; he was not convinced by argument; he yielded to the irresistible power of *evidence* that swept his soul of all doubt and enabled him to say, "But now is Christ risen from the dead, and become the first-fruits of them that slept."

The fact of the resurrection of Jesus does not rest on the dreamy and visionary statement of an hallucinated woman. It is supported by evidence that has not been, because it cannot be, impeached. If some things may be stigmatized as figments of the imagination they are the various infidel theories of the resurrection of Jesus. But the facts of the Gospel for two thousand years cannot be accounted for except on the hypothesis of the resurrection of Jesus.

Why does not infidelity meet the facts of to-day, and account for the perpetuation of the Gospel and its marvelous spread among the nations? Why does it not explain the fact of its revolutionary power? Does not infidelity know that the Gospel is now transforming the world, increasing in breadth and power as it sweeps on to its final victory? Does any infidel believe that all these evangelizing forces are the product of an hallucinated woman's dream?

The history of the world since the inauguration of the Gospel cannot be accounted for on visionary theories. History strikes its roots down deep into the real, into the actual. The great movements of the Gospel in the world, like the movements of the heavenly bodies, are according to divine law. It is not the nature of a lie to live two thousand years, exert a beneficent influence over the human race, and increase in majesty and power as the years roll by. The disciples that fled from Calvary under the influence of fear could not have been transformed into heroes by a phantom.

We turn away from these speculations with a sense of pity for all who are so credulous as to be deceived by those unreasonable theories, to believingly open the word of God, which challenges the most critical investigation, which for two thousand years has survived the most hostile criticism, and has never modified a single statement nor abandoned a single position concerning the resurrection of Jesus.

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Since the champion of Christian faith hurled into the Philistine camp of skepticism his challenge, "But now is Christ risen from the dead," no mailed warrior has been able to cope with him. Out in the hazy cloud-land of speculation they have gathered in great numbers; they have rehearsed marvelous stories sitting about their camp-fires; they have gone out into the darkness and skirmished with shadows. But the testimony of God's word remains, that "Christ being raised from the dead dieth no more." "He is declared to be the Son of God with power by his resurrection from the dead." The glory of this manifestation does not belong to Mary Magdalene, but to Him who said of himself, "I am the resurrection and the life." This, the greatest of all acts—this crowning miracle of Jesus Christ—being established, every thing that is dependent upon it follows in its natural order. The whole system of the Christian religion is one supernatural fact. The incarnation, the vicarious death, the resurrection from the grave, lie back of the new birth, the adoption of sons, and communion with God. These facts are primary and basal, and are inseparable from the consciousness of pardon, spiritual life, heart purity, the resurrection of the body, and everlasting life in heaven.

The apostle knew that the whole superstructure rested on that fundamental fact, and with that established, all that belonged to it was safe. He knew that there was neither delusion nor deception in regard to that fact; and upon that invulnerable bulwark of evidence he predicates the affirmation of the Gospel: "But now is Christ risen from the dead, and become the first-fruits of them that slept."

William Jones —

EDITORIAL NOTES AND DISCUSSIONS.

OPINION.

What is the New Testament view of Jesus? This question derives its importance from the assumption of the critical school, that instead of one there are several representations of the Son of man in the gospels and epistles, which precludes the supposition of unity of faith respecting him in the primitive Church, and also invalidates the general theological conceptions that now exist respecting his origin, character, and mission. We pause, therefore, to examine the various historical pictures of the Master as exhibited by the writers of the New Testament in order to ascertain if there was more than one Jesus, or if, as alleged, the several different characterizations of his life are incompatible with his personal unity and work. It is conceded that in the early stages of Christ's ministry he was not clearly apprehended by the apostles, and also that at no time was there an undisguised singleness of view among them respecting his character, design, and method of achievement. With them, as with the disciples in all ages, and as with the Church in these times, a knowledge of these particulars was a matter of growth, the result of a study, not only of him personally, but of what he taught, so that they were as likely to hold different views, owing to their differences in education and power of spiritual insight, as those of any subsequent period. And these differences of individual apprehension are clearly manifest in their writings—a fact that neutralizes the suspicion of apostolic collusion in the historic account of the life of our Lord. Notwithstanding these individual differences of view, the writers under divine direction portray but one Christ in the various developments of his career, setting him forth in larger aspects as they come to know him better or are given more correctly to understand the import of his teachings. In this way the New Testament literature grew, with Christ as its common center and inspiration, containing differences which in their full significance were developments of primal conceptions, and which were necessary to a complete representation of him in his dignity and offices. The weakness of the critic is seen in his estimation of these differences or developments as contradictions, or proofs of unsettled convictions in the early Church as to the subjective life of Christ and as to his objective purposes in the world. He fails to see that the varying views of his biographers and others are proofs, not of inherent and contradictory diversity in public opinion, but of the many-sidedness of Christ, who in the final revelation of himself stood forth as the Son of God. As a cube is not a contradiction of a square, but has more sides and sustains more relations to things, so the larger Christ of some writers is not a contradiction but a development of the smaller Christ, as he appears in Matthew and the other synoptists. It

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is not difficult to trace this development both in the reality of the historic life of Jesus and in the apostolic conceptions of his nature and his relation to man and God, for it is manifest even to the casual reader of the New Testament. The chief aim of the synoptists is the representation of Jesus in his humanity, with occasional evidential signs of superhuman qualities, preparing the way for the higher representation of Jesus as divine which appears in Paul and John. Without Jesus in his human character he had not been understood; with him as human he has been misunderstood; but it was necessary thus to delineate him in order to obtain a hearing for him. Hence, the synoptists are biographical in the truest sense, and Jesus as the Son of man is proclaimed and vindicated by them. In John's gospel an advanced characterization is observed, but it is that to which the synoptists unquestionably point, and is the consummation of antecedent revelations rather than an original and independent intellectual apprehension on the part of John. The *Logos* of John is in union with the Man of the synoptists. Incarnation gave the one and indicated the other. The dividing line, however, between the human and the divine Jesus is in John distinct and visible, but the human and the divine Jesus are one, which Paul undertakes to amplify and demonstrate. By him more than by any other writer is the fullness of Christ's character and history epitomized, enabling us to comprehend him in his far-reaching relations, and to rise above the evangelists in their simple historic representation of the Nazarene. In Paul we see Jesus as above the angels, and pre-eminent in all things; in him we study Christ's pre-existence, sinlessness, Messiahship, atonement, and resurrection; in him we observe the Creator, the Regenerator, the Judge, the King eternal. Here is progressive revelation; but it is not in contradiction of the synoptists or of John. Paul's view of Christ, like that of John, is not the result of speculation or philosophy, but of revelation. Hence, it agrees with all other revelation, whether made to prophets, the synoptists, or the aged John. In other words, there is no disagreement between the lower and the higher views of Jesus, between the synoptical, the Johannine, and the Pauline representations. If gospel and epistle, as Delitzsch says, admit of "reciprocal control," the varying views of Jesus in the New Testament also admit of "reciprocal control," and exhibit but the development of a person who, becoming man, was pre-existently and for all future no other than God.

IT IS ALREADY EVIDENT THAT THE AGNOSTIC is unable, by the use of philosophical principles alone, to interpret the meaning of human life or forecast the probabilities of individual destiny; yet it is interesting to study his attempts in this direction. Life is a great mystery, whether its origin, its present development, or its future be considered; and it can scarcely have a partial explanation in the theories of evolution or in the suggestions of scientific materialism. Left to ourselves, with only natural interpretations at hand, or with natural religion, so-called, as explanatory of human existence, we know nothing of it, and can determine nothing of its future. The problem is old, and the effort to solve it is quite as old;

but the solution does not appear. Man is a walking mystery, and his poor philosophy will no more explain his walking-stick than it will himself. He is equally unable to know why he lives and what is the ground of his social and ethical life. John Stuart Mill may proclaim happiness as the chief end of man; Hume may announce utility as the chief motive in moral action; Professor Seeley may prescribe the æsthetic and intellectual faculties as the sources of individual character; Pfleiderer may hold that an innate sense of duty is the first impulse of responsible life; but it remains that society has for its foundation none of these principles, either singly or in combination. It is not denied that ideas of happiness, utility, taste, and an inward sense of right possess man and influence him in conduct and his moral relations; but it is denied that these constitute the basal principles of life. When Mill declares that in other worlds the principle of cause and effect, operative here alike in nature and in human affairs, may not exist, it is not clear what is a fundamental principle, and according to what standard life is developing and will finally be judged. If it be true that mathematical principles are only probabilities or conjectures, and may not prevail in other spheres, it may be true that such moral principles as dominate in human teaching may have objectively no existence either here or in another universe, and may not serve as standards of judgment in the great day of account. Here, then, is the result of materialistic philosophy—an ethical standard robbed of certainty, and life left to its own guidance without assurances of reward or judgment according to any ideas of right and wrong familiar to us. To this doubtful and unpromising conclusion agnosticism conducts the anxious and inquiring mind. On the other hand, Christianity throws its light upon life, giving more than a hint of its origin, outlining the possibilities of its development, and opening to human gaze the unlimited certainties of the future. It holds that what is true of one world is true of all worlds; and that its standards of righteousness apply to earth, hell, and heaven, God himself being bound by them. It holds that two plus two every-where equals four; that the doctrine of cause and effect is inalienable in all worlds; that the doctrine of final cause is stamped on all life in all spheres; that evil is abnormal in all its conditions and condemnatory in all its victims; that all men are the slaves of sin, and freedom from its power must be sought in superhuman help, and that the eternal condition of man is dependent on his conformity to the immutable laws and principles of righteousness, a partial knowledge of which is revealed in the written word. In their aspects of life, in their philosophy of man, and in their teachings respecting moral sanctions and final moral results, agnosticism and Christianity are in striking contrast, and he is wise who shuns the former and guides himself by the latter.

THE PRESENT AGE PALPITATES WITH CRITICAL TENDENCIES, which have excited unnecessary alarm in some circles. While the Destructionist is abroad, striving to impair reverent opinions and beliefs, the Con-

structionist also is alert for the discovery of truth, and seeks to preserve the forms of faith that are indispensable to religion. In the progress of the conflict of ideas it will happen that old and unnecessary traditions will give place to more rational judgments founded on data unknown in former periods; but the result will be an advantage both to history and religion. At the same time essential truth will be the more clearly demonstrated, and will be accepted with an unshaken assurance of its reality and certainty. As a religion, Christianity will endure the investigation applied to it; and the Bible, in its literary aspects, will undergo no violent or disastrous change at the hands of those who are bent on overthrowing the historic judgment respecting its divine authority, the authorship of its books, and the evident design of its revelations. On the supposition that the biblical system is supernatural, criticism is invited to apply its trip-hammers to its truths, believers observing the process with interest, and confident that the result will be the destruction rather of the hammers than of the religious truths assailed. Such questions as inspiration, revelation, miracle, prophecy, incarnation, atonement, and those of eschatology will receive minute and exhaustive searching, the end being a general vindication of the teachings of Christianity and the interpretations of the Christian Church. It is important to remember in this connection that the vindication of Christianity, as a whole, is also the vindication of the Church, whose duty it is to propagate Christianity. With the defense or decline of the one follows the defense or decline of the other. It is clear, therefore, that Methodism is involved in the results of criticism. As it undertakes to represent Christianity to the world, it suffers or is strengthened, and is affected in the same way and to the same degree, as biblical interpretation itself. It teaches no doctrines not taught by the others; it holds no truths and condemns no errors not warranted by the Scriptures; it is in complete harmony with the New Testament and stands or falls with it. Criticism, therefore, as applied to Christianity, is testing the integrity of Methodism and all other systems of religion that profess allegiance to the biblical revelation. As Christians, we are interested in the progress of biblical criticism; as Methodists, we note its methods, purposes, and results, holding that in so far as the general Christian scheme is impaired or reconstructed by the process Methodism will be impaired or reconstructed. While, however, religion is now in the period of its testing, criticism itself is also being tested, and it must have some regard for its own preservation. Its canons, methods, and principles are as much the subject of investigation as the Scriptures upon which it ventures to pronounce its judgment. Compelling the conservative defenders of religion to produce the facts that support it, they have compelled criticism to defend its methods and results, and so are testing the instrument by which the Scriptures are weighed and judged. So long, therefore, as the instrument of testing is subject to the same process it would apply to the Scriptures, it guarantees safety, carefulness, and certainty in investigation, and the Church may be calm while it prays and sing while it toils for the redemption of the world.

WHATEVER THE DEFICIENCIES OF A MONARCHY, it usually provides for the higher education of its aspiring youth. In Germany, Austria, Italy, and England the university flourishes under governmental sanction, and is adequately equipped for consecutive work in theology, law, medicine, and philosophy. It is not surprising, therefore, that the American student, anxious to pursue post-graduate studies, resorts to the foreign university to find what is denied him in his own country. Our Republic, negligent in establishing a public-school system, has committed education to the States or the Churches, and as the university is therefore impossible without large philanthropy on the part of the citizens, it grows slowly, and waits upon the years for the power to compete with the great institutions in other lands. In this respect the Republic is behind the Monarchy, and our institutions are inferior to those of other peoples. The need of a great university, however, is greater in a republic than in a monarchy. In the latter the people are held together by imperial force; in the former they are consolidated by the cohesive power of an intelligent patriotism. Without intelligence, without patriotism, the one may perpetuate itself, but the other would hardly survive a generation. The monarchy needs soldiers, the republic scholars. Shall the State or the Church provide for the attainment of scholarship? In a single day it were possible for the national government to appropriate the means for a great university, but it declines to do so. In this our national necessity the American University, founded under Methodist auspices and located in the nation's capital, suddenly comes into prospective view, with every probability of the largest realization of the hopes of its projectors. It proposes to be a university in all its functions, appointments, classifications, adjuncts, and relations; serving the same purpose in education in America as is attained by the university in Germany. With this distinct aim in view, it will not come into collision with existing colleges or the so-called universities of the land; but will be open only to post-graduate work of the highest grade, and in furtherance of the general spirit of our Protestant civilization. It therefore appeals to the American because he is an American, to the Protestant because he is a Protestant, to the Christian citizen because he believes in a Christian civilization, and to the colleges and scholars of the Republic because they are in sympathy with the ends to be promoted by such an institution. It has already evoked the co-operation of the Epworth League of the Methodist Episcopal Church, which in time may endow a chair, erect a hall, and furnish the means for scientific research and investigation both in nature and history, and thus contribute to its own purposes through the opportunities afforded by association with the University. We reasonably expect the co-operation not only of one Church but of all the Churches, not only of one State but of all the States, in the establishment, equipment, and prolonged usefulness of the new University, whose beginning is marked with the approval of statesmen and scholars and the evident favor of Almighty God.

CURRENT DISCUSSIONS.

CRITICAL STUDY OF THE NEW TESTAMENT.

We assume that it is every one's duty, and should be his pleasure, to *study* the Scriptures. Yet we think we may quite as safely assume that, practically, many do not engage in or prosecute this study profitably. The Bible is, as a whole, an easy book to *read*, so that even the young, the unlettered, the simple-minded can get the general sense; but in its profoundest meaning—its abstruse, esoteric teachings—it is the most difficult and perplexing book in the world. No uninspired book requires so great effort or so various subsidiaries to understand it; but to patient search none discloses richer mines of wealth. "I can speak it from experience," said the learned Erasmus, "that there is little benefit to be derived from the Scriptures if they be read curiously or carelessly; but if a man exercise himself therein constantly and conscientiously he shall find such an efficacy in them as is not to be found in any other book whatever."

To enjoy any literature one must have a taste for it. The taste for the study of the Scriptures can be acquired and cultivated as easily as for any secular work or pursuit, and, aside from its religious value, is as instructive intellectually and æsthetically as any inquiry that can occupy the attention. Many good people fail to acquire this taste for the examination of the Bible, and, in fact, do not become even superficially acquainted with its arrangement and contents. This is largely owing, not to a depreciation of such knowledge, but to the lack of fixed habits of thought and to ignorance of the best methods. Though professed Christians, recognizing the Bible as the source of all religious truth, and professing to prize it above all other books, yet they have no real attraction toward it or enjoyment in reading it, much less in sedulously brooding over it. Their reading has not grown into study; their study has not grown into a delight. A great book, taken up only at irregular intervals, can take no root in one's life or hold on his affections. It must be habitual and frequent to become agreeable; it must be agreeable before it can be profitable.

But there are others who engage in habitual searching of the Scriptures, or would fain get into the way of doing so. They are intelligent, religious, ambitious of the best gifts; and it is for them and to them, particularly, that we now write.

We head this page with the words "critical study." The words are often used with a sufficiently large latitude, and will need special definition for our limited line of remark.

We do not here mean the "higher criticism," so called. The higher criticism, as its name implies, deals with the gravest, most vital questions that come to the front in these days of restless scholarship and inquiry—the questions of authorship, date, and credibility of the documents; questions of their integrity, supernatural character, inspiration, and inerrancy. These are the burning questions of the day, in whose issues are involved

the dearest interests of the Christian faith. Is the Bible a supernatural book? is it the genuine work of the reputed authors? and has it any value to us more than other venerable remains of antiquity? To these questions we have already given much attention in these pages, and we have need to make no additional defense of the accepted truth of God's book. Yet there is one good result from the higher criticism of the Bible, that it has necessitated such close and minute study of the Scriptures themselves. The conclusions reached by unfriendly criticism have in every instance led to abler and more exhaustive investigation. The parts of the Bible chiefly assailed by the skeptics—the Mosaic records, Isaiah, Daniel, the gospel of John—have all been ably vindicated, and stand, in all essential points, more firmly intrenched in the scholarship and the faith of the Church than ever before. The faith of the Church is now a more *intelligent* faith. We have gone round our Zion, and told her towers, and marked her bulwarks, and considered her palaces; and we can tell the story with boldness to the generations following.

Again, the words "critical study" are sometimes applied to the *textual criticism* of the Scriptures. Textual criticism aims to gather, compare, and judge of the various readings of the Scripture text as exhibited in the countless manuscripts of the New Testament. From these the editor's critical, trained sagacity recalls the text to its original integrity. It is a line of research to which we owe our assurance that we have the actual words of the apostles' autographs. But this, too, does not come now within our present purpose.

We here *assume* all these things. We must first be assured that the Bible is what it claims to be and what the traditions of the Church affirm it to be; and we must also be satisfied that the book has been transmitted to us with a reasonable degree of purity of text before we can securely proceed to inquire into its teachings. Yet, though these researches take chronological precedence of all other studies, and are the basis for all later studies, they are concerned only with the history and external phenomena of the text. Like all historical investigations, they are profoundly interesting as well as indispensable to the tranquillity of the reader; but in intrinsic worth they fall far below such studies as belong to the meaning and the exegesis of the sacred volume.

It is in this really higher and better sense that we may adopt the term "critical study of the New Testament." In this sense it may mean, and for most readers of the Bible actually does mean, not the attention given to the authenticity and genuineness of the several books in the Bible or to the purity and correctness of the text, but to the exegetical and the devotional study of the literary and doctrinal contents of the books.

There are two quite unlike methods of Bible study, the consecutive and the topical. This distinction, which does not obtain in the study of other books, arises from the peculiar structure of the Bible as a collection of many distinct books or treatises by various authors, of different countries and eras. Each book has its special purpose and its independent value. As such each should be read and studied consecutively, with direct ref-

erence to the occasion, the circumstances, the distinctive aim of each book; and the several books should also be read and studied in their chronological order, and also in their logical or internal relations to each other, that the progressive development of religious truth and doctrine may be learned, and the connections and interdependencies of the different parts of the canon be discovered. This consecutive, continuous study should be the chief method of studying the Bible.

The topical study assumes that there is an interdependency among the books of the Bible; that all are but parts of one larger whole, inspired by the same Spirit, having a common aim; and that for the complete exhibition of the divine teaching on any point of doctrine all the rays from those several sources must converge to one focus. This is, of course, a correct view for a systematizer—for one who would know and bring together all that the Bible teaches on any particular point; but in such gathering and combining of distinct and isolated passages there is constant danger lest the texts or paragraphs quoted for meanings which are perhaps true in themselves be quoted with a sense quite different from that indicated by its real connection. To quote Scripture in any sense that does not attach to it in its original place, even though it be a correct sense, is to pervert it. The sayings of the Bible have *one* sense, not a "double sense," or any multiple sense.

But whichever method of study may be adopted, whether the consecutive or the topical, in either case the critical study of the New Testament does not differ in any essential particular from the critical study of any other book. Undoubtedly the intrinsic value of the New Testament teachings is infinitely greater to us than the value of any and all other books; but we must reach those teachings precisely as we reach the teachings of Plato or Cicero or Bacon—through the study of the book as a book of literature. All thinking, all teaching, all learning is dependent on language. We get at a thought through the language in which the thought is embodied. In *studying* the New Testament, therefore, we must ask ourselves, What do the words mean, severally and in their connection with each other? and what is the continuous sense of the book? Cursory readers of the Bible, who come to it with only a colloquial, inexact acquaintance with the language or the style of the book, may get the general drift of what they read, but they are not likely to delve beneath the surface to the deeper, profounder meanings, and the less obvious but the truer logical connections of the thought. But the aspirant for the best and highest reaches of the sense must get this knowledge by patient *study* of the text; nay, he must not content himself with a translation or with many translations, but must seek it in the original language; he must toil with lexicon and grammar before he can win and enjoy the richest spoils.

The knowledge of the Greek text holds the highest place in the professional preparation of the young minister. No translation, however suited for popular use, can ever for him take the place of the original Scriptures. The best possible translation necessarily varies in its linguistic

peculiarities from the original, and in crucial words or passages, on whose precise meaning the exegesis often depends, the appeal must always be to the original text. But our translations are *not* the best possible—there is always some doubt. No two scholars, or classes of scholars, however thorough and exhaustive their learning, will always give the same translation; and the differences in their translations, usually only minute but sometimes fundamental, will always leave the reader who depends on translations in greater or less doubt concerning the true sense. For ordinary secular books this is usually a matter of little moment, but it is far otherwise in regard to the inspired Scriptures. Here we are content with nothing but the exact sense. The Authorized and the Revised translations illustrate the embarrassment in which the exegete or the preacher who does not read Greek sometimes finds himself. Shall he follow the old or the new? or does the truth lie in yet other directions? How many commentaries and exegeses written by men who are not themselves scholars must be held invalidated on all such debatable questions by this primal disqualification of the writers! Fortunately, on all general religious or doctrinal points the English scholar may be held as adequately prepared as the ablest Grecian. Here it is not a question of scholarship, but of general intelligence and ability. And these, happily, are most of the points which a preacher may ever be called to discuss. Yet, should matters of dispute or debate arise involving the interpretation or exegesis of the original text, the man ignorant of this text has no right to an independent opinion; he is at best but the echo or the dupe of others. Said John Wesley:

> Do you understand Greek? otherwise how can you undertake, as every minister does, not only to explain books written therein, but to defend your views against all opponents? Are you not at the mercy of every one who does understand, or even pretends to understand, the original? For which way can you confute his pretense?

This preparation is ordinarily not beyond the reach of every man. Dr. Arnold of Rugby declared that any man under seventy could learn Greek enough to read the New Testament. The late William Cullen Bryant tells us that in two calendar months from the time of beginning with the Greek alphabet he had read every book in the New Testament. This is a marvelous story, yet it may be literally true. Some men have a genius for language which makes possible for them results absolutely beyond the reach of the greater part of mankind. Themistocles learned the Persian language in one year well enough to be able to converse with the king. Mezzofanti learned a foreign language in one week sufficiently well to confess a criminal condemned to death. But, of course, Bryant's school-reading of the Testament, however extensive, could not but have been superficial and inaccurate. For most students it would be doing fairly well to read with grammatical correctness the first chapter of John's gospel within three months after beginning the study.

Once having triumphed over the drudgery of grammar and lexicon—once having become tolerably acquainted with the text—a person may

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easily and delightfully make himself at home in this volume. There are five thousand four hundred and twenty words in the vocabulary of the Greek Testament; but most of the words used occur many times, and many are found once only, or rarely; so that the reader does not need to know them all to have a fair, comfortable, working vocabulary, especially for the gospels. Once master of these he can trust to a slower study of the epistles for the rest. The style of the gospels is simple; and once familiar with their contents the student may read them, if not with the idiomatic ease of a translation, yet with more intellectual satisfaction and with more æsthetic gratification. Those sacred words come to us with greater power and life when we realize that they are the very words which Christ himself spoke and which his disciples wrote, the very words about which he said, "*My words* are spirit and they are life;" and when we enter into the religious significance of those words we find that they are the true aliment for the soul: "*My words* are meat indeed."

It is within the working possibilities of every minister who has a fair academic training—and we may add, of every layman—to become so familiar with this book as to read it *at sight*—that is, without pausing to dig it out of the grammar and lexicon. We are very sure, indeed, that a person who makes this book his daily reading-book and study may at last come to read it nearly, if not quite, as fast and as intelligently as the English translation. We know of such instances in our own Methodist ministry: in particular of an Ohio pastor who, as a test to himself, read the whole Greek Testament through in a single day. This is a very remarkable statement of what can possibly be done; and it is not at all incredible. We record that, by actual experiment, we have found it possible to read orally, with ordinary deliberation, the entire English Bible, both Old and New Testaments, in seventy hours—which might be consecutive hours if one were able to sit so long continuously at the work, or in one week of ten working hours a day; or, what is better, in a little more than two months, giving one hour a day to the task. But these are only experiments, mere literary spurts; they are not *study*, much less *critical study*, of the book. Yet such rapid perusal of a single book of the Bible, or even of the entire volume, may serve a useful purpose for a preliminary survey of the matter and drift of the thought, in anticipation of a slow, careful, *critical* re-reading.

We also might cite another Methodist pastor who has read the Greek Testament through twelve times in the twelve years of his ministry. Dr. Henry G. Weston, of the Baptist Church, recommends that the student shall read one chapter of the Greek Testament each day, and accustom himself to read the Greek aloud, so that both eye and ear may join in comparing the words and the sense. The recommendation has this advantage, that it brings the reader at once into the heart of the Greek; he reads it as he reads his vernacular, without *translating* it as he reads. Oral reading is a much more satisfactory way of mastering this book, or, for that matter, any book. It is the only style of reading known in Oriental lands. The eunuch was so reading when Philip overheard him.

On the other hand, we know some who are in the habit of using the Greek Testament in family devotions, but *translating* orally for the sake of others in the family, if not for their own satisfaction.

The study of the Greek Testament—and of the Hebrew Bible as well—is an heirloom in the Methodist Church. One of the first glimpses we get of John Wesley was when he was twelve years old, at school with his brother Samuel. The brother writes to his father, "Jack is with me, a brave boy, learning Hebrew as fast as he can." He was a proficient in Greek, too, and eventually became so familiar with the Greek Testament that his biographer tells us that if he forgot the words of the English translation he could quote the Greek original. Later, of the few books which he kept at his different stopping-places in England, the foremost were the Hebrew Bible and the Greek Testament. Wesley not only himself knew those books intimately, and made them the constant companions of his private meditations, but he wrote one of his most earnest and impressive tracts to urge the study of them upon the clergy of his day. And for the ready and inexpensive initiation of his own preachers into those tongues he wrote and published grammars of the Hebrew and Greek, as well as of Latin, French, and English. Those elementary books served a good purpose in their day; but, though still kept in print, have now been superseded by better books. These studies Wesley enjoined upon his preachers both by precept and example. We believe the Wesleyan Church now goes further, and makes those studies not a part of the "Conference Course," but a condition for *entrance on trial* to all candidates for admission into their Conference. Our own Church does not make those studies mandatory on our ministers, but it recommends that our young theologues shall go first of all to college and then to theological school. Though this is only advisory, every young man of consecrated ambition ought to add those studies, voluntarily, to his Conference Course, and afterward carry them on for life. The fathers of Methodism in this country had neither time nor opportunity for these things, nor was the largest culture needed for their work. But it is different now. The best culture the world affords is needed in our ministry; and there are wonderful opportunities and encouragements to all who aspire to it. The grammars and lexicons and commentaries now available leave the young minister without excuse for ignorance in any particular line of sacred literature.

But we have better example for such studies than the example of Wesley or of the fathers; it is the example of the great Teacher and Preacher himself. We quote a beautiful and suggestive passage from Dr. Stalker's *Life of Christ:*

> It is easy to understand with what fervent enthusiasm the youthful Jesus would devote himself to the Old Testament; and his sayings, which are full of quotations from it, afford abundant proof of how constantly it formed the food of his mind and the comfort of his soul. His youthful study of it was the secret of the marvelous facility with which he made use of it afterward in order to enrich his preaching and to enforce his doctrine. His quotations also show that he read it in the original Hebrew, and not in the Greek translation, which was then in general use. The Hebrew was a dead language even in Palestine, just as Latin

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> now is in Italy; but he would naturally long to read it in the very words in which it was written. Those who have not enjoyed a liberal education, but amid many difficulties have mastered Greek in order to read their New Testament in the original, will perhaps best understand how, in a country village, he made himself master of the ancient tongue, and with what delight he was wont, in the rolls of the synagogue, or in such manuscripts as he may have himself possessed, to pore over the sacred page. He was probably master of three languages—one of them the grand religious language of the world, in whose literature he was deeply versed; another, the most perfect means of expressing secular thought which has ever existed, although there is no evidence that he had any acquaintance with the masterpieces of Greek literature; and the third, the language of the common people, to whom his preaching was to be specially addressed.—*Chapter i, section* 18.

From a pretty general inquiry we are quite sure that the large majority in our ministry, especially our younger ministers, have the Greek Testament on their desks, and are able at least to verify a quotation or to make out the grammatical and exegetical construction of their texts for their sermons. Many, we know, go beyond this, and make the Greek Testament their constant companion and reference-book. But whether the young minister select his Greek Testament or the English translation as his daily text-book, we press upon him the duty and the benefit of giving it the best study of which he is capable, conscientious, patient, systematic, critical, without end.

There is no better mode for young ministers than to read the Scriptures through, both Old and New Testaments, several times, until they are familiar with all their parts. This reading may, at first, be quite cursory, especially in the historical books, though it should nowhere be without careful observation and reflection on the matter and on its reasonable interpretation. Of course, the more doctrinal and didactic parts of the Bible, as the prophecies in the Old Testament and the epistles in the New, must be read more deliberately, and with close attention to the logical coherence and the continuous sense, but above all for its religious lessons. We must always recollect that "whatsoever things were written aforetime were written for *our* learning," and that the object of all Bible study is "that through patience and through comfort of the Scriptures *we* might have hope." But it is not wise to pause on the first reading to solve all difficulties and to build up a systematic and harmonious theology. The time for these things is later. Having finished the reading once, the student should read the book again, and go over it more carefully and critically, both for the literary, historical, and doctrinal construction and for the practical religious teaching. Some of the difficulties that confronted him at the first perusal will now have disappeared; possibly others may have arisen in their stead, but as he multiplies his readings and re-readings, more and more will light be poured out over the page, and less and less will grow the perplexities that at the first seemed great and even vexatious. Dr. Weston very emphatically urges young ministers to become thoroughly acquainted with the New Testament. He says that for the first fifteen years of his ministry he read the New Testament through twelve times a year, and that those oft-

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repeated readings did him incalculable good. Who can doubt that the same happy result would attend every young minister in the same conscientious and frequent reading of those holy pages?

Many readers of the Bible instinctively shun certain books and places and subjects that have once given them trouble, and seem afraid to encounter those parts of the Bible. Indeed, so marked is this evidence of some parts of the Scripture, that Archbishop Whately says some Arminian divines are often disposed to apprehend danger from the study of Paul's epistles, and rather draw the attention of their hearers to other parts of the Scripture in preference. There may be such Arminian divines, but it has never been our fortune to meet with them. But the fact remains, that some private readers of the Bible do not get out of certain parts of it all the satisfaction and enjoyment that they experience in other parts, and so avoid the very parts which, because of their difficulty, rather present the strongest claim upon their study. No intelligent and wise student of the Bible will neglect any part of the word of God. However perplexed and dark it may at first appear, the darkness will be dissipated before faithful and persevering assaults.

After one has become familiar with the sound parts of the New Testament, the safest and wisest method for the study of the *doctrine* is the one which the book itself, if we may trust the translation, suggests to us: "comparing spiritual things with spiritual." Now is the time for systematizing one's theology. By thus collecting the dissevered passages which treat of any point in common, we concentrate the single rays of light and make the Scriptures self-interpreting and self-consistent. Only thus can we arrive at the *full* teaching of the Bible on any point of history, precept, or doctrine. But this requires patient, persevering, deliberative study. With the help of the parallel passages cited in the margin, which, however, are not always parallel, and of concordances, and of such admirable compilations as *Moody's New Testament*, published by the Methodist Book Concern, the student may save himself much labor; but it is, after all, this labor which pays best in the long run. We can safely rely only on those conclusions which we ourselves reach by careful, sober induction from the multiplied teachings of the sacred writers. Sometimes the investigator finds that *other* passages modify the conclusion first reached, or, possibly, even reverse it. On such controverted issues as the resurrection, the second advent, and other eschatological points—on such doctrinal issues as the atonement, its nature and extent and work—on such theological questions as Arminianism and Calvinism—how can we come to any conclusion satisfactory to ourselves except from all the affirmations and all the legitimate implications of Scripture? And even then we must often pause, unsatisfied, for the light which we may get from yet further and more careful scrutiny. It is only when we convince ourselves that we may hope to carry the reason of others with us.

He that will master this unique book must muster to the effort all the resources of learning, and patience, and prayer. "Be a man of one book."

THE GOOD AND EVIL IN INDUSTRIAL ORGANIZATIONS.

That the number, magnitude, and activity of working-men's organizations, both in America and in Europe, with their tendency toward a vast international union, are attracting the very serious attention, not to say anxiety, of thoughtful minds, is too obvious to need the citation of proofs. Even the Pope, viewing them from his throne in the Vatican, sees such portents of possible social and political disturbances as to make them the topic of his recent Encyclical Letter. In this cautiously written paper his "Holiness," though aware of the historic fact that the sympathies of the leaders of the Papal Church have heretofore been, not with the proletariat but with the rulers of kingdoms, is evidently desirous to persuade the modern sons of toil that their privations and ambitions are not unnoticed and uncared-for by the hierarchy of which he is the head. His fears lest labor unions should take on communistic forms are very apparent. His hope that their leap into the bottomless gulf of state socialism may be prevented through the intervention and co-operation of rich Catholic laymen, thinkers, priests, and bishops is somewhat covertly expressed in his profession of feeling "great satisfaction" at the evidences visible to him of the intervention of these influential parties. This reads plausibly, but does not wholly conceal the fact that at heart the Pope fears the influence of these proletariat organizations on the loyalty of Romanists to their Church. His "great satisfaction" is not, therefore, with the combinations themselves, but with the priestly and lay agencies through which he hopes they may in the end be controlled by supporters of the papacy.

That the Pope should look with gloomy apprehensions on organizations of the laboring classes for the redress of their grievances is quite natural: for their discussions respecting their rights as men, their claims on political government, and the best methods of securing reform, tend to the development of a strong sense of individuality and a vigor of self-assertion which cannot co-exist with that unquestioning submission to authority which Romanism demands of its followers. Further, those discussions bring into light the fact that the Roman Church is in spiritual things a living embodiment of the method by which, in all ages, the masses of men have been held in political and social subjection by an organized minority. Numerically, the Pope and his council are an insignificantly small body of men: but combined, their authority, with the means they possess of enforcing it, is so absolute that few of their ecclesiastical inferiors or lay adherents dare resist it. True, it reposes on an assumption of divine claims which is intrinsically blasphemous; yet, being superstitiously believed, it has a potency that, within its limitations, is to its chiefs what the strength of armies is to kings. This papal power, wielded by a few imperious minds, dictates the faith and commands the obedience of millions.

It is not, therefore, a pleasing spectacle for the Pope to see the working classes seeking to appropriate to their own benefit that power which proceeds from organization, which is the secret of the papal authority. In their larger assemblies, which have been fitly designated "spontaneously

developed parliaments," the children of toil are earnestly seeking for the root of the oppressions that in past ages have trodden down the proletariat. They are learning that in ancient times and in all countries a few men, stronger in brawn and brain than most of their fellows, combined to form a mode of governing by which they held the many in subjection to their will: that by such combinations Oriental despots maintained their sway: that in Greece and Rome, under both kingly and republican forms of government, a few strong men combined to establish legal offices and modes of administration through which they contrived to exercise arbitrary powers that restricted the liberties of the people, and provoked those political conflicts between patricians and plebeians accounts of which fill such large spaces in their respective histories. Arnold, in his *History of Rome*, is teaching them that "society has almost always begun in inequality, and that its tendency is toward equality:" that is, the unequal, and therefore selfish, will of the arrogant few, after being submitted to for a time, was finally resisted by the self-assertion of the many moving them to demand that equality of right from which they had been excluded by the combined action of their comparatively few oppressors.

They are also learning that modern history is equally illustrative of the relation of organization to political oppression. In European history a combined aristocracy, aided through many generations by a united body of priests and cardinals, is seen standing in stern hostility to the social and political equality of the great body of the populace. And even in America, where the recognition of the equality of all men before the law quite generally obtains, they are noting that political combinations have invented partisan machinery through which the will of the people is often frustrated, and self-seeking men put into offices which they administer, not for the public good, but for their own personal benefit.

Their attention is still further called to a very striking exhibition of the power of selfish combinations visible to-day in what a writer in the *Unitarian Review* designates the "gigantic combinations of capital, which are counterparts of ancient despotism." He justifies this designation by the fact that these powerful organizations defy "the common will expressed in the laws of the State;" that they make "bold attempts, too often successful, so to control legislation that the modern principle of 'the rule of the people, by the people, for the people,' may give way to the ancient methods of the rule of the people by the favored few, for the favored few," and that the power thus concentrated in the hands of a few men, like all concentrated and practically irresponsible power, "smothers conscience and is despotic."

These facts from secular and ecclesiastical history and from current events, though only dimly perceived and imperfectly understood by the great body of working-men, are profoundly moving them to feel that the preservation of their civil rights, the free exercise of their political privileges, and the improvement of their social condition, can only be secured by means of wide-spread and thoroughly compacted organization among themselves. Noting the power of the papal council, of grasping financial

organizations, of self-seeking political managers, and of despotic rulers, both in the present and past, to be the creature of combination—of the combination of a few to control the many—they infer, rightly or wrongly, that to secure their own well-being they too must combine to protect themselves from the power of the few. This dreamy concept, whose full bearings and possible results perhaps cannot be clearly comprehended, has already led to numerous societies, associations, and confederations, which, in their turn, have produced an uncanny brood of strikes, boycotts, lockouts, derangements of business, annoyances to the public, and waste of property. Its advocates and expounders, who are leaders of the working-men, are aiming to develop an international organization which shall include wage-earners of every class and degree throughout the civilized world. Thus they hope to reverse the past order of things, and substitute the combination of the great army of workers against the comparatively few property-holders and rulers of states in place of that combination of the few against the many which has heretofore given shape to civil government and to the great institutions of civilized society. Some of these agitators contend most unreasonably for the abolition of personal property and for a re-organization of society on the basis of state socialism. But this latter theory, being impracticable in a world peopled by human beings of unequal capacities and more or less controlled by selfism, may be dismissed as the good-natured fancy of imagination acting independently of reason. A socialistic state would be a hot-bed of idleness and a paradise for sluggards, in which industrious men would either have to toil like galley-slaves to keep its hosts of idlers from starving to death, or to resort to force to compel those slothful creatures to earn their own living.

But it may be asked, Is it wrong for the sons and daughters of toil to combine for the improvement of their condition? By no means. The right of working-men to combine is equal to that of the financier, the politician, the aristocrat, or the ecclesiastic. Combination is not in itself an evil. Nay, it is a necessity of society. Even in Eden it was divinely declared "not good for man to be alone." That garden of supreme beauty and delight needed the mutual labor of its unfallen occupants to keep and dress it. And their descendants have always found combination to be the condition of their escape from the degrading isolation of barbarism into the comforts and culture of civilization. Combination, therefore, among any class, is not to be condemned simply as combination. But when it is grounded in selfism—when its aim is to oppress others—to gain place, emolument, or power by trespassing on the rights of other men, or to take pecuniary advantages of the unskillfulness, ignorance, weaknesses, or necessities of other men—it is a sin against God, and a violation of one's obligation to look in transactions of every kind and degree to his neighbor's interests as fairly and intently as he does to his own. No combinations are innocent which are not grounded in right, in truth, and in good-will to humanity. But when grounded in righteousness and brotherly kindness they are lawful, commendable, and, if judiciously regulated, necessary to the prosperity and development of society.

The problem of the hour, therefore, is not how to destroy combinations, but how to bring them into subjection to the letter and spirit of that Christianity which grounds the theory of human equality on its doctrine of the universal fatherhood of God and the spiritual brotherhood of men.

That the intelligent and sincere acceptance of Christian truth by any man, rich or poor, bars his entrance into any organization which seeks to benefit its members by doing injury of any kind or in any degree to other men, can scarcely be called an open question. The fundamental principle of Christian character is the surrender of the individual will to the will of the Christ, whom the disciple accepts as the Lord of his inner and outer life. He finds that divine will clearly set forth in terms of inspired law in the New Testament. He sees it practically exhibited in the outward conduct of the great Teacher, toward whom he is attracted by his inborn desire to be like Him who is the object of his supreme love and his ideal of ethical perfection. All the impulses of his regenerated life, of his Christian consciousness, press him to earnest and constant endeavor to conform his life to this sublime and spotless ideal. Hence he cannot will any thing which is opposed to his growth in Christ-likeness without wounding his conscience. And, as Paul puts it, "whatsoever" he does, "in word or deed," he wills and does "all in the name of the Lord Jesus;" and this, not reluctantly or grudgingly, "but giving thanks to God the Father through him."

Possessed by this Christianized individuality a man cannot enter into fellowship with schemes of organized covetousness which, though planned with marvelous business skill and worked with amazing energy and financial success, are managed by collusive and oppressive methods, designed to push competitors out of their fields of action, and to deprive them of their natural and constitutional right to liberty of action and of freedom to the unobstructed pursuit of happiness in legitimate business spheres. A man whose personal will is merged in the universal will of Christ is kept out of all such schemes by that far-reaching precept of his Lord which bids his followers "take heed and keep yourselves from all covetousness." He who respects this precept renounces that inordinate desire for riches which is the motive and inspiration of all illegitimate combinations for building up gigantic fortunes. He is sustained in this renunciation by his Christian consciousness, which instinctively shrinks from touching the fruits of that vice of covetousness which Paul ranks with the gross sins of "fornication, uncleanness, and idolatry, for which things' sake," he says, "cometh the wrath of God upon the sons of disobedience." Obviously, therefore, the man whose will is intelligently merged in the will of Christ cannot enter into combinations which have their motive in a cupidity that, like the grave, is never satisfied. Therefore the peaceful remedy for all such combinations is within reach of the Christian Church. Her pulpits must more fearlessly than ever insist on the truth that complete self-surrender to the will of Christ is the basis of Christian character, and that covetousness in the heart and covetous methods in the life cannot co-exist with that faith, love, and self-surrender of the will which are indispensable condi-

tions of Christian discipleship. Such teaching, boldly sustained by conscientious church members despite the anger of such wealthy monopolists as are entangled in schemes of organized covetousness, would, with God's blessing, push incurably covetous men out of the Church; but it would bring such as have not sold themselves absolutely to servitude in the temples of mammon to renew their broken vows of complete self-surrender to their mammon-hating Lord. And the Church, thus purified from all fellowship with unholy combinations of capitalists, would become a potent agency in dealing with combinations of working-men. Seeing her freed from all sympathy with unjust money-kings, the laboring classes would listen dispassionately to her counsels and be persuaded to eliminate unjust theories and unwise methods from their own organizations. Thus faithfully instructed, they would patiently wait for the avenging strokes of that unseen Nemesis which sooner or later punishes all economical, political, and social injustice, either by breathing confusion on the minds of its abettors, thus making them the authors of their own downfall, or by stimulating able men to devise methods for their overthrow through the impartial arm of law administered by incorruptible judges.

It has been well said that nothing which is unjust lasts. An unrighteous thing may appear to flourish for a time, but the evil within it is the seed of its ultimate destruction, as all history proves. Social reformers and leaders of labor organizations need to studiously note a fact stated by the observant Dr. Arnold—to wit, that "a popular cry of reform has never originated in the love of abstract justice or in the mere desire of establishing a perfect form of government, but has always been provoked by actual grievances, and has looked for some definite and particular relief." This broad deduction from the history of many nations finds abundant illustrations in the current movements of our labor organizations. Theoretically their leaders, claiming to be social reformers of the most progressive class, favor a system of government grounded in abstract justice. Practically, their proposals demand at the start the confiscation of individual property for the benefit of the community. Happily, however, such theoretical reformers are few in number. And it is not such radical theories, but the actual grievances of large classes of laborers, which have given birth and strength to the bulk of modern combinations of working-men. Definite relief from alleged excessive work and inadequate wages is what these organizations are seeking.

Looking backward along the line of the vast changes wrought in the condition of working-men since the application of machinery and steam-power to production and manufacturing, no intelligent man will deny that many working-men, women, and even children have been oppressively, if not cruelly, treated by their employers. Nevertheless, it cannot be truthfully denied that, taken as a whole, the condition of laborers has been wonderfully improved since the introduction of these modern additions to the means of production. Indeed, in many branches of manufacture requiring skilled labor, the working-man is now so well paid and works so few hours that, taking his freedom from care with his ability to supply all

his real needs of body and mind into the account, it may be reasonably claimed that his means of attaining the true ends for which life is given are but little inferior, if at all, to those of his often care-worn and mentally overburdened employer. Nevertheless, the belief that labor as a whole is not fairly treated is still the root and stimulus of our labor combinations. It originated in the abuses of other days. It is maintained by burdens too heavy to be comfortably borne which are still bound upon the shoulders of many in some departments of labor. It is taken up by many concerning whom it is no longer true; and it is this latter class which must be chiefly held responsible for the unreasonable demands and rash measures which disturb the business system of civilized nations, and threaten to make labor organizations instruments of hurt, not only to the public, but also to those whose welfare they professedly seek to promote.

It is idle and hypocritical pretense to oppose the tyranny of political despotisms and financial greed by incorporating the injustice on which they are grounded into combinations of laboring-men. Tyranny in the latter is not a whit better than tyranny in the former. It is, in truth, likely to produce worse fruits. When the French proletariat, led by a few antichristian theorists in the last century, were mentally intoxicated by what they fancied to be a rational concept of the scope of human rights, they committed deeds in the name of liberty the recollection of which, even to-day, tinges the cheeks of every true friend of humanity with blushes of shame. They were self-deluded. Instead of being lovers of human liberty they were as really tyrannical in spirit as the worst of the nobles whose blood they so cruelly shed or as the most pitiless of their ancient kings. May it not be also true that our modern labor leaders, whose tongues grow eloquent in denouncing capitalists and eulogizing working-men, are as ignorant of just conceptions of human rights as were those madmen of the French Revolution? Take, for example, their advocacy of "strikes" on a large scale for trifling causes, in obedience to passionate dictation of irresponsible union committees; their ostracism of workmen who refuse to join a union; their claim of right to fix the hours which shall constitute a day's work; their arbitrary exaction of wages without regard to the intrinsic worth of the work done; their persecution of good and quick workmen who refuse to limit their work by that of the slowest and most indolent of their associates; their obstinate refusal to work in company with a non-union man, and their system of boycotting employers who will not conform to the capricious regulations of their "unions." In all these methods, which are those commonly adopted by labor unions as their chosen instrumentalities for subjecting employers to their wills, one discovers the same injustice, arbitrary self-assertion, disregard of the rights of others, and supreme selfism for which the world, so far as it is enlightened by the principles of Christianity, condemns the despotism of royal and aristocratic governments and the financial plottings of the worst of modern money-kings. The old vices by which men have oppressed each other through the ages are therefore substantially reproduced under new names in modern labor organizations.

There is in all of the above-named methods a plain violation of the principle on which the liberty of every individual living in society is grounded. This principle is that one's personal rights are limited by one's duties to society. As La Mennais sententiously puts it, "*Right* is sacred, since it is the conservative principle of the individual, the primitive element of society, and its necessary foundation; *duty* is sacred, since it is the conservative principle of society, without which no individual could develop himself or even subsist." Now these modern labor leaders separate the rights of working-men from their duties to society, thereby making their organizations embodiments of supreme selfishness, aiming to sacrifice the rights of employers to themselves and excluding all consideration for the interests of society at large. And this supreme selfism is the root, not only of all governmental tyranny, but also of all individual crime which, to cite Mennais again, "sacrifices the interests of others to passion, to avarice, to exclusive personal interest."

That the men who, by claiming to be the friends of labor, have gained the place of leaders in working-men's unions are either self-seeking demagogues or ignorant of the first principles of human liberty must be apparent to all who thoughtfully consider the methods by which they hope to coerce employers, and to compel all working-men, willing or unwilling, to enter their unions. The power given to a few leaders, by which they can order the few workmen in a small shop or the thousands who work on great railways, is one which even the Czar of Russia would hesitate to exercise as Americans have seen it exercised. It is a tyranny which not only inflicts financial losses on capitalists and deranges the business system of the country, but it also subjects thousands of their fellow-working-men, with their families, to pecuniary embarrassments and personal sufferings more easily imagined than ascertained. Worse even than this is the tyranny which compels a working-man to join a union or be so persecuted, by being pointed at or advertised as a "*scab*," as to be unable to find employment; which forces him to accept their dictation respecting the wages he may ask, the quantity of work he may do in a given time, and the parties for whom he may or may not work. That such abridgment of personal liberty should be submitted to in America is one of the strangest anomalies of the times. English and American law defines personal liberty as consisting in "the right of changing situation or moving one's person to whatever place one's own inclination may direct without restraint, except by due process of law;" and in "such liberty of conduct, choice, and action as the law gives and protects." But this liberty is denied to the working-man by organizations which profess to be for his benefit. They tell him that he shall not work, nor choose his employer, nor take wages except by their consent. To such servitude do these organizations subject American working-men. While pretending to preserve the rights of labor they destroy "the right to labor."

In view of these and kindred facts a very able writer in the *New England and Yale Review* very correctly observes that the issue in the industrial question is "not between labor and capital, but is one between

idleness and the labor on which it would subsist." He says: "The chief sufferings of working-men and their families to-day spring not from the action of capitalists, but from the conduct of the managers of labor unions. . . . These agitators, these organizers, should be placed on the defensive and forced to justify their ways to men. . . . When this shall have been done, when real leaders shall come to the front and the efforts of labor unions shall be confined within legitimate limits, and individual rights shall be respected, we may be content to let labor and capital fight the battle out, while every aspiration of the laboring-man for the bettering of his condition must always command the unqualified sympathy of every honest heart."

All this is true. Christianity is not hostile to the laborer. Its effect, so far as man will consent to be guided by it, is to place the working-man on the same high plane of character as it aims to produce in his rich brother. It does not propose to make all men equally wealthy, which is impossible, since men are not equally endowed with the capacities which enable men to acquire and manage property. But it does aim to make them alike unselfish, pure, brotherly, and godlike, that they may be mutually respectful, affectionate, and helpful. In perishable wealth it may not make them equals, but of imperishable riches it offers the poor man an abundance to which there is no limit but in his disposition to seek and his capacity to appropriate them.

Just now there is a strange clamor from the working-men for the application of Christianity to the social problem, the view being taken that Jesus primarily came into the world to assist the poor against the rich, and to comfort the distressed and unfortunate while he had nothing to minister to the prosperous and powerful. This view arises from a misconception of the teachings of Christianity, which is opposed to class legislation and class interests. It provides for humanity as a whole, harmonizing all classes on the basis of a common faith in the Redeemer. Let working-men learn this lesson. The religion of Jesus will help them, but not as against other men; it will help other men, but not as against them; and under its influence there will be unity, peace, safety, progress, and brotherhood.

THE SPECIALTY OF METHODISM.

As the central purpose of Christianity is the moral redemption of mankind, the agencies employed to accomplish it should exactly harmonize with the proposed end, and be as efficient in their working as if divinely ordained from the beginning. The purpose, though broad and magnificent, is simple enough when stated in the form of a proposition; but an analysis of the forces in operation, or of the organized agencies contributing to the development of the redemptive idea, show a complexity of relation and an intricacy of detail not imagined by those who only observe the Christian movement in its outward or superficial aspects. Divine purposes are usually characterized by wonderful simplicity:

divine methods are often obscure, comprehensive, bewildering, and difficult of discovery and exposition. In the moral restoration of the race the method involves human and divine resources, plans, skill, and activity, and is particularly minute in the final influences that result in great moral changes. The Church has ever been accepted as the divinely chosen institution for the propagation of the divine purpose; but the Church includes all Christian forces, ideas, and institutions; and appropriates, so far as it may, all the agencies of the world for the general salvation. We little imagine what the working of the redemptive plan involves until we examine it. It subsidizes all thought, doctrine, creed, ordinance, government, sociological law, biological principle, and scientific fitness, in order to turn human aspiration toward God. In its employment of universal forces it seeks in particular the spread of the truth through the so-called Christian Churches, because they are supposed to be in complete harmony with the ultimate design. Other institutions, claiming only a human origin, seem to have in view only secular ends; but the Churches stand for the divine purpose. Other agencies contribute only to temporal results; but the Churches are the exponents of ethics and religion.

With this great purpose before them, it might be supposed that the methods adopted by the Churches for its development would particularly be uniform, or vary only in incidental particulars. A study of the subject, however, reveals radical differences of method, and a surprising tenacity in defense of non-essential ideas or dogmas, and yet a uniformity of faith touching the final object of Christianity. It is true that as to the great things necessary to the building of the divine kingdom in the world there is substantial agreement in the Churches; as all concede the necessity of houses of worship, of preaching the Gospel, of establishing Christian schools, and of exemplary living on the part of the people of God. They agree that the Bible is the source of divine truth, that certain sacraments are authorized in the New Testament, that church government has apostolic warrant, and that the common object is the rescue of man from the thralldom of sin. The differences of which we shall write pertain neither to the function of Christianity nor the relation of the Church to religion; for all agree that Christianity is redemptive, and that the Church is the propagative instrument of a doctrinal religion. Nor do we observe in the minutiæ of church instruction or church customs those differences which account for separate organizations, or justify isolated organic Christian movements for the triumph of the Gospel. When we come to inquire into the origin of the Churches, we soon discover that every Church has its specialty, and, while agreeing with others in fundamental truth, it nevertheless proposes to stand as the exponent of a particular idea, and to propagate the Gospel by means of the particularism which gave it being. To the mere spectator of movements this may seem strange and unjustifiable; but he should withhold criticism until he studies church exponents, and considers whether they have not a providential value. More than any other the Presbyterian Church is representative of creed, or theological formula, as the basis of intelligent faith. We

must credit it with building a dogmatic structure such as no other Christian body has initiated, and such as is unnecessary to future progress in religion. Whatever may have been the services of the Westminster Confession to the Churches, it is clear that Presbyterianism has gained its reputation from the scholarly credal institution it has so long and strenuously expounded and defended. By means of the creed it aimed to extend Christianity; but it has come to pass that even its disciples and teachers discover that the two are not synonymous, and that Christianity is not dependent upon Westminster. The Baptist Church is not less vigorous in its defense of the ordinances of the New Testament as essential to the Christian movement, and propagates Christianity by emphasizing their importance and insisting upon their observance. While to many Christians the Baptist Church seems to exaggerate one divinely authorized ceremony or sacrament, it nevertheless strives to extend the divine kingdom by the ceremonial or sacramental method, and has achieved distinctive success as the result of its position. The Church of England is based neither on creed nor a sacrament, but rather on the doctrine of apostolical succession, which segregates its members from all other Protestant bodies, and authorizes them to propagate Christianity with the belief that it is not propagated unless by their hands and according to their methods. Even this view may not be without some instructive value to themselves; for by this time they should see that of all the methods adopted for the extension of the divine kingdom the "succession" method is the least effectual in civilized countries. We observe a fourth method, or idea, of church life in the Congregational movement, which insists on the autonomy of the individual congregation, or its independency of outside authority—of bishops, synods, and conferences. In like manner every other Christian organization, small or large, influential or obscure, is representative of a distinct hypothesis, doctrine, or purpose, and devotes itself to the propagation of Christian influence through the specialty that distinguishes it from the correlated bodies of the Christian Church.

In some respects the assumption of an exponential purpose on the part of a particular Church is of advantage to the general Christian movement. It makes specific a particular idea, which otherwise might be lost in the superb mechanism of Christianity. It fixes human thought upon a definitive condition of church organism, and demonstrates the necessity of a rational basis of existence. It also, finally, shows the folly of a particular basis if it be unsound, or confirms its scriptural character and justifies the organic body before the world. The necessity of a creed has had demonstration in the history of Presbyterianism; but it has also established the necessity of a simple, unelaborated creed, such as a child may appropriate, and such as the most erudite scholar can reverence. The ordinances need defense; not, it is true, such conservative protection as is afforded by the Baptists; nevertheless, they keep alive the thought of their value, and add something to the common interest in Christianity. The doctrine of apostolical succession, while broad enough for a narrow Church, holds the thought of Christendom to a supposed apos-

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tolic ideal of church government, and leads to a profound study of the New Testament. Even the liberal construction of church autonomy that obtains in the Congregational Church, interpreted as a reaction from the old tyrannies of the priesthood, is suggestive of the rights and prerogatives of the Churches, and has an independent value. We are not ready to deplore the special ties of the Churches, for, if we cannot adopt all of them, certain it is the Christian movement has gained by them, and has been largely dependent upon them for the position it has won in history.

The specialty of Methodism is of a different cast from any of the foregoing, though it is not in opposition to them, nor properly a monopoly of the denominational body urging it. It does not relate to church government, the genesis of the ministry, the autonomy of the local church, or the relation of an ordinance to the Christian life. All these things in its estimation are subordinate to the main truth of revelation, the salvation of the world by Jesus Christ. The terms Christian life, spirituality, regeneration, indicate the specialty of Methodism. As a Church, we deem it our chief duty to proclaim the necessity of the new birth, and count it of more importance to save a soul than to prove descent from the apostles, or to distinguish between foreknowledge and fore-ordination. Not church authority, or church ordinance, or church creed, but *spiritual life*, is the specialty of the followers of Wesley. We emphasize a religious experience as of more value than a cartload of doctrinal discussion, or a library of books on pedobaptism or consubstantiation.

As to its specialty Methodism has chosen the main thing; it has passed by all subordinate facts, teachings, and necessary ground-work of church life, and appropriated the very end of religion, the salvation of the soul. In this respect its specialty is far superior to that of other Churches which hold to some subordinate fact as the basis of existence, and through which they aim to propagate Christianity. Lest this statement be misconstrued, we freely acknowledge that all evangelical Churches have in view the salvation of men; but it is not true to say that they were founded on this sentiment. Methodism does not monopolize the plan of salvation, but it does make salvation its chief work. It prefers this to the most perfect architecture, the most gorgeous cathedral worship, the most erudite statement of truth, the most imposing form of church initiation, and the most liberal construction of the rights of the laity. It allows nothing to equal it as an end, or supplant it as a motive in church propagandism. It does not aim to spread Christianity by means of machinery that to the eye of the world seems more important to the Church employing it than Christianity itself. It aims to secure salvation, not through the ordinances, nor through apostolic orders, nor by virtue of ecclesiastical autonomy, but by preaching salvation. It goes for the main thing in the right way, and teaches other Churches some lessons that they might profitably remember. Bishop Pater, however, reproaches the Churches that insist on conversion as the principal thing, holding that it is superficial and ineffectual, but he probably does not understand the first principle of conversion, and certainly does not understand the religious movement called Methodism,

which claims to be the result of the doctrine preached and as experienced in human hearts. Nor is he the only one who has seemed to mistake the real value of the spiritual life, or to misunderstand a Christian movement that, estimating other things at a lower value, seizes the main truth of Christianity, and enforces it upon the attention of the world as superior to all else that the Church teaches and represents.

Instructing other Churches in our specialty, it is time to heed the criticism they pass upon it, and to consider if, while magnifying conversion at the expense of lower things, we have not also magnified it at the expense of higher things, or the end of Christianity itself. *The end of Christianity is, not conversion, but Christian character.* Without conversion there cannot be spiritual life; but conversion or regeneration is only birth into the kingdom, the beginning of the Christian life. It is not enough to be converted—to be born from above. It is indispensable to life to be born, but growth must succeed birth, and mature character must follow regeneration. As a Church, we have placed all possible stress upon regeneration; we have erected the altar, invited penitents to seek the Lord, and proclaimed salvation to all men who exercised faith in the Lamb of God as the sacrifice for sin. These various steps are as necessary now as at any time in the past, and belong to the system of religion; but too often we have mistaken incipient for complete work, and regarded regeneration as the end of religion. As a result, thousands have fallen away after professing to be converted, and thousands more have remained in the Church unconverted, and become a source of trouble and embarrassment to its work. We have been too easily satisfied with the first symptoms of regeneration; we have accepted emotional conversion for genuine change of heart; we have so emphasized the beginnings of a Christian life as to lose sight of the after development. Aiming to secure the chief thing, we have often failed because we have not taught that regeneration is but the beginning, and that Christian character is the end, of the Christian life.

That Methodism may accomplish its special purpose, it is not necessary to reconstruct its theology, or destroy the altar, or change the programme; it is only necessary to explain more definitely what conversion means, and to lead the penitent soul into the broad and rich experience of the Christian life. It is not necessary to change the specialty, or to add something to it; but to expound it in all its import, and show up the Christian life in its length, breadth, and richness. Other Churches cannot surpass us so long as their specialties are what they seem to be; but we may lose in opportunity and sacrifice our mission if we fail to recognize the full meaning of New Testament religion in its application to human experience. We plead for conversion; but we also plead for development in character. We urge our specialty; but we also urge that it be delivered from scenic display, and that its significance and far-reaching proportions be unfolded and declared as it has been taught by the Master and his apostles.

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PROGRESS OF CIVILIZATION.

Is WAR, with its attendant ills, an inevitable feature of national life? Hitherto this seems to have been the rule. A look downward from the portals of history shows the unending spectacle of martial struggle, with its cruel slaughter and impoverishment. Perhaps no nation, from Assyria to the American Republic, has come to greatness except through the ordeal of battle. Yet the tendency to arbitration, in more recent years, has become so noteworthy a feature of governmental intercourse, particularly among the European nations, as to excite a not altogether unreasonable expectation of the universal resort to this conciliatory method for the settlement of international difficulties. Additional to all compacts of peace that have hitherto been adopted by the great nations of the European continent, must be enumerated the Dreibund, now renewed by Italy, Germany, and Austria for the term of six years. A significant word is this term Dreibund, suggesting in its sturdy Teutonic syllabication the vigor of the covenant that has been renewed by such prominent continental powers. The agreement augurs the best things for the European nations, and indirectly for the governments of the world. If England is not visibly concerned in this new compact, yet her connection therewith is certain, so prominent an authority as Premier Rudini being responsible for the statement that Great Britain and Italy have long maintained an agreement to preserve peace upon the Mediterranean. It cannot be reasonably doubted that such a condition of federated tranquillity must exert a restraining influence upon any warlike disposition on the part of Russia or France. Even America, across the intervening sea, must feel the force of this transatlantic compact and swell the anthem of peace. Nor without the consent of these leading powers of the earth can even so curbless a force as warfare long proceed among the minor nations of mankind. The whole situation emphasizes the lesson, which needs no expansion, of the benefits of peace in commercial enterprise, the prolongation of human life, and the maximum of national happiness. Inevitably the mind of the observer goes out along the line of the prophecy of universal concord and the possibilities of its fulfillment. As the spectator looks round the globe he sees at present no warfare in operation except an inconsiderable insurrection in Chili and a civil strife of relatively small magnitude in Hayti; but on every hand a perhaps increasing comity prevails. A presage it is of world-wide harmony. Although war will sometimes in the future lay its red hand upon the earth, it is not illusive to dream of the coming reign of peace. An ever-increasing sense of brotherhood, as well as the important considerations of the worth of property and life, will deter the nations of the future from war. Man will have no use for Grecian spears or American howitzers in the final epoch. Of which ideal time the action of the continental nations to which we have alluded, in the recent adoption of their Dreibund, is full of promise.

A SUBJECT of prime importance, in the closing decade of the century, is the preservation of the marriage institution. No one who has marked the current social movements can be insensible to the weighty perils of different sorts that threaten this ancient and holy ordinance. In many localities the unsettlement of the public convictions upon the sanctity of marriage, as evidenced in more liberal legislation and in the increasing frequency of divorce, argues for the gravity of the situation. The somewhat recent estimate that in the United States the ratio of divorces has increased from 155 for each 100,000 in the year 1870, to 203 for the same number of marriages in 1880, is an ominous utterance. To which significant enumeration may be added the further astounding record that the total of divorces granted in the United States in 1885 was numerically greater than the number reported from all the remainder of the world besides. In Great Britain, also, a further ground for the note of alarm we sound may be discovered in the recent agitation resulting from the legal decision regarding the compulsion of a wife to conform to the marriage contract. The whole trend of this enactment is toward the belittlement of the sanctities of wedlock and the ease of escape from matrimonial bonds. Nor are the remaining details which illustrate the haste of many marriages and the increase of divorce less confirmatory of the evil to which this note directs attention.

But the emergency demands a suggestion of reform, as well as a recognition of the dangers involved in the current practice. Prescriptions are not difficult for social maladies. It may be found necessary in future days, for instance, to instruct the youth more thoroughly than at present on the sanctities of the marriage estate. Already the commendable custom is in vogue of indoctrinating them in the elementary principles of hygiene and of acquainting them with the evils of alcoholic use, with the contrasted benefits of temperance. May it not be appropriate, perhaps vitally necessary, to add in the future such fundamental warnings upon the evils of a light estimate of marriage as are necessary to the preservation of the social order? It is quite a truism to say, besides, that there is crying need of more stringent legislative enactment and a greater uniformity of divorce laws in different sections of the United States. The laxity of such laws as those obtaining in Utah until quite recently is astounding; and the ease with which divorces may be obtained in some of the Western States is proverbial, where desertion for a year is regarded as a legal ground for the annulment of the marriage contract. It needs no argument to show that such laws are altogether vicious in their character and are productive only of evil in their application. Even the more stringent rules proposed by Lord Shand in England, whereby the marriage compact may be annulled after two years of desertion, are viewed with apprehension by friends of the social good. Clearly the need of restating the grounds of divorce and of uniformity in laws regulating the disannulment of marriage should be a matter of early and deliberate consideration by the legislatures of the several States of the Union. We are far also from believing that the Christian Church has no duty to perform in the instruction of its mem-

bership as to the fundamental value of marriage. No modern civilization will consent to the proposition that marriage is only a civil contract. It is the holy ordinance, as well, upon which Jehovah put his seal of approval amid the Edenic scenes, and on which Jesus spoke his lasting commendation. We cannot forget the trenchant fact, in a notice of the responsibilities of the Church, that divorces are four times as frequent among Protestants as with Catholics. Romanism sets a worthy pattern for the Protestant Church to follow, in its instructions to its constituents upon the divine origin of marriage and the consequently inviolable nature of its obligations. Marriage among its people is, therefore, not an experiment which may be easily revoked, but a finality terminated alone by death. Protestantism should profit by this example. Its people are surely of equal susceptibility with Romanists in their appreciation of the logic upon this point, and equally intelligent in their grasp of the divine principles involved in the appointment of marriage. No flippant and almost sacrilegious pratings upon wedlock, as heard in some modern pulpits and couched in sensational phrase to tickle the public ear, are to be justified. Yet in dignified phrase, as befits its holy position, in an altogether reverent recognition of the holy origin of marriage, and in a vivid sense of the pressing demand of the times, should the pulpit add its efforts to all other agencies that maintain the sanctities of matrimony. The whole subject challenges the earnest notice of the reflective.

THE persecution of the Jew in Russia must be reckoned as among the cruel, tragic, and momentous events of the period. There can be no reason to doubt the purpose of the Muscovite authorities to force the departure of the Israelite from their national boundaries. The late utterance of Prince Metchersky that the Jew of Russia "must be got rid of at any price, as one would get rid of microbes," is a fair index of that intention. The official proclamation of Alexander III. that he will resolutely continue to the end his policy assumed in the Jewish difficulty is also an evidence of the deep-seated, implacable hostility toward the Jew, on the part of Russia, that will hesitate at no measures, however violent, to accomplish his expulsion. It is not necessary to linger on the details of the atrocities already endured by the Jew, so heart-rending in their nature and so familiar to the reader through the current prints. The movement is, however, not without broad significance as a chapter in national history. To the Russian himself it is fraught with political possibilities of the largest nature. There may be seen, for illustration, in the Jewish departure from Russia, an unusual opportunity for the nationalization of the kingdom. The Jew, according to this view, has not been regarded as an integral part of Russian life; but has rather been a sojourner in that land, distinct in his traditions, habits, and other racial peculiarities. Nor is he capable of being Russianized, though in Great Britain he has been Anglicized, and in America has become assimilated to our western life and customs. Another and even more serious objection to his stay in Russia, from the Muscovite stand-point, is his hostility to the govern-

mental authorities and his insurrectionary spirit. The czar himself has voiced this conviction for his empire in the declaration that "there has never been a single nihilist plot in which the Jews have not been concerned, and it is they who have been most actively engaged in the propagation of subversive movements." This foreigner and firebrand must, therefore, be driven out. But, whatever the merits of the Russian interpretation, with the Jewish hegira comes an opportunity not frequent in national history. Although the method chosen for the expulsion of the Jew is in keeping with the intolerance and mediævalism of the Russian character, and although it has already provoked the antagonism of the more advanced European nations, as seen in the failure of various Russian loans, let it be hoped that large benefits shall eventually result. The expulsion of the revolutionary elements from the empire, as well as of aliens by birth and practice, gives freedom for the consolidation of the divers Russian interests that remain, with the modernization of an empire confessedly antique, the rectification of social irregularities, the introduction of a new morality, and the establishment of a reign of beneficence which the wide world will rejoice to see in Russia. Without let or hinderance should Alexander III. be permitted to work out this great national problem, encouraged by the sympathies of men and their hope that he may rise to the vastness of his opportunity in the reconstruction of disorganized Russian life.

But there are those who will have faith to see a providential hand in the Jewish banishment from the dominions of the czar. History repeats itself in essential respects. Faint correspondences are discernible between the Egyptian exodus and this modern flight from Russia. Five million people take the place of the six hundred thousand warriors, with the women, children, and a mixed multitude that marched away from servitude. Baron Hirsch, in his love for his suffering countrymen and in his financial ability to relieve their extremity, suggests the wise and benevolent Mosaic leadership; and the goodly land whither the first Israelites came antedates the Argentine Republic, with the advantages it offers for Jewish settlement. A thrilling, and as yet unexhausted story, is that of the Jewish people. The student of religious tendencies will add this latest Hebrew persecution to the long record of physical cruelty, despoiling, and ostracism visited upon the despised race; and in their trials, involving a world-wide itineration that is without a parallel in the story of national migrations, will confidently discover the changeless visitation of the divine discipline upon the Jews. It is, nevertheless, the mark of cautiousness not to assume too certain a tone regarding the divine dealings. To trace the hand of God is always a difficulty for the wisest of mortals. Yet the whole story of the Jewish vicissitudes is thrilling in its many phases. The development of so many of the sturdy qualities of manhood as are seen in the Jewish character, the financial thrift of this oft-persecuted people, and even their clannishness and preservation of racial peculiarities, make the scrutiny of the Hebrew a fertile study. To all of which features the Russian episode, with its far-reaching consequences, calls new attention.

THE ARENA.

CLASS-ADMINISTRATION IN METHODISM.

That John Wesley, as an act of necessity, made rules and regulations for the government of the societies which he organized, and that these rules answered well for more than a hundred years, not only proclaims his wisdom and foresight, but strongly suggests that he was guided by Supreme Intelligence in the work accomplished. That these rules and regulations were perfect in their "day and generation," and wisely adapted to the end designed, and hence scarce susceptible of amendment and improvement, goes without the saying. But that in some important particulars, and for reasons apparent at a glance to the serious and thoughtful, they are not suitable to the present condition and circumstances of the Methodist Episcopal Church is confidently affirmed; and that some modification or re-adjustment, which shall make the Discipline more than a dead letter, is essential to better progress and larger development no careful observer will for a moment dispute. The omissions, additions, or changes advisable or necessary it is not the purpose of this article to indicate, but simply to insist that the incongruity and disharmony—not to say inconsistency and disingenuousness—of a portion of our ecclesiasticism should be remedied or removed. As matters now are it is almost impossible to avoid class-administration—a reproach that we should cast from us at any cost if we would please God and be helpful to our fellowmen. One rule for the rich and another for the poor is not to be thought of in the Christian Church. She must not patronize the former: it would be fatal to discriminate against the latter. So to act would forfeit her claims to the respect and confidence of our common humanity and provoke the displeasure and chastisement of the Almighty. Neither in the ministry nor laity must aristocracy or favoritism be tolerated if we would please God and elevate mankind.

The revolution impending, the severe struggle now going on, is that the many may be uplifted and filled with a better hope; and in furtherance of this the Church must lead the van and stand like a wall of fire in defense of the truth. There must be no uncertainty, equivocation, hesitancy, or wavering on her part. Her position must be promptly taken and sternly maintained if her skirts are to be clear of the "blood of souls." She must be "all things to all men," that all may share alike her benefits and blessings and feel at home within her pale. Less than this is disloyalty to Christ and treachery to the race. Above all, this should be the attitude of our Church, whose constant boast has heretofore been her obedience to the command of the Master in preaching the "Gospel to every creature," especially to the poor and neglected. That in order to this we have the best system ever devised is acknowledged on all hands; but that it has been perverted and rendered inefficient in more ways than one is painfully evident when we remember the hundreds of places where we

preached the Gospel and planted churches fifty years ago which we have either abandoned or been driven from by our sister denominations. This is a sad humiliation. Surely "some one has blundered," nay, still is blundering, or this revelation had never been given.

Now, as our great quadrennial gathering approaches, may we not expect the combined wisdom of the Church to put us in harmony with the spirit of true progress, or bravely demand of bishops and presiding elders and pastors that the "Discipline as it is" shall be honestly and faithfully enforced? In either event Methodism would have a jubilee such as she has never experienced in all the past. Who will step to the front and set the battle in order? Let him come forward in the name of the Lord.

Waynesboro, Pa. J. B. Mann.

AN INCONGRUOUS PENALTY.

The Methodist Episcopal Church has been eminent for her freedom from the narrowness of class distinction. The law of Christian life has been one for all in her communion. The qualifications of the ministry may go beyond those which attach to simple membership in the Church, but they must surely include all that belongs to such membership. It will not be easier to get into the ministry than into the Church; it ought not to be easier to stay in the ministry than in the membership of the Church. Yet a thoughtful examination of the letter of the Discipline leads to the conclusion that such is possible. The Church is divided into four classes for purposes of discipline, requiring four methods of procedure.

1. Members. There are six classes of actionable offenses spoken of in the Discipline, from Paragraphs 239 to 249. The order in each case is, appearing in the concluding words of the several sections, if found guilty "he shall be expelled."

2. Local Preachers. If tried by a committee of local preachers and found guilty he is to be "suspended until the next district or quarterly conference." When tried before the district or quarterly conference the body hearing the complaints has power to "suspend, deprive of ministerial office and credentials, expel, or acquit."

3. Bishops. "A bishop is answerable for his conduct to the General Conference," but may be tried before a judicial conference. When found guilty the order is that the judicial conference shall suspend him from the functions of his office or expel him from the Church, as they may deem his offense requires."

4. Traveling Preachers. There is no uncertainty as to the end in the investigation. "If the charge be sustained the accused shall be suspended from all ministerial services and church privileges until the ensuing Annual Conference."

When we pass to the trial at the Conference we find a serious weakness and lack in the law. There are two modes of trial—before the Conference itself, and before a select number. Trial before the body is not

specifically treated of, and the prerogatives of the select number are thus briefly disposed of: "which select number shall have full power to consider and determine the case according to the rules which govern Annual Conferences in such proceedings."

We must look to these "rules," then, for that exact and precise injunction by which justice and righteousness are to be secured. The Discipline certainly avoids verbosity here. It is first to be remarked that Paragraph 71 was only introduced into the Discipline in 1884. There is a serious lack of discrimination here:

> The Annual Conference has power to hear complaints against traveling preachers, and may try, reprove, suspend, deprive of ministerial office and credentials, expel, or acquit any member of the Annual Conference against whom charges may have been preferred.

This provides reproof *after* trial as a penalty, and it is not mentioned as a penalty to be visited on any other class of convicted persons. All offenders are to be reproved for violations of the Discipline other than crimes, but this reproof is to be administered *previous to* a trial and in a private way. For some things a traveling preacher is to be reproved by his superior in office before trial, then he may be punished by reproof after trial. Or if he has been suspended by an investigating committee, because found guilty of crimes "expressly forbidden in the word of God, sufficient to exclude a person from the kingdom of grace and glory," when the case is tried at Conference and he again found guilty, he may be neither "suspended, deprived of ministerial office and credentials," nor "expelled," but simply "reproved" and sent forth a spiritual guide and teacher of the people!

The methods of interpreting written law are the same in the courts of the Church as in the courts of the State. The law does not say that the lighter penalties shall follow the lighter offenses, and an administrator may allow them to fall on the gravest offenses. We cannot go back of the language employed to discover the meaning and purpose of the law. Besides, in the six years that have passed since these "rules" were placed in the Discipline this principle of interpretation has been applied to the law before us, and some things have happened which were out of harmony with results in similar cases in other classes.

If "reproof" is to be a penalty at all it ought to follow the evil-doings of all alike. If it is incongruous to make it a penalty for the highest grade of offenses the law ought to limit it to the lower grades. Evidently some change should be made in this paragraph by our next General Conference. As it stands it is easier to stay in an Annual Conference than in the episcopate or in the membership of the Church.

Wellsburg, W. Va. J. E. WRIGHT.

"THE CONFERENCE CLAIMANT."

WE are confident that nothing in the Church of a material character has worked so greatly to the disadvantage of the worthy superannuated minister as the "Provisional and Conference Claimant Funds."

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We would not write in a captious spirit, nor pen a word that could be construed as against our superannuated preachers' rights. The Church of to-day is not the Church of fifty years ago, and a spirit of Christian enterprise should characterize all our benevolences. We are disposed to grant all that can be advocated in favor of the "Conference Claimants' Fund," and yet, no doubt, we shall retain the conviction which we have held for years, that should the General Conference abolish it a brighter era would dawn for our retired clergy. We have beggared God's noblemen. It is pitiable to see these oversouls go down the hill of life holding out their beautiful hands for the pittance which the Church doles out to them annually. David says, he had not "seen the righteous forsaken, nor his seed begging bread;" but this could hardly be said and supported by facts respecting "Conference claimants." The Discipline says that "worn-out preachers, and the widows and orphans of preachers" shall share in the benefits of the "Chartered Fund." One could get the idea that the Church had a great banking system which gives an annuity to these claimants sufficient to meet their wants. What are the facts in the case? In one of the most wealthy Conferences of our Church I have taken an average year for the last decade, and have found that the average amount paid from all sources to each claimant was eighty-seven dollars and a small fraction. In a number of cases the amount received was not more than twenty-five dollars.

Do not such collections and disbursements unfairly represent the benevolent heart of the Church, and do they not greatly humiliate the claimant? To remedy this the Church must guard her Conferences against receiving men whose tendencies are toward an early superannuation. We often take men into the ministry who are unfitted for an itinerant life.

Let the General Conference remove the causes, as far as possible, which lead our ministry to become "dependents" upon the mere bagatelle of support which is given them at the sessions of our Conferences. The impoverished condition of hundreds of "Conference claimants," we believe, is traceable to the delusive hope that they will be taken care of when they retire.

We plead for larger salaries for the average Methodist minister. The Church should so increase the support of her clergy that with prudence and forethought men who have served the Church faithfully for many years shall have enough to support them in old age. Other professional men do not close their public lives by becoming *dependents:* why should the minister? Let the Church place her clergy on such a living basis as shall make them responsible for that portion of life which is non-productive in temporal means.

Then the law-making power of the Church should enact a measure which shall preclude any man who shall enter the ranks of the Methodist ministry ever becoming a "Conference claimant." The Church is bound to provide for the present needy and worthy claimants, and also to care for those who are near the line of superannuation.

The Church could fix a time which would be in harmony with Christian

dealing, and in the spirit of the age and of the New Testament when none of our ministers nor their families shall become any longer Conference claimants.

J. W. CAMPBELL.

Cleveland, O.

A METHODIST MINISTER PRAYING FOR THE DEAD.

ALL lovers of the brave and heroic will read the Rev. Dr. Leonard's article, "Major-General Clinton B. Fisk," in the May–June number of the *Review*, with intense delight. It is a faithful portraiture of one of the *great* men of the nineteenth century. Dr. Leonard, after correctly observing, "It was appropriate that such a life should close with bright visions of the more glorious life just beyond," gives us a beautiful picture of the dying hero declaring to his family, "To live is Christ, to die is gain;" and then concludes with a prayer for the dead, *Requiescat in pace*, a prayer for the man who declared that death was "gain," and who spoke to his loved ones about "the land where there will be no sickness, no sorrow, nor death, nor tears, for God's own hand shall wipe all tears away." What do these Latin words mean? About sixteen years ago the gifted author of *Yesterday, To-Day, and Forever*, the Right Rev. Dr. Edward Henry Bickersteth, Protestant Episcopal Bishop of Ripon, refused to allow the inscription *Requiescat in pace* to be placed on a tombstone in a church-yard in his diocese. David Hoyle, of New York, desired to have these words on the stone over the grave of his father in the church-yard of Marsden, near Huddersfield, Eng. After the incumbent of Marsden refused permission for this brief inscription to be placed on the stone an appeal was made to the Bishop of Ripon, and Dr. Bickersteth replied to Mr. Hoyle as follows:

> I am truly sorry to find myself unable to comply with your request. I cannot sanction the inscription on a tombstone *Requiescat in pace.* I need not remind you that this is, in fact, a prayer for the dead. All true Protestants believe that the state of the departed is fixed the moment after death. The souls of the faithful are in joy and felicity, and do not need our prayers. Lost souls cannot be benefited by them. The inscription which you refer to is constantly used by Roman Catholics, and is quite in harmony with Roman Catholic doctrine. It may be found in some Protestant church-yards, but this is rarely the case, and the fact that it is sometimes met with is no defense for adopting an expression which is both misleading and erroneous.

The *Requiescat in pace* is, without doubt, "a prayer for the dead," a very eminent authority affirms. As for Clinton B. Fisk no purgatorial fires awaited him. While loved ones in the silent chamber were kneeling in tears beside his lifeless clay, we may imagine "the angelical convoy," "swifter than the beams of morning," to "heaven's golden gates" escorted the great philanthropist, and then "for gladness" harps are struck, and the song breaks forth:

Welcome to heaven, dear brother, welcome home!
Welcome to thy inheritance of light!
Welcome forever to thy Master's joy!
Thy work is done, thy pilgrimage is past.

JOHN LEE.

Lockport, Ill.

THE ITINERANTS' CLUB.

THE PREACHER AND SERMON-BUILDING.

How shall I build my sermons? is a question which more than one of our young preachers would like to ask were there an experienced clergyman by his side to answer.

Formerly, and without much hesitation, we could have answered that question; but now, after having given twenty-five years' careful study to this and to kindred subjects, we should reply to it, if asked, "We do not know precisely how *you* should build a sermon, because you are a stranger to us." One must know his man before giving, as to almost any subject, specific directions.

It is amusing, to say the least, to read—as sometimes we do—in newspapers, magazines, and in treatises on homiletics, or to hear in lectures and addresses, just how preachers should build their sermons. Of the one who gives such directions we are inclined to say, "Poor man, thou hast not journeyed far!"

On a moment's reflection it will appear that a multitude of questions must be settled before definite directions respecting the building of sermons are offered. For instance, the mental make-up of the sermon-builder must be known. No two persons should prepare their sermons in precisely the same manner unless the two persons are precisely alike; and this is never the case. Nature produces no duplicates, though man does. If there are duplicates one of the two is sure to be a counterfeit.

But more than this, the same person should not build essentially different sermons on the same model, or employ the same constructive methods.

Hence, before A can say to B, "You ought to build your sermons thus and so," A should have all, or at least much, wisdom: he ought to know B thoroughly; he ought to know what sermonic materials B has at command; he ought to know B's environment; the object in view should be known, together with the character and needs of the people for whom the sermon is to be builded. All these matters, and often much else, should be known before A ventures to say to B, "You must build your sermons according to this or that model, or by this or that rule."

Sometimes a young preacher reads the biography of a distinguished divine, say that of Dr. Durbin or of Bishop Simpson. In that biography is a statement of how that divine prepared his sermons. In reading the account the young preacher is more frequently than otherwise surprised and troubled. He says, "I never builded my sermons in that way; I wonder if this difference of method is the reason why I am not a Durbin or a Simpson?" Therefore, he begins to do his work as one or the other of these men did his, in order that he may be more successful or become distinguished. Now the chances are that our young friend not only will not

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become a Durbin or a Simpson, but that he will not, in the long run, be as successful a preacher as he was before this attempted imitation of another's method.

And this leads us to say to any young preacher, that if his method of sermon-building makes his work a pastime; if he would rather build a sermon from the sheer delight of building it than to eat his dinner, except for the necessity of eating it; if the sermons thus builded are uplifting to the people—informing, edifying, and inspiring them; if by his sermons the Church and community are quickened in religious thought and life, then those sermons are builded rightly, be the method what it may—whether like or radically unlike that of Dr. Durbin or of Bishop Simpson. In the case of that young man, with his congenial and successful methods, we are inclined to say that life is too short for him even to experiment extensively with other methods. Our advice to him is to cleave to his own ways of work, though they might be the death of some other men who should adopt them. Let him cleave to them though every presiding elder in Christendom should severely criticise them, and should advise him on peril of location to abandon them. He has mounted his own throne and is wielding his own scepter. What a fool he would be to leave that throne to occupy the sand-hill of some other man, simply because somebody else has told him to do so!

But our young friend asks if there are not certain specific rules as to sermon-building that are established and universal? If there are such we confess that we do not know what they are. We think we are familiar with all the rules of sermon-building. Certainly we are acquainted with the most of them, and have given to other preachers many rules, and have formulated not a few for our own guidance, but cannot now think of any one of them that we have not broken intentionally and unflinchingly. When we can build a sermon without breaking somebody's rules we shall be an idiot.

"But is not this a universal rule," some one asks, "that the text always should be selected before writing the sermon?" While this question will put to a test, as much as any other that can be asked, what we have been saying, still the answer is, "No, even this rule is not universal." It is of course a fundamental principle that a sermon should be builded on a scriptural foundation, for, by general agreement, a sermon is a systematic and oral address adapted to the popular mind, based on Bible truth, prepared and pronounced for the purpose of persuading men to conform to the truths presented: still the Bible truth, or the text, may be selected at one time or another, the time depending on the fitness of things. While it is better first to select the text, and also better to form the habit of doing this, allowing the sermon to grow out of the selected text as a plant grows from a seed, yet not unfrequently such a rule cannot be followed to the best advantage: when, therefore, a marked advantage can be gained by breaking the rule it should be broken.

Sometimes, for instance, the subject of a sermon is emblazoned on the mind of the preacher; the materials of the sermon, their arrangement into

a plan, and the object of the sermon, with perfect distinctness are in the preacher's field of vision, and yet up to that moment no text has been thought of. What shall be done? Our advice for that preacher in this instance is, that he abandon every thing else, if he conscientiously can do so, and that by some means he fix the outline of that sermon in mind or on paper, and then, if no text occur to him, the importance and fitness of the subject still haunting him, he should even complete that outlined sermon though no suitable text has been suggested. For should he give his attention to the finding of a text before pinioning that sermonic angel, he would find his text—for one finds what one seeks—but the angel that had appeared to him would, likely enough, be gone, and perhaps never would come back. All spontaneous trains of thought—and they are among the best of our thought-knowledge—demand immediate attention, and are jealous if denied; the courtship then and there ends, and subsequent marriage to that coy and sensitive bride is out of the question.

Hence, betimes the sermon may be written first and the text for it may be found subsequently and at one's leisure.

We suggest, however, that before the sermon is preached it should be placed on its scriptural foundation. While often this adjustment of a text to a sermon is attended with scarcely any delay or difficulty, still now and then the finding of a suitable text and the fitting of the sermon to it are far from an easy task. It may be necessary in some cases to re-adjust, and even rewrite, considerable portions of the sermon in order to fit it to the text. If a suitable scripture cannot be found, or if a re-adjustment is impossible, then it would be better to call that discourse a lecture than to use a passage of Scripture merely as a head-line, or to pretend to preach a sermon when there is for it no Bible foundation.

Other questions as to specific rules now easily can be answered, such as these: Shall one think out one's sermon before using the pen? Shall one write rapidly and revise afterward, or from the start write slowly and carefully with less need of subsequent revision? Shall every sermon have a formal introduction? Shall the subject and the divisions of every sermon be announced? Shall every sermon have a formal conclusion?

The answer to these and to a multitude of other questions depends, we repeat, on circumstances. In general, we may say that the fine art of sermon-building depends on knowing all the specific rules of that art, and equally on knowing when to break them. He is a genius in sermon-building who has the courage to ride at times rough-shod, and yet skillfully, without getting so much as a tumble, over all rules, methods, and treatises of sermon-building, and, we may add, of sermon-delivery, having for a resultant each time a sermon that draws the people and builds up Christian character.

Our object thus far has not been to leave the reader without rule or method, or to deprive him of respect for both rule and method; but in what we have said we would help to free every sermon-builder from the *tyranny* of specific rules and methods. And our effort has been also to give encouragement to the sermon-builder who knows that he is successful,

and who knows equally well that he is not sermonizing as his presiding elder or as some other venerable and all-knowing friend has advised him. If we have encouraged the successful *outlaw* in his work we may supplement these destructive words by a few that are constructive.

There are preachers whose method of sermonizing is such that it is an irksome and irritating task for them to build sermons. They rarely, if ever, experience while at their work the delights and ecstasies of authorship. They either realize that their methods are unnatural or know that they are copied. They would like help. We will give it in the next issue of the *Review.*

THE HOMILETICAL INSTINCT.

In a previous number of the *Review* we spoke of the saving instinct. The preacher is not, however, to accumulate merely for the sake of accumulating; if he does he becomes a miser, and will receive what he deserves—contempt and condemnation (Luke xix, 20–26). Rather, if he has the homiletical instinct, he will accumulate in order to have at command building-materials for his sermons; and he will build his sermon out of those materials in order to edify the Church, and add to it "such as should be saved." Controlled by these commendable motives, the preacher of the homiletical instinct will be constant and untiring in his researches: he will appropriate to his use subject-matter wherever found; he will gain immense stores of sermonic wealth without even a shadow of avariciousness crossing his reputation or disturbing his conscience. He can see without any conscious processes of reasoning how this or that thing met, and how this or that bit of experience passed through may be converted into available sermonic materials. Such a preacher sees no less than other men see, and enjoys what he sees no less though he sees every thing with a purpose. Life to him is a continuous pastime.

But, on the other hand, if a preacher has not this instinct and cannot acquire it, he has missed his calling, and is doomed to live a life of misery. Why not advise him to do something else?

The preacher who can cultivate this instinct should do so by throwing himself body, mind, and soul, and continuously, into his professional work.

THE USE OF EYES, EARS, AND IMAGINATION.

Ruskin is an example of what can be done by the skillful use of one's eyes. Nothing escaped him, and he saw on every hand that which gave joy and inspiration. Says one of his most just critics: "Every thing that is best and most original in his writings is invariably either an account of what he has seen in his own independent, inimitable way, or else a criticism of the accurate or the defective sight of others." Ruskin, however, did not trust to his memory, but was always prepared to make a full written memorandum of whatever things he saw.

Madame De Staël, on the other hand, is an example of what can be done by the skillful use of one's ears. Her literary materials were gathered

almost entirely from what she heard. Her method is thus described by one of her biographers:

> She directed, systematically, the talk of the brilliant and learned men among whom she lived to the subject which for the moment happened to occupy her thoughts. Her literary process (which is known to us in detail through the revelations of her friends) was purposely invented to catch every thing that she heard, as a net catches fish in a river. First, she threw down on paper a very brief, rough draught of the intended literary project. This she showed to few; but from it she made a second "state" (as an engraver would say), which she exhibited to some of her trusted friends, profiting by their hints and suggestions. Her secretary copied the corrected manuscript, incorporating the new matter, on paper with a very broad margin for further additions. During all the time that it took to carry her work through these successive states that ingenious woman made the best possible use of her ears, which were her natural providers. She made every body talk who was likely to be of any use to her, and then immediately added what she had caught on the wide margin reserved for that purpose. She used her eyes so little that she might almost as well have been blind. We have it on her own authority that, were it not out of respect to custom, she would not open her window to see the Bay of Naples for the first time, whereas she would travel five hundred leagues to talk with a clever man whom she had never met.

Mr. Beecher's sermons and his other writings show to what advantage the eyes, ears, and imagination may be used. On one occasion, while giving advice to young preachers as to the gathering of sermonic materials, he employed these words, which doubtless embody his own method:

> You see a bevy of children in the window, and you can form them into a picture in your mind. You may see the nurse and the way she is dressed. You try to describe it. You look again and make yourself master of the details. By and by it will come up to you again itself, and you will be able to make an accurate picture of it, having made your observation accurate. Little by little this habit will grow, until by and by, in later life, you will find that you command respect by your illustrations just as much as by arguments and analogies.

It is clear, therefore, that the preacher must, in the first place, keep his eyes and ears open and busy. Every-where, in all unfrequented places as well as in the thronged street, the eyes must be watchful and the ears alert for something—for any thing that can be made to contribute to sermonic information. It is remarkable, after a few years' experience, how much material can be collected in a single day's ramble. There will be days of such fruitfulness that the pencil will be worn to a stub, and all one's envelopes, scraps of paper, and even the margins on his newspaper, will be filled.

It is equally clear that the imagination, the image-making faculty, must be kept in constant exercise. That is, after keeping open the eyes long enough to get a good outline of the picture then close them, and without their aid reproduce what has been seen. Afterward add to or take from the imagined picture whatever will increase its beauty or effectiveness. Having a few years' experience in these picture-making processes one can quickly and easily step into an imaginary and ideal world, which is scarcely less real than the one about him—a world that will be a joy to one's self, and a delight, when described, to all others.

FOREIGN RÉSUMÉ.

SOME LEADERS OF THOUGHT.

EDMUND DE PRESSENSÉ.

FEW French names are better known to the American reading public than that of Pressensé. Such was his service to the Church universal and to theology that, although late, a few words must here be devoted to him. Pressensé was equally celebrated as pastor, philanthropist, moral reformer, theologian, and Christian statesman. He claimed for the Church absolute freedom from the State. A strong opponent of Roman Catholicism, he yet extended his principles of religious toleration even to that pernicious system. As a theologian, he was kept from errors both of too great severity and of excessive negativism by adherence to the principle that in the spirit of true scholarship we must ask the Scriptures what they teach, and not introduce into the results of our investigation our own suppositions and wishes; also that true theology is ruled by the consecration of our whole power of thought to God in Christian love. To him this appeared the royal road for theology. He was a scholar, but he was a Christian scholar. In the investigation of the great problems of theology he began, not by divesting himself of his Christianity, but with his Christian sympathies awake. Not only so: he assumed the general correctness of orthodoxy, and all his investigations were conducted upon this supposition. Nevertheless, he did not bend truth to his suppositions. This, indeed, he never found necessary. But had candid investigation led him to the rejection of accepted truth he would not have hesitated. Thus he could be perfectly just both to his scholarly and his Christian character. The sobriety of his historical and his theological principles made him a bulwark of the faith. His death is a loss which will affect the entire Christian world.

EDUARD REUSS.

IN the death of this celebrated scholar theology has lost a man of perhaps not less influence than was Pressensé. It is his greatest external peculiarity that he belonged to the scholarship both of Germany and France. Born a German, he had been professor in Strasburg for sixty years prior to his death, and wrote about equally in French and German. Concerning his criticism of the Old Testament we cannot here speak, and but little can be said of his New Testament views. But it is sadly true that as he grew older he grew more destructive in his criticism. In the beginning of his career his principles, although closely related to those of the Tübingen school, did not lead him to admit the doctrine of "tendency" in the gospels. For this he was altogether too independent a thinker. At first he admitted the genuineness of the Pastoral Letters, which have proved a stumbling-block to so many critics; but later he yielded to the current and rejected them. A peculiarity of his use of

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critical material was that in his *History of the Sacred Scriptures of the New Testament*, and elsewhere, he undertook to treat all early Christian literature on a level with the documents of the New Testament, at least so far as their historical origin was concerned. This may be a necessity for the historian who limits his vision to the external circumstances under which these documents appeared. But it is faulty as an exhaustive study of the Scriptures. Those who fail to compare the contents of the scriptural documents with the contents of other Christian documents of contemporary origin will of course not be properly impressed with the immense superiority of the former. Yet this superiority must be accounted for. And it is impossible to account for it on the supposition that there was none but a human power engaged in the production of the two classes of literature.

PROFESSOR DR. OTTO PFLEIDERER.

Professor Pfleiderer is not only one of Germany's most active literary producers, but one of her favorite university lecturers. As an exegete he takes high rank among his colleagues. But it is especially as a religious and moral philosopher that he excels. Two courses of lectures which he gives from time to time are regarded as particularly attractive. The one is his "Philosophy of Religion," and the other is his "Ethics." The latter attracts the larger number of hearers, partly because it is not printed, and therefore only available in lectures; but chiefly because of its excellence. Here least opportunity is afforded for the introduction of his peculiar religious opinions, and here he represents the severest code of morality, though softened with the spirit of Christianity. Professor Pfleiderer is thus an illustration of how one can reject the supernatural in Christianity and yet hold fast to its high moral ideals. The good Professor would probably object to the assertion that he rejects the supernatural in Christianity. Yet, while his writings are imbued with a spirit of piety which is admirable, and one can but be impressed with the sincerity of his purpose to conserve the supernatural elements of our religion so far as they seem to him to be taught in the Scriptures and in reason, in fact he reduces the supernatural to a level with the world of external nature—not in word so much as in argument and necessary consequence of his whole view of religion and its origin. To him revelation is a fact, but a fact so preponderatingly of the inner spirit as to leave but little room for the external manifestation. Of course, in all revelation there must be a spirit to receive the revelation. But to lay so much stress upon it as he does, and then to connect revelation with the laws of evolution, is to endanger most decidedly the authority of revelation when given. Professor Pfleiderer is a representative of the Protestant Association, whose theological drift is toward a harmonization of theology with modern thought. Hence he renounces the miracle as an evidence of revelation. Wherever a supposed miracle has occurred there remains the possibility that it is an event caused by laws of nature of which the observer is ignorant. Here is the old rationalistic principle, according to which the

miracles were explained away into natural phenomena. But granted that the event is supernatural, it may be caused either by a good or a bad spirit. It is somewhat astonishing to learn that the Professor denies that we can tell whether these supernatural events are wrought by good or by bad spirits. Even if the devil appeared as an angel of light, and performed one good miracle, it is incredible that he would perform a great series of them, and that by the agency of One whose life was absolutely conformed to God's will. Assuredly, if we could not learn their source they would lose their evidential value. But it is impossible to suppose that the blessings of Christianity might flow from the acts of an evil spirit. Professor Pfleiderer does not, however, trust in the value of miracles even where they must be attributed to a good spirit. Reports of miracles have been common in all ages; but not well-authenticated reports of such as were attended by inestimable blessing. In fact, the Professor does not believe that miracles occur; for the belief in them originates with the faith of the individual, not the faith of the individual with the experience or observation of miracles. How poorly this tallies with the facts related in connection with the resurrection and ascension of Christ and the faith of the apostles, not to mention other miracles, is known to every one who has read the Gospel records and the Acts and epistles with unbiased mind. Such an idea could only find a place in the mind which has broken with the truly supernatural in Christ and his Gospel. Under such conditions it is necessary to do something with the miracle, and Professor Pfleiderer makes it the child instead of the father of faith.

RECENT THEOLOGICAL LITERATURE.

THE SCRIPTURE MIRACLES.

UNDER this title an anonymous writer undertakes to deal with a secondary stage in the scientific attempt to overthrow the reality of miraculous occurrences. It is at least creditable to the hearts of the opposers of the miraculous in Christianity in the present day that they do not carry on their work of destruction without regard to consequences. They recognize the fact that with faith in miracles gone the New Testament would be a very different book from what it has been. And especially do they see that the instruction of children in biblical knowledge is attended with new difficulties under this supposition. This book deals with this phase of this question. The query the author puts to himself is: "How shall I teach my children in order that they may obtain a true idea of the miracles and yet not lose their faith?" The very form and necessity of such a problem will make every thoughtful Christian hesitate before he lays a hand upon the records of the miracles. Of course, the author attempts to show that these records are no essential part of the scripture history. But to the masses they will appear such for a long time to come; and it is a dangerous undertaking to say of the miracles which form so large and striking a part of the biblical record that they do not belong to it. Especially is

this true in view of the fact that the supernatural character of Christ and of Christianity, in the last analysis, stands or falls with the miracles. The author's attempt to treat the records of miracles as parables and pictorial representations of religious thought does indeed show how miracles can be well employed by those who already believe in Christ; but it overlooks the fact that with the vast majority Christianity and its specifically religious truth will have no interest as soon as faith in the miracles disappears. The very necessity for such a book, and especially its unsatisfactory answer to the problem treated, should sober those who would oppose the miracles and yet maintain Christianity.

INSTRUCTION IN CHRISTIANITY.

THIS book by Professor Bornemann is another outcome of the theological revolution which has taken place in Germany. The great historic symbols of the faith have not, indeed, been rewritten in Germany, as is proposed in America, but are rather passed by and left behind, not in all or even in many particulars, but as expressions of doctrine as at present conceived. Yet amid all the confusion of ideas there is a general agreement as to the fundamental demands of theology in the present day. To make theology as at present conceived accessible to the more highly educated laity, and thus prepare the way for it to permeate the uneducated classes, is the purpose of this book. Such a work is all the more necessary since the German pulpit is so little doctrinal. One may listen to a sermon by a representative of almost any theological tendency and not be able to judge by its contents what the doctrinal opinions of its producer are. The book begins with a statement of the claims and promises of Christianity. The process of conversion is not thus explained in connection with a lengthy statement of doctrines. For the laity this method is thoroughly practical. In another point, too, the book deserves imitation. Instead of trying to exhibit the several doctrines as consistent with science it proceeds upon the now generally admitted supposition that Christianity has its place in man's nature and needs. It is most noticeable, too, how the book proceeds upon the supposition of the complete indifference to each other of dogma and religion. At this point doubts arise. It is true that dogmas are not necessary to faith and religious experience, else the vast majority of Christians would be most unfortunately situated, since they could neither formulate nor understand the doctrinal statements of the Church. But it is not true that if one adheres to particular dogmas they exercise no influence upon his religious life. Just here is where the modern assumption above mentioned, and upon which the book proceeds, fails.

CHRIST'S PREACHING TO THE SPIRITS.

THE author, Friedrich Spitta, is an expert in Jewish apocalyptical literature. When one remembers the pious frauds palmed off upon the Church as the writings of Old Testament saints, it cannot be wondered at that when Spitta finds an act attributed to Enoch in an apocryphal book, and

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at the same time attributed to Christ in 1 Peter, he concludes that the latter is dependent upon the former. Spitta starts with the apparent fact that in the Book of Enoch the pre-existent Messiah and Enoch himself are more or less interchangeable characters. This would seem to lend color to his ingenious hypothesis that Enoch's act has been by a misunderstanding attributed to Christ. There are exegetical difficulties in the way of his theory; but if it should be finally substantiated it would cut away the last prop, from the scriptural side, of the believers in a future or a second probation. But suspicion is strongly aroused against the theory when it is remembered that a very large portion of the Revelation of St. John is by many attributed to Jewish apocalyptic sources also. It seems to be only a new weapon forged against the integrity of sacred Scripture. Even though it may sometimes serve to cut away an excrescence, one cannot assume that every thing cut away by it is an excrescence, but rather we must assume the contrary. We give the theory to the readers of the *Review* for what it is worth.

THE INSPIRATION OF THE HOLY SCRIPTURES.

Here we have a work by a Roman Catholic priest (P. Dausch), issued under the approval of the Archbishop of Freiburg. His starting-point is the testimony of the Scriptures to themselves. He makes the usual distinction between revelation and Holy Scripture in the interest of the trustworthiness of the former. But he draws the inference that the Holy Scriptures cannot suffice as a source of security in matters of faith, but that the authority of the Church must be added thereto. This is not unexpected from a Romanist. But it emphasizes the fact that we can expect no essential assistance from the Roman Catholic side in our struggle to maintain the value of the Bible as the source of our faith. The Romanist need trouble himself very little about the controversies now raging concerning the Scriptures. He does not depend upon the Bible so much as upon the Church for his life's guidance. In fact, so far as the biblical canon is concerned, he can quietly trust in it as given him by his Church, simply because it is given by the Church. There can be no doubt that the orthodox Protestant position is difficult to maintain, simply because of the definiteness of its dependence upon the final and exclusive authority of a given number of books which are capable of investigation, and hence of attack, from many points of view. All the more necessary, therefore, is it that the right line of defense be taken. Our author yields the question as truly as the critics, but for a different reason. To him as a Romanist the case is prejudged.

DRIFT OF ROMAN CATHOLIC LITERATURE.

Throughout all Europe the Roman Catholics are exceedingly active in literary production. In previous numbers of the *Review* we have given specimens of their literature addressed to the people. But it would be a mistake to suppose that the more educated among the Romanists do not

know how to think for themselves. This is evident just as soon as one glances at those portions of their works which deal with questions not yet authoritatively formulated. Here opinions clash and arguments are wielded. The same is true, also, with regard to historical investigations. The genuineness of old documents bearing upon the history of the Church is freely tested by all the canons known to modern historical research, except, of course, where such a process would interfere with already authorized conclusions. With these limitations the Roman Catholic scholar of Europe, though not as devoted to learning as his Protestant brothers, is nevertheless glad to have the light turned upon any subject pertaining to Christianity. The range of Roman Catholic literature is comparatively limited. Biblical commentary is almost wholly an uncultivated field. This is of necessity, on account of the place which the Bible holds in the Roman system. Apologetics and dogmatics, especially the former, are more frequently themes for theological study. Some of the best works on apologetics are written by Roman Catholics. But their chief strength is devoted to ecclesiastical history. It is of the utmost importance to the Roman Church to prove its historical continuity from the time of Christ and the apostles, and to show itself in a favorable light in comparison with efforts made for its overthrow or reform. Hence such works as the recent one by Franz Aidan Gasquet, O.S.B., on *Henry VIII. and the Monasteries of England.* Here a new attempt is made to show that the commission which investigated the monasteries was composed of men of irresponsible characters; that the monasteries, although not at the time all that they ought to have been, were not so bad as represented; and that Henry VIII. and Cromwell were actuated by the love of power and of money when they abolished the monasteries. As long as these existed the Pope's authority was tolerably secure. On the other hand, by the confiscation of their property Henry and his friends could secure gold. Of course, all this is intended to reflect upon the Protestantism of England. And one must confess that the origin of the English Church is not particularly pleasing. But the Romanist only follows the history so far as his purpose requires. The subsequent purification of the Church, its true reform, is not discussed. Many other books shedding light upon church history are being published by Romanists. We mention a few for illustration: *Popes and Czars,* in the interest of a union between the Greek and Latin Churches; *The Paintings in the Catacombs;* in England, *Blunders and Forgeries; Ireland's Ancient Schools and Scholars.* Besides these there are lives of the saints and books of devotion in considerable numbers. In these last particulars the Protestants have much to learn. Somehow the Roman Catholic has been taught to admire sanctity as he understands it; and the Church continually nourishes this feeling. Just at this time, also, a considerable number of works are appearing in favor of the Jesuits. This is, of course, occasioned by the attempt to secure for that order the right to return to Germany. The main points discussed in such works are, "What are the Jesuits?" "What is their purpose and work?" "What are the objections to the

Jesuits?" One thing that can always be counted on in the Roman Catholic literature is that it will be produced with a thorough understanding of the needs of the hour. No energy is wasted, as in Protestantism, upon abstract questions. What is for the good of the Church? is the question which the Romanist asks himself before he writes. What is scientifically true in and for its own sake concerns him very little. This definiteness of aim affords Roman Catholicism some advantages of great value. But they are for the present. The literature of Protestantism may seem less harmonious. It may at present leave the impression of utter confusion, and even of secularity. But just because it does seek the truth it will find it. To those to whom truth is dearer than any ecclesiastical system the spirit of Protestant literature is preferable to that of Roman Catholicism. When the deep, broad foundations of Protestant unity are once laid they will be immovable. Compared therewith the Roman system will appear as shifting sand.

RELIGIOUS.

THE SPIRIT OF REVIVAL IN GERMANY.

Slowly but surely the revival spirit is spreading in the Fatherland. More and more those who participate in the active work of the Church are becoming convinced that revivals are a necessity for the best conditions of the religious life. There are even associations whose object is the advancement of evangelistic work in Germany. Evangelists, in our American sense of the word, are rising up among the people. There are not a few among those who believe in an earnest Christianity who are doubtful of the outcome of the revivalistic movement, which is now fairly begun; but all recognize that it is here, and are compelled to take some attitude toward it. Unfortunately, most of the pastors are so overburdened or so unwilling to have a revival break out in their parishes that the work has to be carried on without their assistance, and hence to the injury of their standing before the more consecrated portions of the community. In a similar manner and for similar reasons the State Church suffers, and the so-called sects, such as Methodists, Baptists, etc., gain. The chief objection to revival methods and results is the emphasis placed upon subjective experience. This leads to a lower estimate of all externalities, and threatens the entire ecclesiastical structure of Germany. The Church, the sacraments, and the clergy lose their preponderating significance as soon as the inner experience receives its due weight of importance. The consequences reach even deeper, and are liable to disturb the present tenor of German life. The German's disposition to content himself with what he calls faith is supplanted by the purpose to lead a holy life. That there is a tendency to mysticism in revivalism is true; but it is to be hoped that the conservatism of the German will hold this tendency in check, while he appropriates to himself the benefits of the mighty change which is spreading over the land.

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A GLIMPSE OF CHRISTIAN WOMAN'S WORK IN GERMANY.

Three recent addresses to high German officials, signed by thousands of German women in every position in social life, indicate that the Christian women of Germany are about to interpose for the improvement of the moral condition of their sisters less favorably situated. The first address protests against the use of Sunday for festivals and excursions, thereby desecrating the Lord's day and making church attendance impossible to many. The second address proposes to counteract the dangers which attend the girls who serve at depot restaurants, especially at night. The third attacks the custom of employing girl waiters in drinking-places, and in such occupations in fairs as indicate that the proprietors of exhibits are willing to make gain at the expense of the souls of the girls in their employ. That these are real and widely extended dangers to young girls in Germany no one can doubt who has observed German life with open eyes. If the Christian women persevere they will have the gratification of some day seeing these abominations done away.

TEMPERANCE REFORM IN EUROPE.

The cause of temperance grows from year to year in all Europe. The recent agitations in England are probably known to all readers of the *Review*. Far less fully developed is the cause of temperance, however, upon the continent. It must be remembered that the drink-custom of the nations is old and intrenched in the laws as well as habits of the people. It cannot easily be overthrown; it will not yield to mere sentiment. The change must come through intelligent appreciation of the virtue of sobriety. Yet even in these old lands the signs of advancement, especially in point of popular opinion, are unmistakable. This is in part attributable to the fact that the European nations which have boasted of being moderate drinkers, but not slaves to the drink habit, are waking up to the conviction that drunkenness is fearfully prevalent and rapidly increasing. Within a few months a circular has been issued by men of eminence in all departments of life, and from all the principal continental countries, calling upon the people to change their habits of drink in order to prevent frightful disaster in the near future. The social drinking habits of Germany are boldly assailed and their dangerous consequences pointed out. The appeal is naturally to those who have as yet not fallen victims to the habit, and hence proposes no religious influences. But the positive stand taken for total abstinence is most hopeful. And as the power of grace in the individual life becomes better known among the people, more and more confidence is placed in the possibility of saving even the drunkard. Hence what we in America call gospel temperance is becoming a favorite form of effort. The rapid change of sentiment toward the drink habit in Germany is traceable almost solely to American influences, and will gladden the heart of every true American.

EDITORIAL REVIEWS.

SPIRIT OF THE REVIEWS AND MAGAZINES.

In the May number of *Our Day* we find a pointed and strongly written paper on "The Sunday Newspaper," from the always vigorous pen of the Rev. Dr. G. S. Chadbourne. In his opening paragraph the doctor calls attention to the powerful efforts now being put forth by the enemies of Christianity in America to supplant "the Christian Sabbath, the Sabbath of the *holy day*, by the continental Sabbath, the Sabbath of the *holiday*." He then very properly affirms that one of the foremost forces now imperiling the life of the Christian Sabbath is "the Sunday newspaper," the circulation of which he puts at over half a million in New York and Philadelphia, at three hundred thousand in Boston, and perhaps half a million in other cities and towns in the United States. And this immense circulation has been mostly gained "within the last two decades." . . . "Millions of eyes" see these Sabbath-breaking journals, and millions of minds feel their influence.

These papers, the doctor justly contends, are thoroughly secular in their spirit and tendencies. They originate in greed. They encourage the spirit of greed in others. They advocate every measure that demands the secularization of the sabbath, such as the running of railway-trains, steamboat excursions, Sunday concerts, the opening of museums and parks; and they will doubtless all favor the opening, on that day, of the gates of our approaching international fair at Chicago.

Of this influence Dr. Chadbourne rightly charges that they unfit their readers for a Christian use of the holy day. Much in their columns "is destructive to religion and sober morality." They teach men "to trifle with what is noble, sacred, and holy." These charges the doctor amply sustains by citations of the topics usually treated in them.

Further than this, in most of our States they are transgressors of the laws which "forbid all work on the Lord's day except works of necessity or charity." Thus they are law-breakers, and their example encourages saloon-keepers and others in lawlessness, thereby, as the *Tribune* said before it became a Sabbath-breaking paper, "increasing the already too great tendency to break down the observance of the Sabbath."

When one reflects on the vital relation subsisting between the Christian Sabbath and the Christian religion one cannot deny that the apathy and indifference of multitudes of Christian men to the growth and influence of the Sunday paper is, as Dr. Chadbourne none too strongly expresses it, "strange" and "alarming." The Christian Sabbath is the outpost of the Christian Church. To lose it is to give the spirit of the world such access to the Church as will capture her spirituality and subject her to the bondage of an immoral formalism. Whoever, therefore, truly and intel-

ligently loves the Church will banish the Sunday paper from his table, saying, with a noted secular editor, "I cannot associate with it without injury to myself," and, he may truthfully add, "to my influence in the Church and in the world."

THE *Theological Monthly* for June discusses: 1. "Can the Old Faith Live with the New Learning?" 2. "The Reunion of Christendom;" 3. "The Inspiration of the Scriptures;" 4. "Pastor Harms, of Hermannsburg;" 5. "David's Thunder-Psalm;" 6. "The Gift of Tongues—Another View." Of these excellent papers we note the first, which, after a brief enumeration of the supposed difficulties that science places in the way of religion, boldly answers this question in the affirmative. It claims that advanced thought in England and Germany to-day is really not opposed to religion, and that "the Christian is the true interpreter of science." In the second paper we have a very interesting, if not convincing, explanation of the causes which have led to the many diverse interpretations of the simple facts and doctrines taught by Christ and his apostles, which are expressed in theological creeds. To the people who first heard the Gospel it was spoken in terms so familiar to them as not to need formal definitions. When other nations received it they read their own preconceived ideas into its terms, and thus, through diverse racial beliefs, Christian doctrines "have come to mean different things in the minds of different people." Hence to reach agreement in the essentials of the faith modern Churches need to study the meaning which Christian teaching had to its first hearers. This, Canon Mathews learnedly argues, is the true and historical method of comparing the differences of Christendom. The sixth paper explains Paul's rebuke of the disciples who spoke with tongues at Corinth, by claiming that, though they had originally received that wonderful gift at Pentecost and still retained what was then given, they were not, at the time he rebuked them, under the influence of the Spirit. Hence they were *abusers* of the gift, and deserved the apostle's censure.

THE *Bibliotheca Sacra* for July has: 1. "The Doctrine of the *Testimonium Spiritus Sancti:* a Contribution to its History in the Reformed Church during the Sixteenth and Seventeenth Centuries;" 2. "The Divine Immanency;" 3. "Plain Preaching;" 4. "Science and Prayer;" 5. "The Emotional and Ethical in Religion;" 6. "External Evidences as to Cicero's Writings and Paul's;" 7. "A Study of the Causes of the Failure of the Recent Efforts to Secure Organic Church Union in Japan;" 8. "Critical Notes." The second of these papers defines inspiration as a "divine inbreathing" which quickens the intellectual and moral perceptions. Revelation it defines as an "unfolding of historic facts, past or future." In the former the Holy Spirit acts as an immanent, in the latter as a transcendent, power. Inspiration, while not mechanical, is nevertheless verbal in that the mind of its subject is in such an "exalted mental state as to select with perfect intellectual precision the appropriate words in which to express his thoughts." This theory, the paper claims, accounts for the

diversities of style in the sacred writings, and shows how alleged discrepancies between exact scientific truth and colloquial, poetic, allegoric, and symbolic truth "may be harmonized." Without indorsing all that this acutely discriminative article contains, we commend it as eminently suggestive and timely. The third paper is not made up of mere commonplaces, but is a strong putting of principles of "essential moment" to preachers who desire to win souls. Its key-note is in its closing sentence, which makes the modern hearer say to the modern preacher, "If thou hast any thing to say, 'prithee, deliver it like a man of the world,' in honest and homely phrase, and deliver it, also, like a man of God, with apostolic conviction and courage." The fifth article is a lucid discussion of "the relation of the sensibility and will—the emotional and ethical—to virtue." The backbone of its argument is, "that every moral being is in possession of a genuine ultimate *choice* lying back of all other choices and volitions, which dominates his life and determines his character;" that "the choice of the welfare of God's kingdom for its own sake, as the end of pursuit, is holiness in its essence and the source of all right action;" that "the choice of self-gratification for its own sake is the source and essence of all sin;" and that "by the one or the other every moral being is controlled." This thoughtful paper, if not quite convincing in all its points, may be profitably studied.

THE *Universalist Quarterly* for July has ten well-written papers, of which one argues that "Christianity is the Ultimate Religion;" another tries, but fails, to prove that "the Christianity of Christ" is universal salvation; still another furnishes historical evidence that Samuel Adams, because of his leadership in the political discussions and movements which preceded the American Revolution, merits the appellation of the "father of America." Following these we find an essay on the atonement, which resolves the death of Christ into an example of love to draw all men to Jesus in purity of heart; and a paper which denies the doctrine of a *general* and bodily resurrection, and claims that the resurrection is the process whereby we enter the immortal state and obtain our spiritual bodies. With these articles before him one will not even suspect the *Universalist Quarterly* of orthodox tendencies.

THE *New Englander and Yale Review* for July treats of: 1. "The Recent Presentation of the Antigone in New Haven;" 2. "Our Little Eirenicon;" 3. "Ibsen's Latest Work;" 4. "Thangbrand, the Apostle of Christianity in Iceland, in the *Tales of a Wayside Inn;*" 5. "Dr. Ladd's Introduction to Philosophy;" 6. "Professor Drummond's Natural Law in the Spiritual World." Of these papers we note the fifth, in which Mr. J. E. Russell reviews with approval Dr. Ladd's comprehensive treatment of philosophical problems; and the sixth, in which certain fallacies in Dr. Drummond's exceedingly popular book are very clearly exposed. The great merit and Christian spirit of this book are frankly acknowledged; but its fundamental proposition is disputed. Drummond's

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theory denies that natural and spiritual laws are *analogous*, and affirms that "they are the same laws—laws which at one end, as it were, may be dealing with matter, at the other end with spirit." The radical mistake of this hypothesis is that it "takes unity for *identity*." Its author has "mistaken *analogy* between the two spheres and the laws which govern them, for the *same* laws in both." The reviewer, having thus pointed out the error which is the kernel of Dr. Drummond's book, further exposes "its lack of philosophic accuracy in the use and meaning of terms," and then proceeds to define exactly what is meant by *nature* and *natural* law, and what by *spirit* and the *spiritual world.* This he does with scientific correctness and lucid illustrations. The article is very strongly written and is scripturally sound. Read in connection with Dr. Drummond's book, it will enable the reader to discriminate between its wheat and the chaff which, without destroying, yet obscures the truths which it is meant to enforce.

THE *Unitarian Review* for June has: 1. "Liberal Orthodoxy;" 2. "Aristotle's Politics;" 3. "A Man Without a Country;" 4. "The New Education;" 5. "The Gospel According to Herbert Spencer;" 6. "Literary Criticism." Of these papers we note the first as of special interest to our readers. It recognizes the existence in orthodox Congregational Churches of a class of thinkers to whom "accuracy of doctrine" is not "the main and essential thing," but that "the only thing really essential is the temper in which a doctrine is held." They judge a man "not by the rightness but by the uprightness of his opinions." This it designates "liberal orthodoxy," which, it claims, originated with the teaching of Dr. Bushnell, who "had seized with great firmness of grasp on the principles of the German spiritual philosophy which had been developed with force and eloquence by Coleridge, making them completely and characteristically his own." The religious literature which this "liberal orthodoxy" has produced is warmly praised by the reviewer, especially as he finds it represented by Mr. Hazard, Mr. Munger, the *Christian Union*, and particularly by the *Andover Review.* Of this last-named journal he says, "I am not sure" but that, as showing "denominational lines to be weakening or forgotten" it is "all that we could hope or wish!" Evidently this observant Unitarian sees that a "liberal orthodoxy" which, rejecting Paul's exhortation "to hold fast the form of sound words," looks on "accuracy of doctrine" as not the "essential thing" is drifting toward that doctrinal looseness which is characteristic, not of Unitarianism alone, but of all other heterodox bodies. And knowing, as he must, that like tends to like, he reasonably thinks that the double current of liberal orthodoxy and Unitarianism is visibly beginning "to merge again into the calm river of a broader life!" This writer's hope, properly viewed, would move every man to whom "accuracy of doctrine" is unimportant to "orient himself," inquire "Whither am I drifting?" and to reflect thoughtfully on Paul's teaching respecting the consequences of that "delusion" which moves men "to believe a lie."

THE *North American Review* for July very ably discusses a variety of topics of current interest. Baron de Hirsch presents his "Plan for Helping the Persecuted Russian Jews to Find Homes in the Argentine Republic." Mr. L. L. Polk treats of the "Causes of Discontent among Farmers." Erastus Wiman contends that by reason of the growing need of the nations for more wheat than is or can be grown grain must soon become dearer, and the farmer will be "on top." Emily Faithful writes intelligently on "Domestic Service in England." "Loafing and Laboring" is a charmingly vigorous protest, by the late E. P. Whipple, against that "pauperism of the soul" which leads to "shiftlessness, laziness, and rascality." It also pleads earnestly in behalf of habits of both moral and physical labor. Dorman B. Eaton writes pungently and with righteous scorn of a "New Variety of Mugwumps," who prefer politicians to patriots and partisanship to fidelity to sound principles. Richard T. Ely forcibly contends for the need of reform in the laws touching "the Inheritance of Property." He would limit the alleged right of a man to dispose of his property by will through laws for the protection of his family and of the interests of society. The learned Dr. Edward A. Freeman describes with his habitual lucidity the peculiarities of the "English University System." In "The Theological Crisis," by Dr. C. A. Briggs, we have this gentleman's statement concerning his theological opinions. While boldly claiming to be biblically orthodox, he nevertheless, with obvious inconsistency, defends the "higher criticism" doughtily, re-asserting the predictive assumptions of his "inaugural address" respecting the result of that criticism on the opinion of the Church of the future concerning the authorship of the Old Testament writings. Dr. Briggs appears to think that a house may stand after its foundations are torn out. The "Notes and Comments" of this number of the *North American* are eminently suggestive.

THE *Andover Review* for July has: 1. "The Relation of the Church to Modern Scientific Thought;" 2. "John Williamson Nevin;" 3. "The Sun's Song;" 4. "Christian Ethics and the Simple Gospel;" 5. "Socialism and Spiritual Progress." The first of these papers is scientific in form, but cannot be accepted as wholly sound in thought. It affects to find the human spirit "pre-existing in embryo in *animals!*" It claims that Christ was perfect only in "the attitude of his spirit toward the Divine Spirit;" that as man's ideal Christ is only temporary; that "at the end the whole human race must reach that ideal." This may be "scientific theology," but assuredly it is not biblical. The fourth paper is suggestive to preachers. Its concept of "the simple Gospel" is "the Gospel in its essence"—that is, "the life of Christ in its personal vivifying power:" by which we understand that it finds the ethical fruits of Christ's doctrine to be illustrated in his personal character, and in his obedience to the law of self-sacrifice. Editorially the *Andover* severely condemns the Presbyterian General Assembly for its action in the case of Professor Briggs as being unfair and unfriendly. In doing this it fails to

weigh the fact that the professor, in his notorious "inaugural address," had violated his obligation, voluntarily assumed on his part, to teach the recognized views of his Church respecting Holy Scripture. His *right* to teach in the seminary at all was purely conventional, derived from his election by its trustees, and conditioned on his supposed loyalty to the theories of the Church. To prevent teaching hostile to those theories the Assembly found itself endowed with the prerogative of vetoing a professor's election. When, therefore, Dr. Briggs publicly avowed his purpose to teach such theories it became its imperative duty to exercise its prerogative, and thus cut him from further opportunity to propagate them in an institution created and sustained by the Church for a very different end. That duty it faithfully performed. In doing this it passed no judgment on the doctor's *character*, but only on his *teaching*. It did not persecute the man; it only sought to protect the Church from being injured by his erroneous teaching.

THE *Quarterly Review of the United Brethren in Christ* for July contains: 1. "Is the Bible an Open Question?" 2. "English in Our Colleges;" 3. "The Author of Nature the Author of Christianity;" 4. "The Gentile Preparation and the Coming of Christ;" 5. "Heart Power;" 6. "The Educational Work of the United Brethren in Christ." The first of these papers sensibly discriminates between that type of biblical criticism which stands on the assumption that "the Christian religion is not *supra*-rational but *contra*-rational" and that which is basal on belief in the Bible as "*supra*-rational but not *contra*-rational." It judiciously counsels its readers to study anew the evidences of the book on which their faith rests. The second paper contends, not for less attention to Greek and Latin in colleges, but for more study of English language and literature. The fourth paper contains a terse statement of the historic facts which prove that there was a very general expectation among Gentile nations of the coming of a divine Deliverer. The fifth paper pleads for more heart power, more of that love which is "the pulse of the universe" and the source of ethical purity as the great need of the times. In its "Quarterly Annex" we find a symposium in which eleven more or less distinguished clergymen give their opinions concerning the value of "expository preaching." These suggestive papers were gathered from various sources.

THE *Edinburgh Review* for July is a strong publication. Its opening article on "Talleyrand," whom Madame de Staël called an "undecipherable man," considers more particularly the character of this great leader. We must approve the study of his own words as a means of arriving at an accurate measurement of the man. The analysis is exhaustive, and brings vividly into view the figure of this "self-contained, self-reliant, self-sufficient" diplomate of continental Europe. "The System of the Stars" is a presentation of the stellar wonders that is awe-inspiring and baffling to the most vigorous thought. The six hundred years that have ensued since the death of the "Beatrice of Dante" have not lessened

the charm of her sweet personality. In the present article the different theories regarding her existence held by the Realists, the Idealists, and the Symbolists are given elucidation. The logic of the situation seems to surround any other theory than that of Realism with insuperable difficulties. "The Correspondence of John Murray" recalls the work of a publisher whose reputation is unsullied, and who was officially associated with such literary leaders as Scott, Southey, Coleridge, Moore, and Hallam in "one of the most brilliant periods of English literature." It would be an interesting question to consider how much Murray owed for fame to his native talent, and how much to birth "under a lucky star." In "The Tales of Rudyard Kipling" is found an impartial estimate of the strength and weakness of this novelist so recently come to fame. "The Revival of Quakerism" must be reckoned one of the most important articles of the present issue. Its conclusion is that English Quakerism has a future, and if that future be regulated by the principles governing its past an enduring vitality may be foretold. We finish the paper in the conviction that neo-Quakerism, in its conscientiousness and consecration, has perhaps an important mission to the busy, feverish age. The final article of the *Review*, entitled "The Individual and the State," is antagonistic to Herbert Spencer's theory of the "liberty of the subject" as the foundation on which to build a higher civilization. It is the weighing of two diverse forces in an impartial balance.

THE *London Quarterly Review* for July has: 1. "The Oxford Movement;" 2. "Unearned Increment;" 3. "Jenny Lind;" 4. "Dr. Luthardt's Recollections;" 5. "The Field Naturalist;" 6. "The Present State of Old Testament Study;" 7. "Port Royal;" 8. "John Murray." Of these papers we note the second, which very logically exposes the injustice, the unwisdom, the despotism, and the social ruin involved in the communistic theory concerning the "unearned increment." In the sixth paper Dr. C. H. H. Wright's *Introduction to the Old Testament* is made the text for an argument which claims that there is nothing in the attitude of *sober* and *valid* criticism to disturb minds which seek spiritual enlightenment in the Old Testament; that the history of the Hebrew text justifies a call for its "critical revision" until it is "settled on a scientific basis," albeit its corruptions are "not serious or considerable;" that recent explorations in their total result confirm the accuracy of the Bible narratives; that the historic method of studying prophecy is enriching Old Testament theology; that "higher criticism" deserves its bad name, not because it is critical, but because its canons of judgment are often assumed theories and not "external evidence," and that "literary criticism" illustrates its folly by its diametrically opposite conclusions. On the whole, this sensible and lucid paper bids uncritical minds "leave these controversies to burn themselves out," as many of them will. It advises critical thinkers to use their best light in studying such problems as are waiting solution. Honest criticism, it says, will finally demonstrate the validity of God's word as teaching the knowledge which is "eternal life."

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THE *Century Magazine* for July is admirably illustrated. Its articles are characterized by variety and good taste. "Italian Old Masters;" "General Miles's Indian Campaigns;" "Greeley's Estimate of Lincoln;" "Across the Plains in the Donner Party (1846);" and "Paris, the Typical Modern City," are among its most valuable papers.——*Harper's New Monthly* instructs its readers with a thoughtful paper on "Christianity and Socialism," by Dr. J. M. Buckley; a finely illustrated description of the Republic of Paraguay; pleasant pencilings and sketches of the Avon; and an interesting historical paper on "London—Saxon and Norman," by Walter Besant. A capitally edited number.——The *Chautauquan* for July opens with an entertaining novelette by Grace King. Its lady correspondents talk in spirited style around the "Women's Council Table," and the Editor's Department touches with a skillful pen the various topics in which the Chautauquans are deeply interested. No magazine is better fitted to promote the views of its publication than the *Chautauquan.*——The *Canadian Methodist Quarterly* for July presents its usual attractions in the fields of theology, philosophy, etc.——The *Methodist Magazine* for June is fully up to its average standard of interest, which is saying much.——The *Wesleyan Methodist Magazine* for June, among its many good things, has a highly appreciative sketch of the life and work of Dr. George Osborn, by its editor.——The *Missionary Review of the World* for July is filled with thoughtful papers which conspicuously illustrate the missionary work of the Churches in all parts of the earth.——The *Catholic World* for June has a paper on "The Lady of Erin," which portrays the character of Brigid, an ancient Irish female saint who is still an object of superstitious reverence in Ireland. The writer closes his paper with a prayer to this nun, who died more than thirteen hundred years since! Among its best papers we note, "The Scope and History of the Talmud;" "The Indians of Canada;" and "Some Plain Words with Agnostics." The *World* strongly favors the formation of "Catholic Reading Circles" to counterwork the influence of Chautauqua and other Protestant reading circles.——The *Home-Maker* for June treats of "Indian Girls in Indian Schools;" of the "Little Wives of India;" of "A Woman Architect," and of other questions of special interest to women. It is an ably conducted magazine.——The *New Jerusalem Magazine* for June has a very thoughtful and suggestive paper entitled "The European Outlook," which confirms the opinion held by the most intelligent observers that uncertainty lies like an opaque cloud on the future of Europe. The peculiar views of the "New Church" are ably treated in this publication.——The *Gospel in all Lands* for July is both interesting and instructive. We note as of special value, "Mormon Literature and Hymnology;" "The Esquimaux of Alaska," and "The Gospel in Russia."——The *Baptist Missionary Magazine* for July is filled with the report of the seventy-seventh Annual Meeting of the American Baptist Missionary Union. Its statistical tables show that our Baptist brethren have 1,823 preachers and 152,642 church members in their 1,415 mission churches. This society's income last year was $237,196 84.

BOOKS: CRITIQUES AND NOTICES.

JOHN WESLEY'S ACQUIRED HABIT.

In preparing his sermons and addresses Mr. Wesley forgot the books he had read, and relied upon himself for thought and expression. Had he not been a great reader, digesting and assimilating all kinds of literature, and disciplining his mind by this process, he had failed when duty was upon him. He acquired the power as well as the habit of original thought by extensive reading, and was master of its results. *He only is fitted to dispense with books who has used them.* The following works will strengthen the habit of self-reliance: *Messianic Prophecies in Historical Succession*, by Franz Delitzsch; *St. Paul, His Life and Times*, by James Iverach; *Books which Influenced Our Lord and His Apostles*, by John E. H. Thomson; *Commentary on the Old Testament*, vol. ii, by Daniel Steele and J. W. Lindsay; and *The Oxford Movement*, by R. W. Church.

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

Institutes of the Christian Religion. By Emanuel V. Gerhart, D.D., LL.D., Professor of Systematic and Practical Theology in the Theological Seminary of the Reformed Church, Lancaster, Pa. With an Introduction by Philip Schaff, D.D., LL.D., Professor of Church History in Union Theological Seminary, New York. 8vo, pp. 754. New York: A. C. Armstrong & Son.

The theological spirit is reviving in the Churches, leading to new inquiries of old problems, and a re-adjustment of some of the forms of belief that have descended to the present age from antiquity, or, more particularly, from the times of the Christian Fathers. It may truthfully be said that the Roman Catholic and the Augustinian theologies, the former culminating in traditions and superstitions and the latter evolving, by a mixed process, into gross Calvinism, have not only vitiated intellectual advance, but in their ethical influence have prejudiced the world against a true conception of Christianity. New theologies, differing in central and essential truths, have been in demand since the formal installment of the preceding systems of thought in the history of the Church. Nor have they sometimes failed to appear as mere protests against the ecclesiastical errors of the one and the logical absurdities of the other, and sometimes in organized and independent religious bodies, determined no longer to be in bondage either to the one or the other. Even heterodoxy may have accomplished something for humanity and freedom of thought by its refusal to obey the religion of superstition or a religion founded upon decrees. Certainly Arminianism, as a counter force in the field, may be regarded as the latest, the most natural, the most scriptural, and the most triumphant expression of advanced theology which our age presents. It is not our purpose, however, to claim that it is in all respects a final theology, for the Church of the future, as it advances

in scholarship, in its power of interpretation of the Scriptures, and in the thoroughness with which it may sift every divine utterance, may have occasion to modify even its fundamental positions, and teach for truth that which now passes for mystery.

As we welcome any new thought in theology we turn with hope to Dr. Gerhart's scholarly volume, willing to part with old teachings provided he supplants them with new stronger and richer affirmations respecting the elements of faith or the essentials of a system of theology. He has the opportunity, common to every theologian, of certifying to the stability of the biblical system, and at the same time of so expanding it as to enrich the Church with new conceptions of Christianity and a larger hope of its final triumph in the world. Whether he has broken away from the Calvinistic types of thought, or in general adopted the common interpretation of Christianity, or boldly and vigorously exhibited it in a new form, conducting us from the burdensome creeds of the Churches to the divine Teacher who is the source of all truth, is the question that is raised as his work is opened for examination.

The basal idea of the book—one of a series—is early discovered. Rejecting the rigid Augustinian theory, he accepts the Heidelberg Catechism, which compels him to ignore or take issue with the Arminian interpretation. Finding, too, that Europe, eschewing the old schools, is drifting toward an exclusive Christocentric conception of Christianity, he concludes that American theology should go in the same direction, and therefore postulates his study of the doctrines of the Christian religion upon the single basis of Christology. With this purpose we are in entire sympathy, and believe it is the key to a new and final exegetical, historical, and hermeneutical statement of original and essential Christianity. The chief trouble with its execution is the author's confessed self-handicapping by alliance with the Heidelberg Catechism. Whether he intends to interpret the Christology by the Catechism or the Catechism by the Christology is not quite patent in this volume; but in either case he will meet with embarrassment, and render slightly untrustworthy the conclusions he laboriously and sincerely announces. However, our concern is with the Christological method, which in preference but not in opposition to the old Trinitarian methods of study or interpretation he adopts, vindicating it in an elaborate discussion, and thereby swinging into harmony with advanced European methods of investigation. The value of the new method is conceded; the only question is as to the extent to which the author employs it and the results that may accrue to theology in consequence.

In discussing the source of theological knowledge, the question of authority in religion is on hand for settlement, the author veering from the old view, which placed entire reliance upon the written word, not only as the source of revelation but as the source of faith in Christ. He controverts, as he exposes, the theory of Roman Catholicism, which, commencing with the Bible and tradition, ended with the supreme authority of the Church in matters of religion. He also modifies the theory of Prot-

estantism, which has regarded, with more or less unity, the Bible as the ultimate source of faith and knowledge, rather holding with Dr. Schaff that "we believe in the Bible because we believe in Christ, and not *vice versa.*" Dr. Gerhart, therefore, teaches that the written word is subordinate to the personal Word, turning the thought from the Bible to Christ. While this view is debatable, or, rather, while the new view is but the complement of the old, it is well hospitably to consider the new conception, and if possible incorporate it with the faith of the Church.

In the study of this volume we have been solicitous as to its basis, its method of investigation, and its results. It is unnecessary to remark upon the scholarly elaboration of the doctrine of the Trinity, or Triunity, as the author phrases it, except to say that he sheds no light upon it, or upon his equally splendid treatment of the problem of cosmology, except to add that while he strengthens our faith in the divine teachings concerning these things he removes no mystery, nor advances beyond the thinkers around him. We welcome the book as able in every particular, and congratulate the author upon the beginning of a literary achievement which, when finished, will, we trust, prove a new unfolding of the verities of the divine word.

St. Paul: His Life and Times. By JAMES IVERACH, M.A., Professor of Apologetics and Exegesis of the Gospels, Free Church College, Aberdeen. 12mo, pp. 216. New York: Anson D. F. Randolph & Co. Price, cloth, $1.

More than that of any other apostle the history of St. Paul is largely the history of Christianity in the period of its formation and development. Not that he had received more revelations than others, for he had not the high privilege of a personal acquaintance with Jesus; but he came in contact with its progress at so many points, and so often gave emphasis and direction to its movement, as to gain the reputation of being its greatest leader and teacher. He introduces us, at various times, to nearly every peculiarity of church life and phase of Christian doctrine, asserting with the strongest conviction the Messiahship of Jesus Christ, and the formation of the new religion in the great facts of the atonement and resurrection of the Master. It is not surprising, when his masterly exposition of the Christian system is considered, that Pfleiderer, with his negative instincts, pronounces Paul the founder of Christianity. Professor Iverach, in his last chapter, refutes this perverted notion, showing that if it be correct the Christianity of history is a Christianity not of facts but of ideas, and is, therefore, without proof, because it is without historical character, and must surrender its claim as a supernatural religion. Besides, he makes it doubly clear that, great as Paul was in native powers, he was not great enough to establish a religion that cannot be explained on the hypothesis of a human origin. While he overthrows the exaggerated conception of Pfleiderer, it must be allowed that through his eyes we do see Paul in his magnificent greatness, and may attribute to him more than the Church has usually granted. In studying Paul as a man, the author uncovers those characteristics that distinguished him from other men; but

it is difficult in our reading exclusively to think of him in his independent character as a man, for his relationship to the new faith and his career of achievements in its behalf are of so great importance that in tracing them we forget him in his lower or individual aspects. He is made, by the very life he leads, to tower into a great personality, to grow into an heroic leader, and to become the commanding figure of the first century. Whether intended or not, the author elevates Paul from the level of a mere man to the crowning height of a majestic providential character, in which aspect he appears in the various unfoldings of the Church's progress. In this way we arrive at a knowledge both of Paul and the Church; of individuals as leaders, and of the great movements in the early Church, such as the first council at Jerusalem, and of decisions respecting the Mosaic law and the rights of Gentiles; of missionary plans, methods, and labors, and of the spread of Christianity throughout the Roman empire. The apostle is the key to this splendid history. Besides, he introduces us not only to the dangers and divisions, as in Corinth and Galatia, that threatened the peace if not the existence of the Church, but also to certain heresies that, however subdued, have troubled the Church in some form from his day to the present time. In this respect Paul is the key to heresy as well as to sound doctrine, and reflects both the progressive and antagonistic elements in church life. The author has made excellent use of the advantage Paul has given him in indirectly exhibiting the life-currents of the New Testament Church in its progress after the resurrection of Christ. The book, too, equals many more pretentious volumes in its critical character. It is not elaborate on any single point, nor does it comprehend all the attacks made upon Paul or his authorship of the epistles bearing his name; but it exposes the sophistry of the Tübingen school of critics, and vindicates the common faith of Paul's position in the early Church. The theories of Weizsäcker, Baur, Pfleiderer, and others, the author reviews in a scholar-like way, pointing out their weaknesses and casting suspicion upon the Tübingen system of criticism. Especially strong is his argument for the agreement of the Acts and the epistles of Paul, between which the critics have seemed to discover great contradictions as to geography, chronology, and personal history. In the hands of such writers as the Aberdeen professor the apostles, institutions, and general history of Christianity have sufficient defenders; and to this and other works of this series we gladly call attention, and urge their use in the libraries of Christian ministers.

Messianic Prophecies in Historical Succession. By FRANZ DELITZSCH. Translated by SAMUEL IVES CURTISS, Professor in Chicago Theological Seminary. 12mo, pp. 232. New York: Charles Scribner's Sons. Price, cloth, $1 75.

In many respects the last work of the late Professor Delitzsch is the most important of all his contributions to biblical science, since, while evincing the same power to grasp a great subject as appears in former treatises, and also that he possesses the erudition necessary to its treatment, it is distinguished for its consecutive development of a single

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proposition which at the present time is of pre-eminent significance in scriptural hermeneutics. He seems to have written not only with the impulse to set forth the true interpretation of the Messianic prophecies, but also to antagonize the conclusions of Konynenburg, Wellhausen, and of the negative school of critics generally, holding that they emasculate the Old Testament and render dull and meaningless the supposed fulfillments of the New Testament. Nor in the consideration of the subject does he employ worn-out or strictly conservative methods, but from the beginning conforms to the high standard of literary and historical criticism, illustrating that orthodox results may be established in this way, and quite as conclusively as by the older but more objectionable methods of rigid conservatism. It is this feature of the work that commends itself to the Christian scholar, and prepares him for a new defense of an old-time Christian belief. In this defense the author, while conceding some minor points to the critics—as the authorship of certain prophecies—departs in no essential aspect from the view that has prevailed in the Christian Church since the first century. He holds that Jesus, as the Messiah, is in the Old Testament in the act of coming, and that in the New Testament he has come; or that the New Testament Messiah is the fulfillment of the Old Testament ideal of the Messiah. To expound this proposition, with its varied tracings of Messianic prophecy in regular succession from the events in paradise to the consummation in the incarnation is the object of this work. It includes all the material on the subject, and requires scholarly care in its interpretation; but the author is equal to his task, whether it relates to the discovery of material or the interpretation of its meaning. With some prophecies he has no trouble, as with the earlier predictions; but when he takes up the course of history from Moses, following it on toward its goal, he is very observant, watchful, and critical. Contrary to Rosenmüller, Cheyne, and others, he sees a Messianic prophecy in Deut. xviii, 15, wherein a Prophet like unto Moses is prophesied for the future. He declares that only a single person, and not a succession of persons, is the content of this passage. So he proceeds from book to book, from period to period, from king to king, from monarchy to exile, and from exile to restoration, finding in utterances of priests, prophets, and kings the most decisive Messianic prophecies. Isaiah's Immanuel, notwithstanding its local coloring, is the distant Messiah in whom the Church has believed. And Daniel's Messiah is so true to the real Messiah that the book of Daniel properly has the last and most glorious word on the subject. The author pursues his study with warm and jubilant feelings, tracing the Old Testament ideal, whether in historical perspective or allegorized statement, through all the vicissitudes of four thousand years, until he sees the day dawn and the end come in the appearance of the Son of God. He has done his work well; he has rebuked the "unspiritual profanity" of the critics; he has restored faith in Messiahism; he has made the Christology of the Old Testament the basis of the religion of the New Testament, and he has shown the divine element in books that must ever be regarded as the chosen vehicle of divine revelations.

Books which Influenced Our Lord and His Apostles. Being a Critical Review of Apocalyptic Jewish Literature. By JOHN E. H. THOMSON, B.D. 8vo, pp. 497. New York: Charles Scribner's Sons. Price, cloth, $4 20.

The claims of this work are large, but abundantly sustained by evidence, historic and scriptural. The problem of Christ's education and his intellectual preparation for Messiahship, with all its implications and conclusions, has usually been discussed with hesitancy and with little dependence on reliable data, so that it has been more or less involved in mystery. The subject is not entirely relieved of doubt or uncertainty in this book, but it is presented in a new way, and ground is afforded for believing that our Lord was influenced in his so-called literary and theological views by his familiarity with the apocalyptic books of the Jews. It is assumed that in his human character he passed through the same educational processes as were common to his times, reading and examining all accessible literature, and deciding for himself all those questions that books and acquaintance with men and nature forced upon his attention. It is conceded that he understood at least three languages, Hebrew, Aramaic, and Greek, and that he studied Hebrew and Greek literature, especially the Septuagint, and perhaps some works on philosophy. To trace his studies in these different fields is difficult; but the author masters the difficulty, making it appear that our Lord was a diligent student, especially of the works of the Essenes, which reflected, more or less adequately, the main doctrines of Christianity, either prophetically or absolutely. Such works as those of Enoch, Baruch, and Daniel, with the Psalter of Solomon, the Book of Jubilees, and that on the Assumption of Moses, our Lord without doubt studied, and derived from them no little knowledge of the religious system of that sect, and of religious ideas in general, enabling him to distinguish the true from the false in all Jewish teaching. In these works he found the doctrine of an advanced monotheism, to which his own faith responded. He also discovered the Messianic idea in full development in these books, and was led to apply it to himself. He was also helped to believe in the resurrection and in immortality by these works, because they taught them as they are not taught in the Old Testament. The works of the Essenes not only bridged the distance from Judaism to Christianity, but indicated the probabilities of the new religion, of which Christ became the expositor. The reader may be impressed that the author has magnified the influence of these apocalyptic works on the mind of Jesus, but, remembering that he is accounting for his education in a natural way, without impugning his supernatural character, it is certain that he has made his case. And from the evidence given it is clear that these books must take higher rank in literature than has hitherto been accorded them. Jesus evidently was acquainted with more works than is generally allowed, and it begins to appear that he was familiar with these works of the Essenes. It is just possible that he had read Plato and some of the Grecian poets, but this point should not be pressed. That the apostles understood the teachings of the Essenes, and were indebted to them for some truths, there can be no doubt. It is not intimated that Christianity

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is in any sense the product of that sect, but only that they were related to the new movement as the other sects of the Jews were not, and recognition of this relation is both just and right. We believe we do a service to the Christian public in pronouncing this work a choice one on its subject, and every way able and valuable in its treatment.

Commentary on the Old Testament. Vol. II. Leviticus, Numbers, and Deuteronomy. Leviticus and Numbers by DANIEL STEELE, D.D. Deuteronomy by JOHN W. LINDSAY, D.D. 12mo. pp. 526. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $2 25.

The magnitude of the Pentateuchal question which is upon the age for adjustment gives a particular appositeness and value to the present work of Drs. Steele and Lindsay. In the critical study of the Old Testament books which the treatise projects the reader finds himself on one of the central battle-grounds of theological controversy with whose issues personal faith as well as the creeds of the Church are intimately concerned. The present commentary, it is scarcely necessary to say, enrolls itself with the already numerous expositions which are set for the defense of evangelical truth; and in its steady movement manifests that thorough and altogether intelligent grasp of the scriptural problems involved which justifies its place among the reliable volumes of Old Testament interpretation. The temper in which the commentary has been constructed is a matter of primal notice and recommendation. Without difficulty one may discover in its composition various of the qualities that go to make up the superior commentator, such as freedom from the undue influence of traditionalism, refusal of homage to the environment of the times, superiority to sectarian teachings, and constant fidelity to the truth. The admission of some of the difficulties involved in the Pentateuchal study—since nothing is gained by dissimulation—goes far to establish the integrity of the present commentators in their work; while the coincidence of their views, with the conclusions of evangelical thinkers, after striking the balances of the case, is at least a confirmation of the arguments of conservative scholarship for the integrity of the Scriptures. Various of the minor features that mark a commentary of the higher order are also evident. The book is sufficiently critical for the demands of the occasion. Like the preceding volumes in the series, it has been constructed for popular use rather than in response to the demands of higher scholarship. Its recognition of the value of historical, scientific, and linguistic data in the interpretation of the Scriptures is manifest; and of these facts it has made sufficient use as adjuncts in the unfolding of Old Testament truth. Clearness of style and devoutness of spirit are withal features which should recommend the volume to popular use. Under its lead the statistical and antique volumes of Leviticus, Numbers, and Deuteronomy are vivified. The pages of these ancient books glow with the goodness of Jehovah, and show forth behind the ordinances and paraphernalia of Jewish worship the benevolent designs of the Godhead in Jesus Christ. It is a matter of satisfaction that only one volume more

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remains to be written in the series of commentaries projected so long since by Dr. Whedon. For the laborious work of construction, for accuracy of workmanship, and for general attraction of page, the present number of the series should be accepted with gratitude by the Church.

Who Wrote the Bible? A Book for the People. By WASHINGTON GLADDEN. 12mo, pp. 381. Boston: Houghton, Mifflin & Co. Price, cloth, $1 25.

The author does not answer his question, but in a candid way he undertakes to compress in a small volume a large amount of information, chiefly furnished by negative and conservative critics bearing on the literary history of the books of the Bible. The attempt is legitimate, the result valuable, though not in all respects decisive or even helpful in the removal of difficulties. The book indicates the nature and trend of biblical criticism, with evident leanings on the part of the writer toward extreme conclusions, though he is careful to assure his readers that they coincide with the results of conservative scholarship. Without this assurance no one would suspect the alleged harmony, for the instances are not a few in which the arguments employed are distinctively rationalistic. He is sure that the Bible "contains supernatural elements;" but he is equally confident that it contains "proved errors, scores of them" (page 373), and is not, therefore, infallible. We do not controvert the statement; it is enough to recite it. As to the authorship of particular books, he abandons what he calls traditionalism on the subject, advancing the usual arguments for the changed position, and refuting the historical faith of the Church with the usual unsatisfactory and illogical methods of investigation. To this no objection is made, since the book proposes to exhibit the results of criticism, and its author is therefore bound to give them. We object, however, to many of the results themselves, if not to the author's statement of them; not because they are contrary to the consensus of history, though this excites suspicion against them, but because the data on which they rest are insufficient. From this general characterization of the book we pass to the particular facts of authorship which are discussed, observing that in the majority of cases the author inclines to the later critical conclusions, leaving little room for the views that have been transmitted from age to age, and which have not been quite overthrown even by the criticism he employs and indorses. In respect to the Pentateuchal books he pronounces them composite, which conservative scholars may accept without detriment or prejudice; but he fails to show that the theory of composite structure is incompatible with Mosaic authorship. With the effort to overthrow the historical belief on this subject he nevertheless admits (page 20) that "in a certain important sense this literature is all Mosaic." To deny its Mosaic authorship, and yet to speak of the Pentateuch as Mosaic literature, indicates a purpose to resort to idealistic interpretations wherever difficulties are too great to be overcome by ordinary logic. The treatment of the prophetical books is less conspicuous and more conservative, while that of the poetical books has a wayward tendency. Of the New Testament books it is enough to say that the author

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studies them from the advanced view-point, reaching the identical conclusions of the higher critics. In his summary of the history of the canon he operates with the data at hand; but we must wait for further discoveries before a rigid conclusion will be justified. While we seem to except to the tenor of the book we readily allow that it exhibits the quiet tone of the scholar and the spirit of an honest investigator; and we also state that with many of its conclusions, however antagonistic to the old view, we are in cordial sympathy; but we hold that it is a mistake to leave the impression upon the reader that the so-called results of criticism have been fairly and fully established. The book will serve a healthful purpose, but it is burdened with a misleading tendency.

Jesus the Messiah in Prophecy and Fulfillment. A Review and Refutation of the Negative Theory of Messianic Prophecy. By EDWARD HARTLEY DEWART, D.D., Editor of the *Christian Guardian*, Toronto. 12mo, pp. 256. Toronto: William Briggs.

In its line this is one of the most available books of the present controversial period. Though stimulated to its immediate preparation by the negative assumptions of a Canadian professor, Dr. Dewart has given in its pages the arguments and conclusions of a long life spent in devoted study of the word of God, and has placed the Church under great obligations to him for his fearless defense of the historic conception of biblical prophecy. No biblical subject surpasses in interest or value that involved in the Messianic literature of the Old Testament, as upon a right interpretation of it depends, not only a correct understanding of the New Testament, but also a true objective ground for rational faith in the historic Christ. The subject grows in importance, in breadth of application, and in serious consequences to the Christian system as it is studied, and really includes all the essential elements of Christianity. A mistake in interpretation on a doctrine or theme so vital and fundamental must result in peril to the whole structure of religious doctrine. With such convictions the author undertakes to refute the erroneous views of Professor Workman, who rejects the predicted element in the Old Testament, and to expose the weakness of the negative or rationalistic theory of Messianic prophecy. Those in sympathy with negativism will concede that the author is fair in statement, seeking only to elucidate the truth, and that full justice is done to what in his mind is an error both in representing and refuting it. The negative critic is right in attributing an ethical import to prophecy, but he is wrong in denying its predictive character. Broader in his grasp of the subject, Dr. Dewart shows that the predictive is not opposed to the ethical, but that they are co-existent factors in hermeneutics. Standing alone, the ethical notion denudes prophecy of all significance, because it eliminates its inspirational element; hence it becomes destructive of the biblical religion. In association with the predictive feature it becomes important, and assists in understanding the scope and object of prophetical teaching. In support of his position the author quotes an array of distinguished names which should arrest the attention of those critics who are in the habit of saying that the great

scholars are unanimous against the old view. The author, however, does not rest his case upon the testimony of the eminent scholars in England and Germany, but considers most ably and searchingly those prophecies that predictively refer to Jesus Christ, being compelled to take this course by the absolute denial of Professor Workman of any such prophecies in the Old Testament. If the author has not vindicated the integrity of the Messianic prophecies, and completely demolished the negative theory respecting them, it cannot be done from the conservative view-point. Neither Delitzsch nor Edersheim were more successful in their defense of those prophecies than the accomplished editor of the *Christian Guardian*, to whose expositions and interpretations rationalism must surrender. Passing to the New Testament, the author discovers in the words of Jesus and in the teachings of the apostles an exact fulfillment of all the Messianic prophecies of the Old Testament, employing in interpretation only those historic methods of criticism which the higher critics themselves pronounce infallible. It is one of the merits of this book that it sustains the historic belief of the Church by methods modern and critical, showing that conservative scholars are as expert in the use of advanced methods as the rationalists. We cannot in a few lines properly designate this book, but we commend it to both sides of the controversy as impartial in purpose, candid in spirit, scholarly in tone, critical in method of investigation, and trustworthy and instructive in the great conclusions it patiently establishes.

The Authority of Holy Scripture. An Inaugural Address by CHARLES AUGUSTUS BRIGGS, D.D., Edward Robinson Professor of Biblical Theology in the Union Theological Seminary, New York. Second Edition, with Preface and Appendix containing Additional Notes and Explanations. 8vo, pp. 111. New York: Charles Scribner's Sons. Price, paper cover, 50 cents.

A Calm Review of the Inaugural Address of Professor Charles A. Briggs. By EDWARD D. MORRIS. 8vo, pp. 50. New York: Anson D. F. Randolph & Co. Price, paper cover, 50 cents.

Biblical Scholarship and Inspiration. Two papers by LLEWELLYN J. EVANS and HENRY PRESERVED SMITH. 8vo, pp. 126. Cincinnati: Robert Clarke & Co. Price, paper cover, 50 cents.

The famous Address of Professor Briggs, with his Notes and Explanations subsequently added, constitutes the subject-matter of the first pamphlet in the foregoing list, and should be carefully read if one would understand just what Dr. Briggs proposes to teach as the vetoed occupant of the chair of biblical theology in Union Seminary.

The second pamphlet is not a reply, but a review of Professor Briggs's Address, and is valuable as showing the errant positions and dangerous tendencies of the Address.

The third pamphlet, without discussing Professor Briggs, sustains his teachings and pronounces in favor of other extreme results of criticism. In these addresses or papers we have evidence of the existence of a negative school of criticism in the Presbyterian Church, of which Professors Briggs, Evans, Smith, and others are the defenders and promoters. For

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the "higher criticism" is still a negativism, chiefly denying historical views without advancing satisfactory proof of the integrity and soundness of the assertions and denials that are made contrary to them. Dr. Briggs is negative in statement, positive only in spirit. Dr. Evans roundly denounces current theories of inspiration, and is inclined to object to theorizing on the subject; and yet, before he concludes, he constructs the theory of "pneumatic inspiration," as though he were less guiltless than those he condemns. This is the only constructive or positive work he essays, and it is an inconsistency. Dr. Smith champions the theory of errancy as applied to the Scriptures, and holds that it contributes to a better understanding of revelation. We weary with this negativism because it is what it is, and because it is a derivation from German criticism. American biblical criticism is without original roots; it derives its substance from the fatherland of rationalism; and it will be as destructive in final effect on the religious life of the Church as rationalism was destructive of the doctrinal stability of the Church in Germany. The Presbyterian General Assembly was not reckless in vetoing the appointment of Professor Briggs to the new chair in the Seminary; it could not have done otherwise and be true to its own standards; besides, it demonstrated to the world that the Presbyterian Church is greater than any man in it. Professor Briggs in particular needed this lesson. The effect of the action of that Church, through its representative body, will be to check, not the reverent study and examination of the Bible according to certain historical and scientific methods, but the rationalistic tendency of younger scholars, who imagine that the Bible in its literary character is wholly misunderstood, and that they have come into the world to correct old errors and elevate the great book on new and solid foundations. There must be study, but let it be in the direction of history and archæology; there must be criticism, but let it be evangelical rather than rationalistic.

PHILOSOPHY, LANGUAGE, AND GENERAL SCIENCE.

Outlines of Psychology. By HAROLD HÖFFDING, Professor at the University of Copenhagen. Translated by MARY E. LOWNDES. 12mo, pp. 365. New York: Macmillan & Co. Price, cloth, $1 50.

Elementary psychology receives in this volume both valuable treatment and original study, which, as it includes all mental phenomena, with a unique interpretation of their laws and of the development of the mental history of the race, must attract the attention of physiologists and psychologists. The author does not regard psychology as a branch of metaphysics, or as one of the physical sciences, but as distinct in itself, with laws and phenomena of its own, and therefore suggests an independent method of investigation as a necessity to an understanding of the problem in hand. He very properly eschews the German method, which involves a metaphysical conception of consciousness, and the English school of psychologists, who are prone to corrupt the inquiry with physiological hypotheses. It

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is confessed that the task of interpreting the mind is great enough if one may be aided by the German and English methods; it is greater if the investigator proposes to proceed without either. However, Professor Höffding, eliminating every foreign element from the problem, has the advantage that always arises from the simplicity of the truth one seeks to understand; and, free from the bias of the schools, he is at liberty to adopt any method that may contribute to the end he has in view. It is true his method is not new in itself, but it is new in its application to psychology. The old empirical method, in the hands of Hobbes and Hume, eventuated in materialism, while our author indirectly employs it against every form of physiological conclusion. He holds that conscious life is known to man only through the consciousness, and that it must be studied as other things are studied. The existence of mind is a matter of experience; hence, it should be studied as an experience. This is the key to the book. It is easy to criticise the starting-point by saying that it leads forward but not backward; that while it may conduct the investigator to the phenomena of mental action, with their producing laws, it will not conduct him back to the genesis of mind or to its mysterious nature, or to the secret of its self-sustaining power. The author might reply that with the latter psychology, as a science, has nothing to do, but that it accomplishes its purpose in reflecting mental life as it manifests itself in consciousness. Whatever the value of the criticism, it appears that the author deals more with the one view than with the other. In the general treatment of the subject he cannot avoid the tripartite division of the psychological elements into those of cognition, feeling, and will; but in their separate treatment, and in the attempt to demonstrate their interaction in a final mental act, he is forcible in style and suggestive of original research. He discusses sensation and its relation to ideas with rare clearness, though the subject itself is obscure, and estimates feeling as an original element of character. Just where may be located the center of psychological gravity—whether it is at the center of consciousness or in what he calls "vital feeling," as distinguished from other feelings, or in primitive will—he does not exactly declare; but this is a great mystery. He, however, pursues the main subject with an intellectual zeal that allows little deviation or circumlocution, and the result is, not an abstruse but a strong and transparent development of our mental life as reflected in human experience. We cannot follow the author in all his deductions; but that he has investigated thoroughly and conscientiously, adding to our knowledge of a subject that still baffles with its mysteries, no one of his readers will doubt. The book is an advance in psychological study.

Socialism, New and Old. By WILLIAM GRAHAM, M.A., Professor of Political Economy and Jurisprudence, Queen's College, Belfast. 12mo, pp. 416. New York: D. Appleton & Co.

The social or industrial crisis of the world is producing a vast amount of practical as well as philosophical literature. In the initial stages of reform discussion is absolutely necessary, both as respects the situation and the

remedies proposed for the correction of alleged and acknowledged evils. The present aspect is one of discussion, inquiry, enlightenment, resulting in various suggestions and tentative methods of relief, all of which add to the general interest, and will eventuate in final improvement. The chief difficulty in solving the problem of social life is to understand it; to know causes and effects; to discover the historical foundations of the existing classification of society; to separate inevitable conditions from the transient and accidental; to recognize the difference between local interests and universal laws, and to harmonize the claims of individualism with the doctrine of the brotherhood of man. In a measure Professor Graham grasps the problem, and indicates the probability of a solution on right lines and according to right conceptions of man. In part, his work is historical, reviewing the socialistic institutions of the past, such as those of the Jews, and of the feudalistic period, and the various Utopian schemes of theorists, as Hobbes, Rousseau, Fourier, St. Simon, J. S. Mill, Carlyle, and Karl Marx, in which, as we believe, he attributes too much influence to Rousseau, but appropriately recognizes the critical value of the economic philosophy of J. S. Mill. In these discussions he is quick to discern the fatal weakness of the theorists, as he shows that Marx's socialism means the extinction of money, and that under many of the proposed schemes of reform men of letters, the Church, and civil government would practically disappear. He, however, does not stop with exposing the errors of the classical economist, but undertakes to suggest a practicable socialism which will regulate labor, insure fair wages, reduce a working-day to eight hours, and promote the already strong tendencies to general co-operation in industry. It is the suggestive feature of the work that enhances its value. The author does not offer a panacea for social ills or indulge in prophecies of the speedy triumph of certain principles, for the problem is too complex and its solution too difficult to permit him to deal with it in any other than a judicial spirit and with studied calmness rather than partisan enthusiasm. The book belongs to a class of works whose merit consists in sobriety of thought, elegance of diction and dignity of attempt in treating a great question.

Essays in Philosophy, Old and New. By WILLIAM KNIGHT, Professor of Moral Philosophy and Political Economy in the University of St. Andrews. 12mo, pp. 367. Boston: Houghton, Mifflin & Co. Price, cloth, $1 25.

We have here not the discussion of the perennial problems of philosophy, but an inquiry into those modern phases of thought which underlie science, metaphysics, and religion. Avoiding such themes as the incognizability of the unconditioned final cause, the origin of the universe, and the relations of the ego and the non-ego, the author has space for the elaboration of such subjects as the personality of the Infinite, the competitive influence of idealism and experience in literature, art, and life, eclecticism, the classification of the sciences, evolution, and the immortality of the soul. All of these engage his most thoughtful attention, and result in a series of brilliant and instructive essays. The chief characteristic of the

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author in the discussion of the most abstract problem is his mental clearness of its nature, difficulties, and relations, and his ability to express himself as coherently, as vividly, and as consecutively as he thinks. As between his transparency of thought and the power of his logic we must prefer the former; for while he is analytic in process he is not sufficiently synthetic in final achievement. In every essay he is master of his subject, both because he sees it from all angles and represents it with a picturesqueness and beauty of form and expression that attract and impress the reader. In fact, the metaphysical instinct is almost lost in this excess of imaginative treatment, but not to the disadvantage of the subject. In tracing the effects of the idealistic and experimental philosophies in literature and art he is discriminating to the extent that, while recognizing the lower influence of sensationalism, he observes a higher effect in the idealistic law and spirit. One or two of these essays are more miscellaneous than the subjects require; but the author, having written them at various times, and perhaps without the purpose of gathering them into a volume, was occasionally less under the influence of the literary spirit than was his habit. Especially is a timidness or weakness noticeable in his essays on "The Classification of the Sciences" and "Eclecticism." By far the most important paper in the collection is that on "Ethical Philosophy and Evolution," in which the author, besides being at his best in literary work, establishes what has already been established by others, but with re-invigoration of statement and proof, that evolution can in no wise explain the origin of life, the universe, or mind. Evolution is not the source of things, but the process of historic development, and as such it can account for nothing. He admits an evolution of moral and intellectual ideas, but does not see any explanation of the origin of the ideas in any process of their history. Of course, then, evolution affords no key to a theory of causation. It may explain history, but it throws no light on the genesis of being and not being. We commend this chapter to the thoughtful perusal of all students of science and metaphysics. In his treatment of immortality he is attractively lucid, removing some of the barriers to faith by extinguishing many of the common arguments in its favor on the one hand and the common objections to the doctrine on the other; but when he pronounces pre-existence and immortality "twin ideas" we can neither follow nor indorse him. Touching the main points, however, of nearly every question he discusses, he is on valid ground, and writes much that is worthy of acceptance.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

The Oxford Movement. Twelve Years—1833–1845. By R. W. CHURCH, M.A., D.C.L., Sometime Dean of St. Paul's and Fellow of Oriel College, Oxford. 8vo, pp. 358. New York: Macmillan & Co. Price, cloth, $3 50.

As a new history of an old movement the present volume is perhaps the best that has appeared, its chief merit being an attempt to discover the genesis of the Tractarian party in the Church of England, and to trace

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its various evolutions through various leadership until it collapsed in the secession of Mr. Newman, its most brilliant apostle, to the Church of Rome. The special qualification of the author for his task is indicated in the fact of his personal acquaintance with the prominent actors in the controversy and his alleged knowledge of their motives, methods, and purposes, not all of which have been recognized by historians or could be fairly known to those outside of the circle of leadership. While the force of this claim is conceded, still it is not conclusive against the ability of others to interpret the cause, trend, and results of so great a revolution in the National Church. Dean Stanley held that the movement was essentially political—a view apparently sustained by the charge of the Tractarians that the Reform bill, or the Reform movement then in progress, was a political revolt against the sovereignty of the Church, and that they sought only the preservation of the Church against its political disintegration. On the surface the Tractarian organization seems as political as the Reform legislation, the latter being a government measure, as the former was ostensibly a Church movement in self-defense. It may also be said that if the original motive of the Tractarians was the preservation of the Church, the later phases of the movement justify the suspicion that their chief purpose was its disruption. Against these suspicions and embarrassments Dr. Church must make his defense. It is not clear that his history is an exculpation of all that the movement implied, though in manner of presentation, in the arrangement of the details of its development, and in the explanation of the plans of its leaders it relieves the subject of many ambiguities and exalts the controversy above the petty conditions of personal and party strife. In reading the work one must remember that the author is a friend of the leaders, but not exactly or wholly a friend of the movement. His purpose is to justify the men who initiated and conducted the revolution, to prove their character, to establish their good intentions, to represent their motives as pure, honest, and devout, and to honor their labors as heroic and self-sacrificing. This is worthy, but it may strike many readers as extravagantly done, for Keble and Newman do not deserve the exceptional eulogies they receive. Besides, the Church must judge of the movement as well by its manifest direction and influence as by the character of those behind it. Men pass away, but movements, however small or temporary or innocent, often become the germs of wide-spread and dangerous revolutions. It was not the fault of the leaders that the Tractarian movement failed. The movement failed because of its final inherent Romanizing tendency and purpose. Newman might go to Rome, and the loss could be sustained; the Church of England could not go thither without taking Protestantism with it. With these things in view it is not wise to exalt the leaders at the expense of the Church, or crown them as mistaken heroes at the expense of the movement. As to the movement itself, it may have had partial justification in the political attitude of the nation and in the slumbering, if not apostate, condition of the National Church. The period fifty years ago was perhaps ripe for

change. Materialism controlled public thought, and moral stagnation prevailed among the people, while the Church was as indifferent to the one as the other. In such a crisis a spiritual revival was a necessity—another Wesley was in demand; but instead, a Romanizing movement appeared which, lacking in essential religious force, added to the existing problems and confused the Church with its subtlety and power. It is interesting to study John Keble, Froude, Isaac Williams, Newman, and Pusey, the pilots of this revolution; but the end of the men as well as the movement is as pathetic as the beginning was uncertain and defiant. Into all these phases of the great Tractarian controversy Dr. Church has entered in his elaborate discussions, and given an able, if not impartial, account of the whole from its inception to its decline and overthrow.

Recollections of President Lincoln and His Administration. By L. E. CHITTENDEN, his Register of the Treasury. 8vo, pp. 470. New York: Harper & Brothers. Price, cloth, $2 50.

Though nearly one generation has passed away since the eventful period described in this book the interest in its prominent actors and in the results of their leadership seems rather to grow than diminish, and any work that proposes to add to the general information, or bring into clearer view the incidents in the lives of the heroes of that day, is hailed with genuine satisfaction. It is a proof as well as a mark of the greatness of a leader that he is able to endure a re-examination by those hostile as well as by those friendly to his cause or his memory. To fade entirely from public notice, or to lose hold upon the gratitude and appreciation of the generations to come, is quite as much an evidence of a lack of stable qualities in his character and achievements as of stupidity or contemptuous indifference in posterity. Among the distinguished American statesmen and patriots who have endured the tests of criticism and survived the lapse of time Abraham Lincoln occupies the chief place, partly because of his rare genius, or those qualities of character that separated him from other men, partly because of his loyal services to his country under circumstances of appalling danger, and partly because of the tragic termination of his life at a time when the nation was on the eve of celebrating its unity and preservation through his instrumentality. Whatever the cause his fame is secure, and the American people rejoice in it. In some respects Mr. Chittenden's work is a revival of facts, incidents, and general movements with which the public is familiar; but it is none the less valuable on that account, for it is written with such evident sincerity and in so attractive a style as to interest the reader from the beginning to the end. In other respects, however, it is substantially a new book; for besides correcting many misstatements, misdescriptions, and misconstructions which by this time have become historic data, the author reveals so many secrets as to men and their political motives, and such a close relation of Mr. Lincoln to the secret movements of the war, as to exhibit him in the strongest light as the uncompromising patriot, the patient defender of right, the anxious and

prayerful man in the great emergency, and the wise and faithful statesman in the darkest hour of the nation's peril. In these revelations we have proof that Mr. Lincoln early comprehended the task of the presidency, foresaw the ripening judgment of rebellion, scented the unfraternity of England, discerned the financial jeopardy of the nation, and that it required formidable preparations for its preservation. In the progress of events he appreciated the value of armored vessels, approved the various new moneys of his administration, understood and defeated the chicanery of Mr. Chase, the secretary of the treasury, and guided the affairs of government with a firm confidence in its future and in its ability to conquer the foe. From the facts given by the author there is little room for dissent; to his judgment or estimate of men and measures there may be ground for some exceptions; but as a whole the book must be regarded as a faithful recital of Mr. Lincoln's relation to the period and the events of his presidency. Written by one who was in a position to know whereof he affirms, and written soberly, even devoutly, with the purpose to substitute history for speculation and truth for misapprehension, the book has claims upon popular confidence such as few so-called biographies of Mr. Lincoln can maintain. It must, therefore, displace many works supposed to be reliable and valuable.

Charles Grandison Finney. By G. FREDERICK WRIGHT, D.D., LL.D., Professor in Oberlin Theological Seminary, Ohio. 12mo, pp. 329. Boston: Houghton, Mifflin & Co. Price, cloth, $1 25.

The subject of this biography is one of a group of religious leaders who must be interpreted not so much from the denominations to which they belong as from their achievements for the Church at large. Mr. Finney was a unique character. Possessed of denominational sympathies and affiliations, but large enough in nature, temperament, and life-purpose to see quite beyond the boundaries of a local organization, he comprehended the Christian Church in the sweep of his vision, and labored as earnestly for the propagation of the common ideas of Christianity as for those that distinguished his own brotherhood. In this volume he appears in this large aspect, and grows in his proportions from the time he was converted until he conquered the last enemy. The author makes prominent the fact that Mr. Finney was a converted man and sound in the Christian faith, never doubting his experience as he never doubted the truth of revelation. He accepted the Bible as God's word and defended its inspiration against infidel attacks with a severity of logic and a sincerity of conviction that brooked no resistance. In this defense of truth he was neither bigoted, sectarian, nor narrow; but a profound and reverent believer in the word of God. From this attitude toward the Scriptures it is easy to pass to his general theological views, which in substance were identical with those of the New School Calvinists. First inducted into the Presbyterian Church, he soon abandoned it, not because of a change in theology, but because he preferred the doctrine of church government as taught by the Congregationalists. As to elec-

tion and reprobation, atonement, regeneration, and the perseverance of the saints, he was strictly Calvinistic, but often original if not liberal in his construction of these doctrines. Concerning sanctification, he antagonized the Calvinistic view, and so secured to himself some criticism. However defective his theology, he either laid it aside or so tinctured it with Arminian sentiments that, starting forth as an evangelist, he inaugurated a great revival in the land, and advanced the Church against its opposing forces. Famous as a theologian, a philosopher, and an educator, he attained great distinction as a preacher, and is renowned as a model revivalist. As an educator he was for years a professor in Oberlin College, and finally succeeded to the presidency, filling the position with fidelity and honor. Antislavery in spirit, he insisted upon opening the doors of the institution to colored youth, and thus allied the college with the antislavery movement of the country. He is pictured in this book in all these aspects, and wins his way to one's admiration and gratitude for his heroism, his originality, his fidelity to truth, and the large results of his long life. If it cannot be said that the author is wholly impartial in his delineations, it is exactly true to say that his subject was a great character, and Dr. Wright has furnished his readers a wholesome and elevated description of his services and achievements.

Theodoric the Goth, the Barbarian Champion of Civilization. By THOMAS HODGKIN, D.C.L., Fellow of University College, London. 12mo, pp. 442. New York: G. P. Putnam's Sons. Price, cloth, $1 50.

In the revision of written history now going on, established opinions and judgments respecting phenomena, noted personages and their deeds, and the results of events, are corrected, modified, and in some instances entirely changed, if not extinguished. It is almost startling to think that there are good grounds for believing that the heroic but barbaric invaders and conquerors of the Roman empire were a whit more humane, or were possessed of stronger evolutionary tendencies, and really accomplished a more progressive work for mankind than has been represented, and that in the new aspect they were not barbarians at all. To this extreme interpretation of the Ostrogoths and Visigoths, and the great northern European tribes in the fifth and sixth centuries of the Christian era, this book is not committed; and yet it leans to an advanced and favorable judgment of those times, and actually shears its leaders of those marks of barbarism with which history has endowed them. It is in this spirit that the author portrays the stormy and useful career of Theodoric, who, inheriting the Gothic propensity to war, employed arms rather in the interest of national reform and of civilization than for purposes of self-glory and military achievement. This view of the great leader lifts him above the level of his contemporaries, and invests with a new charm not only his work, but also the movements of the Ostrogothic kingdom. According to history, the chief object of his campaigns was, like that of Alaric, the subjugation of Rome, or, still more, the conquest of Italy; but even this is a superficial view. Having achieved so much, he sought not to build a new

kingdom on the ruins of the old, but to perpetuate the principles of government which the Romans had recognized in all the periods of their development. That he failed was not due either to the weakness of the Roman system or his want of statesmanship, but to the incapacity of his subjects for an ideal government. In material results, such as the rebuilding of cities, the repairing of aqueducts, the revival of agriculture, and the extension of commerce, he was eminently successful, and restored Italy's supremacy on the Roman basis of civil and economic life. Other achievements, also, are recorded of this barbaric warrior which justify a favorable estimate of his character, especially if considered in the light of his environment; and with the general historic materials that go to make up his place and influence in early European affairs we have a book of more than usual value. In its larger purpose it seems to traverse the rise, triumph, beneficent achievements, and final destruction of Gothic dominion in Italy, being in this respect vastly more instructive than ordinary histories; but the central figure of the most important period of the Gothic reign is Theodoric. In style, fullness of detail, historic order, and cumulative effect the book is standard, and, therefore, indispensable.

Life and Letters of Robert Browning. By Mrs. SUTHERLAND ORR. In two volumes. 12mo, vol. i, pp. 324, vol. ii, pp. 322. Boston: Houghton, Mifflin & Co. Price, cloth, set, $3.

Interest in Robert Browning was promoted by his death and has ripened into permanent fame. For the greater period of his life he was as obscure as his poetry, though his sojourns in Italy gave a polish to his literary efforts, and his large acquaintance with eminent men added to his opportunities for culture; but as he became better understood his poems were more widely appreciated. It is significant of his character that he was a student of his own writings, regarding them as the products of a creative genius, though deficient in that spontaneity that characterized Mrs. Browning's more readable lines, and he was therefore sensitive over criticism, and quietly upbraided the critical world for its inability to appraise him at his true standard. We are also assisted in our study of the poet by learning that, notwithstanding he had a desire for the stage, and his father designed him for the law, and at times he felt a drawing toward the ministry, he deliberately chose the profession of a poet, and early gave himself to preparation for this life-calling. Shelley powerfully influenced him, even with his atheistic sentiments; but young Browning recovered his religious belief, and never lost it, especially his faith in providence. In tracing his developments one debates whether he was more mechanical than original, more artificial than naturally sentimental, and whether the seeming stiffness of his poems was not more due to a determination to succeed in his calling than to the natural methods of the mind's action. Many questions, including those relating to his habits, temperament, and education, are discussed though not elaborated in the magnificent volumes we are now considering. By his letters the poet is made largely to represent himself,

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though the chief facts of his career are narrated by the author, and are arranged in an orderly and historical manner, making his biography complete. His poetic instinct had early manifestations, an account of which is most interesting. The author undertakes to give the history of many of his celebrated poems, throwing light upon his methods of work, and the influences that controlled him in it. Next to knowing the man himself is the knowledge of his work, which in many cases is the key to the man. In these volumes the man, his work, his sphere of thought, his relation to nature, his estimate of the world, as well as his private habits and domestic spirit and manners, are portrayed with a skillful hand, and reveal a knowledge of the poet in almost every aspect of his life. The volumes will remove some ambiguities in the popular conception of Browning and solidify the growing opinion of his merits as a poet. Henceforth he will stand all the better in public judgment; he will be read with profounder interest; he will be interpreted with a broader belief in the integrity of his thought, and rest with fame unimpeached among the great poets of his generation.

MISCELLANEOUS.

The Harmony of Ethics with Theology. An Essay in Revision. By the Rev. HENRY E. ROBINS, D.D., LL.D., Professor of Christian Ethics in the Rochester Theological Seminary. 12mo, pp. 100. New York: A. C. Armstrong & Son.

The author discusses such questions as, Is there probation after death? Is there hope for the heathen? Can infants be saved? We approve the spirit, aims, and conclusions of the discussion. It is in sympathy with historic orthodoxy; it pronounces in favor of a personal probation; it declares that the conditions of salvation are within the power of fallen man; it holds that the ground of final judgment is not law, but grace; it makes clear the duty of the Church to save the heathen; it rejects the theory of a post-mortem probation; and in every particular it is sound, wholesome, and evangelical.

The Present State of the Methodist Episcopal Church. A Symposium. Pp. 96. New York: Hunt & Eaton. Price, paper covers, 25 cents.

A collection of papers originally published in the *Northern Christian Advocate.*

Doctrine of the Trinity. The Biblical Evidence. By RICHARD N. DAVIES. 12mo, pp. 231. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, 90 cents.

Reverently but independently has the author of the above treatise inquired into the mystery of the Triune Existence. A collation of proof-texts from all portions of the Scripture, a proper scrutiny of the Greek idioms, and a reference to the views of the ante-Nicene Fathers, with other early authorities, indicate the breadth of his research. He has written carefully and well on the doctrine so fundamental to Christian faith. The student of divinity, for whom the book has been especially prepared, may employ it to advantage.

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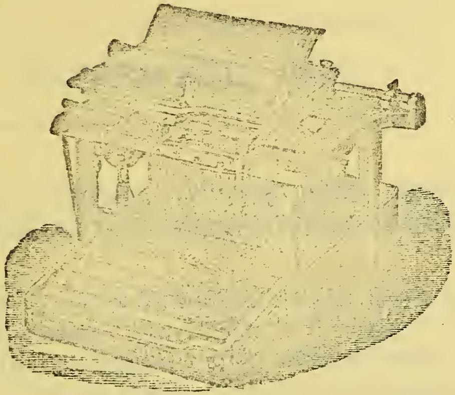

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METHODIST REVIEW.

NOVEMBER, 1891.

ART. I.—THE GENESIS OF THE NEW TESTAMENT, WITH A FEW WORDS RESPECTING HIGHER CRITICISM.*

THERE properly could be included in the discussion of the topic before us whatever has relation to the origin of the New Testament, to the arrangement of its different parts into a connected whole, and to its history down to the present time. But without attempting what now is hardly necessary, and in the present article would be impossible—an exhaustive treatment of our subject and of what is involved in it—we shall confine attention to some of the more vital points that have been brought to public notice in the recent discussions and treatises in the field of biblical criticism.

We are aware that an expression of one's personal opinion respecting a given subject, or a criticism of the opinions of others before thorough investigations are made, is a violation of what is termed the scientific method; still, in regard to matters that are under quite general discussion, and with which the people are more or less familiar, it is often found advantageous first of all to state frankly one's position, and to review with equal frankness the position held by others, afterward making the required investigations and collecting the data bearing on the subject.

Hoping that this course will meet the approval of the reader, we state at the outset our position thus: The Bible

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* Dr. Townsend compresses his study in two articles, the second of which will appear in our next issue. His method is scientific, his proofs are historic, his conclusions are invulnerable. The higher criticism dies under the strokes of giants.—EDITOR.

as a whole is a God-made and a man-made book; so far as it is God-made it is, all things considered, the best book possible, being just the book God intended it should be; and, so far as it is man-made, it shows in its mechanical structure, as other books show, the thought of a human mind and the touch of a human hand; it is "the only sufficient and invariable rule of religion" known to the world; its canon was fixed by inspired men as God would have it; henceforth it "is incapable of addition or diminution;" and, so far as the New Testament is concerned, the books composing it were written by the men whose names they bear, and its canon was settled before the death and by the authority of John the apostle. With correct interpretations of the Bible, and with perfected systems of science and philosophy, there will be found nothing in matter or mind that will invalidate the authority of the Bible; and when the mission of "higher criticism" is fulfilled, and its work has been thoroughly and impartially done, the Bible, as originally given and substantially as we now have it, will be found to be a perfect and infallible revelation of God's mind and of God's will concerning the life and destiny of the human family.

The evidence in support of these several positions, and of certain others, will appear further on in the discussion.

A few words at this point are in place respecting the attitude of those who of late have been figuring in what is termed the field of "higher criticism." If that attitude is generally recognized as unfriendly to Christianity the higher critics are responsible for making that impression.

Much that has been done and said by these "advanced" men is manifestly crude; but, on the other hand, there is not a little that we heartily commend; indeed, with "higher criticism" we enter into no controversy at all when it confines its work within legitimate lines, seeking for truth and attempting correcter interpretations of the Bible. When invoking the aid of modern research, or when reverently comparing the facts of ethnological and philological or of any other science with Bible statement, or when by a study of the natural history of Palestine or of its topography, or of the customs of the peoples of antiquity, in order to gain a better understanding of the Scriptures, not forgetting meanwhile the aid of the Holy Spirit, then the mission of "higher criticism" is divine. The Bible

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student is, therefore, not only allowed the fullest liberty in using all possible aids, but his manifest duty is to leave no one of these stones unturned in his searchings after the true meaning of God's word.*

It is only fair to remark that some of these recent "progressive" critics have spoken of the Bible in words that show a very high estimate of its value. Professor Briggs, who at present seems to be the champion of the so-called "advanced views," does not hesitate to say that "the Bible is the word of God, and its authority is divine authority." January 20, 1891, he subscribed to this statement:

> I believe the Scriptures of the Old and New Testaments to be the word of God, the only infallible rule of faith and practice; and I do now, in the presence of God and the directors of this seminary, solemnly and sincerely receive and adopt the Westminster Confession of Faith as containing the system of doctrine taught in the Holy Scriptures.

And in his inaugural address he makes this confession:

> The Bible is the book of God, the greatest treasure of the Church. Its ministry are messengers to preach the word of God, and to invite men to his presence and government.

Professor Ladd, who appears to be in full sympathy with Professor Briggs, more than once speaks of the Bible as the "word of God." In a book entitled *What is the Bible?* he says:

> It (the Bible) is destined to become the book divinely prepared and adopted as the instrument for redeeming the world through Christ.

And in *Old Faiths in New Lights* Dr. Newman Smyth pays the Bible this compliment:

> After all the works of the critics the Bible still remains the great, sublime, enduring work of the Eternal, who loves righteousness and hates iniquity.

We need not quote others; these are representative men in the class to which we have referred. Now, as long as

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* We call attention, however, to the fact that the rules of exegesis which are paraded by the "higher criticism" of the day as something original are not original or new. We can think of no fundamental principle of interpretation announced by these recent critics that is not more than half a century old. Horne's *Introduction* gave the most of those principles and rules even before our modern critics were born, and there is no scholarly "traditionalist" who has not repeatedly availed himself of them.

"higher criticism" maintains this friendly attitude toward the Bible, we of course fellowship it to the fullest extent. While it "looks at the biblical books in their original relations," to speak after its own manner, "while it strives to ascertain and take into account the particulars of time, place, person which called them forth and shaped them," which, as is claimed, is the work of "higher criticism," we cheerfully follow its lead and become, at least in spirit, one of the "higher critics." But, on the other hand, when the "higher critic" becomes a destructive critic, seeming to take delight in demolishing any thing that has the appearance of antiquity about it, then the "traditionalist" is constrained to draw his sword, to measure and to test it with that of the destructionist. Or when "progressive critics" speak of those who do not fully agree with them as being "unlearned, though devout," and that "traditionalists" are terrified by recent investigations, and "shrink from those inquiries which modern biblical study suggests and from those conclusions to which the scholar is driven," we demur. As traditionalists, if called such, we shrink from no inquiries and from no conclusions that are established, though we may insist on taking no man's word as final, and on waiting until all the data are in before rendering the verdict.

Some of the positions occupied and some of the methods adopted by "higher critics" we confess are repugnant. These men can see, for instance, with great clearness, "the component fragments" and the "earlier documents" from which the book of Genesis was compiled, but their eye-sight seems blurred when there are pointed out to them evidences of the unity of design and the general harmony which pervades that book, matters that are as important and manifest as are the "component fragments" of the book.

They can see without a peradventure the "four documents" that form the Exodus, but somehow fail to see the overwhelming evidence, which certainly exists, that the hand of one man compiled or edited these documents, and made them, with his own amendments, into one book.

As an illustration of what we are saying we call attention to the following utterance of Professor Briggs:

> It may be regarded as the certain result of the science of the higher criticism that Moses did not write the Pentateuch or Job;

Ezra did not write the Chronicles, Ezra, or Nehemiah; Jeremiah did not write the Kings or Lamentations; David did not write the Psalter, but only a few of the Psalms; Solomon did not write the Song of Songs or Ecclesiastes, and only a portion of the Proverbs; Isaiah did not write half of the book that bears his name. The great mass of the Old Testament was written by authors whose names or connection with their writings are lost in oblivion.

We hope not to lose caste among scholars if we emphatically deny these conclusions of Professor Briggs, and if we choose to follow the lead of such men as Ewald, Sack, Hengstenberg, Havernick, Ranke, Baumgarten, Keil, Kurtz, Luthardt, Drechsler, Delitzsch, Hoffmann, Nöldke, Dillmann, Westphal, Strock, the Dean of Canterbury, Professor Stanley Leathers, not to mention several American names, who regard the Pentateuch as essentially Mosaic.

The Professor appears too much in the role of a reveler while making these destructive thrusts to be a safe guide. The trouble with much of what he says is manifestly this—it is one-sided and leaves a false impression, which seemingly he intended to leave. Were Professor Briggs less sensational in his forms of statement, and were he more fair, he would have said, what is unquestionably true, that the hand of Moses was on the Pentateuch, and that his mind constructed it, though he availed himself of existing documents.

It is high time that our American "advanced critics" knew that the best scholarship of the world now concedes that the large body of the legislation, both civil and ceremonial, found in the Pentateuch is genuinely Mosaic, and that Moses was the first to build the Pentateuch into a connected whole. Ezra may have revised and amended that first edition, and Malachi may have made a second revision, but the work of neither of these inspired revisers imperiled in the least the Mosaic authorship of the Pentateuch.*

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* The bearing of Christ's testimony on the authorship of the Pentateuch is forcefully put in Dr. Goodwin's sermon before the International Council of Congregational Churches held July 16, 1891, in London: "If we cannot trust Moses as to the authorship of the books ascribed to him, and as to the truth of their contents, whether historical or moral, we cannot trust the Lord Jesus Christ, for he indorsed both. He refers to these historic testimonies of Moses again and again as facts. He made some of them the types of himself and of his work. He not only never took exception to any of Moses's statements, not a single one, but he set the seal of certainty upon some of the most improbable, like the deluge and

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Our space and topic will not permit a discussion of the genuineness of the other books assailed by Professor Briggs, but it easily can be shown that in each instance his dogmatism is excessive and by far too one-sided.

With a flourish of trumpets we are also told by one and another of the "higher critics" that by close examination and comparison with the various existing ancient manuscripts there

the story of Sodom and of the brazen serpent. Comp. Luke xx, 37, 38. And he went far beyond this. He said to the Jews, 'Think not that I will accuse you to the Father; there is one that accuses you, even Moses in whom ye trust. For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?' (John v, 45–47.) Then after his resurrection, when he was evidently most solicitous to have his disciples clearly understand the truth about his sufferings and death, what does he do but, instead of giving them any teachings of his own, go back to Moses and the prophets, and expound "unto them in all the Scriptures the things concerning himself' (Luke xxiv, 27). That is to say, instead of saying, as we hear so often, these witnesses of the far-away centuries walked in the twilight, saw nothing clearly, lisped and stammered as children, took their fancies for fact, their guesses and impressions for truth—instead, I say, of this, our risen Lord, from the very threshold of his waiting glory lifts up Moses and the psalmists and the prophets, and makes them the instructors of his disciples as to the sublimest truths of his person and his work as the Son of God and the Redeemer of mankind. In a word, he makes their witness to be identical in substance and equal in authority with his own. And note another fact. When he has ascended to the right hand of the Father, and, fulfilling his promise, has sent the gift of the Holy Spirit, and he has come to be the revealer of all truth and the supreme administrator in the affairs of the newly organized Church, a remarkable thing takes place. For what does this divine Teacher do who has come pre-eminently to illumine the minds of all believers and clear them of all error, whether due to false instruction, or wrong conception, or the perversions of unbelief? Does he set himself to the task of correcting the apostles as to their belief in the authorship of the books ascribed to Moses, and the psalms ascribed to David, or the prophecies ascribed to Isaiah? Does he expunge this error here and that one there? Does he correct this misstatement of facts and that false principle of morals? Nay, verily, but instead of this, without even the remotest hint of error or perversion, or a solitary modification or whisper of caution, he sets these apostles preaching the law and the prophets and the psalms, just as Paul declared he preached, 'saying none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles' (Acts xxvi, 22, 23). And then on that preaching he sets the seal of his personal approval, and with such mighty manifestations of power in saving men as have made that era the model era of the ages!"

Dr. Briggs and his friends will find also no little difficulty in ruling out the testimony of the entire Bible as to the Mosaic authority of the Pentateuch. We call their attention to the following passages: "And the Lord said unto Moses, Write this for a memorial in a [the] book, and rehearse it in the ears of Joshua"

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have been discovered more than a hundred thousand mistakes in our version of the Bible. But we are not always told by these same critics that these variations (rather than mistakes) are for the larger part of the most trifling character, consisting of changes in spelling, of abbreviations in place of full words, and of other similar scribal differences, and that they are no more an integral part of the Bible than would be an accidental ink-blot or finger-mark on some page of it, and that the whole one hundred thousand mistakes, variations, or corruptions, as they are variously termed, are not such as to modify a single doctrine of revealed religion.*

(Exod. xvii, 14). "And the Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.... And He [the Lord] wrote upon the tables the words of the covenant, the ten commandments" (Exod. xxxiv, 27, 28). "And Moses wrote their goings out according to their journeys" (Num. xxxiii, 2). "And Moses wrote this law. . . . Moses therefore wrote this song the same day. . . . When Moses had made an end of writing the words of this law in a [the] book" (Deut. xxxi, 9, 22, 24). See also Deut. vii, 1, 2, "As Moses commanded," etc., quoted in Josh. xi, 12; Deut. i, 36. "As Moses said," etc., quoted in Judg. i, 20; Deut. xii, 10, 11. "Thou spakest by the hand of Moses," quoted in 1 Kings viii, 53; Lev. i, 1–9. "Moses," etc., "commanded," quoted in 1 Chron. vi, 49. In 2 Chron. xxxiii, 8, we read, "The statutes and the ordinances by the hand of Moses;" in chap. xxxiv, 14, "The book of the law of the Lord given by Moses;" and in chap. xxxv, 6, "According to the word of the Lord by the hand of Moses." These references are made to Exod. xii. Deut. xii, 5, 6, according to Ezra iii, 2, has for its author none other than Moses. Lev. xxiii, 34, 43, and Deut. xvi, 13, were, according to Neh. viii, 1, to bring the book of the law of Moses." According to Dan. ix, 11–13, Deut. xxviii, 15–68, and Lev. xxvi, 14–39, are "in the law of Moses." Acts iii, 22, referring to Deut. xviii, 15, reads, "Moses truly said," etc. Rom. x, 5, referring to Lev. xviii, 5, reads, "For Moses describeth," etc. Rom. x, 19, referring to Deut. xxxii, 21, reads, "Moses saith," etc. 1 Cor. ix, 9, quoting Deut. xxv, 4, reads, "It is written in the law of Moses." In 2 Cor. iii, 15, are the words, "When Moses is read," etc. The reference is to Exod. xxxiv, 29–35. Heb. ix, 19, reads, "When Moses had spoken every precept to all the people." The reference is to Exod. xxiv, 4–8. Rev. xv, 3, declares that in heaven the seven angels sang "the song of Moses." In Matt. xxii, 24, the Sadducees are represented as declaring that Moses wrote Deut. xxv, 5; and in Luke ii, 22, the Pharisees are represented as saying that Lev. xii, 2, was given by Moses. John the Baptist, in John i, 17, is represented as saying that "the law was given by Moses," and Philip, in John i, 45, is represented as saying, "We have found him of whom Moses . . . did write."

* "Of the various readings of the New Testament," says the patient and critical scholar, Professor Norton, "nineteen out of twenty at least are to be dismissed at once, not on account of their intrinsic unimportance, but because they are found in so few authorities and their origin is so easily explained that no critic would regard them as having any claim to be inserted in the text. Of those which remain a very great majority are entirely unimportant. They consist in

Some of these late critics speak disparagingly of New Testament Greek, affirming that it is neither pure nor classical, which is quite true; but they fail to tell us that the Holy Spirit seems to have brooded over that vulgar speech, making it the fittest then spoken for the promulgation of Christian ideas to the multitudes then addressed. As a modern scholar has said: "It is the sacred prerogative of the Gospel never to be preached otherwise than in the language of humanity and to the poor."

Again, the critics of the current theology are not building on the bed-rock of truth, though they think it, or at least talk it, when testing the word of God by their individual judgment. We hear them exclaim, "The Bible is not infallible," "The Church is not infallible," "The creeds of Christendom are not infallible." Well, suppose all this were true, we may ask if the private judgment of any "advanced critic" is infallible, or the judgment of all the advanced critics put together?

They say, "The theology of the Bible is one thing, the theology of the creeds another thing, and the theology of the theologians a third thing." But should they not add that the theology of the individual opinion of a "higher critic" is a fourth thing, and is quite as likely to be at fault as is any of the other things?

The statement is made by a competent American scholar who has recently investigated the subject, that since the year 1850 there have been put forth five hundred and thirty-nine different theories respecting parts of the Old Testament, and two hundred and eight as to parts of the New Testament—in all, therefore, seven hundred and forty-seven. Of these, six hundred and three are already abandoned, and many of the remaining one hundred and forty-four are stricken with paralysis.*

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different modes of spelling, in different tenses of the same verb, or different cases of the same noun, in the use of the singular for the plural when one or the other expression is equally suitable. They consist in the insertion or omission of particles such as *ἀν* or *δε*, not affecting the sense, or in the insertion or omission of the article in cases equally unimportant; in the introduction of a proper name when, if not inserted, the personal pronoun is to be understood, or in the substitution of one equivalent word or term for another. Such," continues Professor Norton, "are the various readings which comprise the far greater part of all variations that can be discovered."

* In a recent article Professor Luthardt, who for nearly forty years has been professor of theology at Leipsic, utters these words:

"We have had too many experiences in this respect, have seen too many hypotheses come and go. Who knows what grave-diggers already stand at the door?

Manifestly it is too early in the day to make our final induction as to the genuineness and credibility of the books of the Old and New Testament Scriptures.

We have said that the Bible is man-made. That there is evidence of this no one doubts. This evidence is brought out and paraded and made the most of by "higher criticism," while the stupendous evidences of the divine origin of the Bible, its providential history, its thrilling revelations, showing that it is God-made, are hardly brought to the world's attention.

Professor Briggs speaks of himself and of his friends under the figure of farmers who in early spring "are at work with ax, and saw, and knives, the instruments of destruction, cutting off the limbs of trees, and pruning vines and bushes, and rooting out weeds. Fires are running over the fields and meadows, the air is filled with smoke, and it seems as if every thing were going to destruction. But they are destroying the dead wood, dry and brittle stubble, and noxious weeds. They are removing them out of the way of the life that is beating beneath the surface of the ground and throbbing in tree and bush." Then he paints a picture of the beautiful and healthful conditions which result.

But as it seems to us the Professor's figure would be more to the point if the farmers, after doing their destructive work as he describes it, were still further represented as going about placing dynamite cartridges in and under shade and fruit trees and lawns, and then, by way of amusement, touching them off, laughing meanwhile at the terror of innocent people.

Without directly saying more respecting "higher criticism" we now take up the other part of our subject, the genesis of the New Testament. As to what was taking place religiously before the New Testament had been thought of by any human being we need not dwell longer than to say that during the time interven-

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We older ones had experience in Baur's criticism of the New Testament, and some of us took an active part in opposing it. Where is that school now? What a stir D. F. Strauss made in his day! All who understand the matter now have abandoned the theory that the life of Jesus consists of myths. How many in Germany, even in scientific circles, compromised themselves by their attitude toward Renan's *Life of Jesus!* Who ever speaks seriously of the French romance now?"

This quotation suggests one from Professor Lyell, bearing on another point: In the year 1806 the French Institute enumerated eighty geological theories which were hostile to the Scriptures; but not one of these theories is held to-day.

ing between the death of Malachi and the death of the Messiah the Old Testament, among all the other Jewish writings, maintained exclusively the rank of being the sacred Scriptures. To that Testament nothing had been added, from it nothing had been taken during those nearly four hundred and fifty years. But shortly, perhaps immediately, after the ascension of Christ the disciples were called upon or moved upon to report the transactions of the life of their Master, especially from the time his active ministry commenced to the day of his crucifixion. This reporting no doubt was at first done orally; but soon, possibly for the purpose of reaching a wider circle, or, as some suppose, because they were inspired so to do, those immediate friends committed to writing an account of the wonderful deeds they had witnessed, and the no less wonderful words they had heard spoken by the lips of their Master.

There is at present quite general agreement that very early, and nearly simultaneously in different places where the apostles were laboring, Matthew, at his own discretion, Mark, under the direction or dictation of Peter, and Luke, under the advice of Paul, and all under the influence of the Holy Spirit, who, as Christ had promised, was to help them, wrote and committed to the Christian Church the three gospels bearing their names, and that a large number of copies of these writings were immediately made and distributed among the rapidly increasing Christians throughout the Roman empire.

Such, at least, were the views held by the early Church Fathers, and such, as Rawlinson remarks, is "the theory which alone suits the phenomena of the case."

These three gospels were, therefore, the beginning of the New Testament. Later the gospel of John was added, which before John's death was publicly read and preached from in churches widely scattered over Asia and Europe. There were also at an early date other writings of the apostles, called epistles, and these letters were written in some instances for the purpose of explaining doctrinal difficulties, and in other instances for the purpose of confirming believers in the Christian faith and of inspiring them to follow in their consecration the example of the Master.

These gospels and epistles, from the date of their publication, at least after the death of John, were regarded by the body of

early Christian believers as authoritative. They were held to be sacred in the same sense as were the Old Testament Scriptures. It may be said that these New Testament writings permeated and controlled all early church-life and thought.

The New Testament, with the exception of the first copy of Matthew's gospel, was originally written in the Greek tongue. There is general agreement among scholars that Matthew, after having composed a Hebrew gospel for the use of the Jewish Christians in Palestine, wrote likewise one in the Greek tongue for the use of Asiatic and European Christians.

It should be borne in mind at this point that it was from Greek-speaking Jerusalem Jews, and from Greek proselytes throughout the Roman domains, that the early Christian Church was formed. It was fitting, therefore, that the New Testament should be written in the dialect which was then spoken by the peoples and tribes under Roman domination. The groundwork of that dialect was the classical Greek of Attica, modified by the peculiarities of what is termed Hellenic or Hellenistic Greek, which was then the language of Palestine, and was on every body's tongue; in that speech also are the writings of such distinguished men as Aristotle, Plutarch, and Strabo.

The precise date when the New Testament books were compiled into one volume and mechanically united with the Old Testament, forming the modern completed Bible, is at present not known. There is no record of any great ecclesiastical council that had been convened for such a purpose.

There are two theories as to this matter, either one of which can be safely adopted without imperiling the integrity of the New Testament, and for each of which there is considerable support. The first is that the mass of Christian believers in different and remote lands, of different and diverse nationalities, some of whom had listened to and had been with the apostles, and some of whom had received directly into their churches the original New Testament gospels and epistles as they came fresh from the hands of the apostles, at length agreed among themselves as to what writings were apostolic; and thus, without any preconcerted plan and without any formal or public action, the spurious being at that time easily separated from the genuine writings of the apostles, the New Testament as now constituted was completed and given to the world. This

being the case, the entire apostolic communion constituted a sort of council which decided which should be the authoritative books of the New Testament. If this consensus of the early Christian world, moved by the Holy Spirit, did really form the canon of the New Testament, its authority can hardly be questioned by modern critics, even though they are devout Christians and profound scholars; the burden of proof rests certainly with any one who may now call in question the genuineness or authenticity of either one of the gospels or epistles.

The second view is that the apostles themselves, and not the general brotherhood of the Church, decided what writings should constitute the New Testament; that the canon was settled, therefore, before the death of the last of the apostles, and that the final decision was intrusted by the Holy Spirit to the most spiritual-minded of them all, John the son of Zebedee. There are certain reasons which almost force one to adopt this second rather than the first supposition.

No modern scholar of respectable standing will venture to question the statement, for instance, that the writings constituting the New Testament were composed while what may not improperly be termed the Hebrew-Greek was the common speech of Palestine, and that history and tradition, as a whole, support the commonly received opinion that all the books of the New Testament were written between the year of our Lord 38, the date of Matthew's gospel, and the year of our Lord 95 or 96, the date of the book of Revelation, the other gospels, epistles, and the book of Acts coming between these two in nearly the same order as they are now found in the English version. It would appear, therefore, that before the year of our Lord 95 or 96 all the writings comprising the New Testament were finished. The theory of Baur, of a second century origin of these books, has been overthrown. A few words in further verification of this statement may be called for; at least they will not be out of place.

In the Second Epistle of Peter, written not later than 65 A. D., we find the following language:

> Even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and

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unstable wrest, as they do also the other Scriptures, unto their own destruction.

In this passage it should be noticed that the apostle Peter recognizes the writings of the apostle Paul as being at that time in existence; and further he gives them precisely the same rank as belongs "to the other Scriptures."

Thus, within about thirty years after the death of Christ we have the gospels and some of the epistles recognized as the Christian Scriptures by one of the leading apostles.

A trifle later, the author of the epistle to Diognetus, who was a disciple of the apostles, also Clement of Rome, Ignatius, Theophilus, Clement of Alexandria, and some of the later Fathers, speak of the New Testament as completed and united with the Old Testament in their time.

"The Holy Writings" and "the Gospels and Apostolic Discourses" were the titles employed to describe both the Old and New Testament Scriptures.

Clement of Rome, a fellow-laborer with Paul, who wrote between the years of our Lord 50 and 70, quotes from nearly every book in the New Testament, as if at that time there were no doubt that the gospels and epistles as now recognized were of equal authority with all other parts of the Bible.

Ignatius, a disciple of John, who wrote several epistles probably within nine or ten years after the death of John, makes use of the following language:

> In order to understand the will of God I fly to the gospels, which I believe not less than if Christ in the flesh had been speaking to me, and to the writings of the apostles, whom I esteem as the presbytery of the whole Church.

He also uses the terms "gospels" and "epistles."

Polycarp, a contemporary of Ignatius, and also a disciple of John, by whom he was appointed bishop of Smyrna as early as 84 A. D., according to Basnage, Tillemont, Archbishop Usher, and Lardner, and therefore between ten or fifteen years before John's death, was the author of what is known as an Epistle to the Philippians. In that somewhat brief document Polycarp makes direct quotations from Matthew's and Luke's gospels, from the Acts, and from nearly all the epistles. In his frequent allusions to the books of the New Testament he calls them the "Sacred Scriptures" and the "Oracles of the Lord."

Justin Martyr, in a work written as early as 138 or 139 A. D., leaves unqualifiedly the impression that the gospels were then recognized as of the same authority as the Old Testament. Dr. Edwin Abbott, of London, who is spoken of "as a master of all the German learning on this subject," says "that it would be possible to reconstruct from his (Justin's) quotations a fairly connected narrative of the incarnation, birth, teaching, crucifixion, resurrection, and ascension of the Lord; that this narrative of Justin is all found in the three synoptic gospels, and that Justin quotes no words of Christ and refers to no incidents that are not found in these gospels."

Near this date, 160 A. D., is assigned the Muratorian Catalogue of the New Testament. This catalogue is complete, and gives the same books as those which now constitute the New Testament.

Irenæus, who was a pupil of Polycarp, quotes from each of the gospels; and Clement of Alexandria, who flourished 192–217 A. D., quotes in his writings not only from the gospels, but from nearly every other book in the New Testament.

Tertullian, in the second half of the second century, repeatedly refers to the New Testament, and in such terms as to leave no doubt that it was completed in his day. He speaks of it in the singular number, calling it "The Divine Instrument."

Jerome and Gregory Nazianzen, about 360 A. D., speak of the Old and New Testament as one book and of equal authority.

Lactantius, not far from 315 A. D., makes use of this explicit language:

> The Jews use the Old Testament, we use the New; but still the two are not diverse, for the New is the completion of the Old, Christ being the common testator.

Augustine, as early as 400 A. D., defends the entire volume thus: "The New Testament is hidden in the Old, and the Old Testament shines out in the New." He also bases his argument for the genuineness of the New Testament writings on the fact that they have been, to use his own words, "transmitted down from the time of the apostles with a universal and uninterrupted tradition."

Such were the views of the Church Fathers. But in confirmation of their words, did our space permit, we could quote

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from distinguished heretics who were contemporaneous with these Fathers. Basilides, who figured 117–138 A. D., and Valentinus, Heraclion, and Marcion, who were prominent only a trifle later, and the so-called "Serpent Brethren"—an order of some importance figuring from 200–250 A. D.—never dissent from the opinion that in their times the New Testament was regarded as complete and that it was held to be authoritative.

Not only the Church Fathers and these heretics, but such distinguished skeptics as Celsus, in the second century, Porphyry, in the third, and Julian, in the fourth, who were bitter opponents of Christianity, freely quote from the books of the New Testament, and uniformly assume that they were written by the persons whose names they bear; and likewise assume in all their arguments, and plainly state in some of their discussions, that the Christian world at that time regarded the Old and New Testaments as one book, and that each part is of equal authority with every other.

Two writings, included in apocryphal literature, bearing the titles "Testaments of the Twelve Patriarchs" and the "Acts of Pilate," which could not have been composed later than the beginning of the second century, quote from the gospels and epistles, as if there were at that time no question as to what constituted the inspired books of the New Testament Scriptures.

We may add that before the year 400 A. D. all the books now constituting the New Testament are mentioned in the various catalogues of those times.

If the reader will bear with us we will review in reverse order the facts and references already presented. Within three hundred and fifty or four hundred years after the death of Christ there were several catalogues containing all the books that now constitute the New Testament. From one to two hundred years after the death of Christ scores of statements which are still extant were made by persons in the Church, and by those out of the Church, and by enemies of the Church, showing that the New Testament was complete and was then regarded as authoritative as it now is. From thirty to one hundred years after the death of Christ confessions and statements were made by the apostles and by apostolic fathers showing conclusively that the gospels, the epistles, the Acts, and Revelation had at that time received their exaltation and were

recognized as of equal rank with the books of the Old Testament. And, lastly, all the writings of the New Testament excepting those of John are now admitted upon internal and external evidence, and by all competent authorities of all schools, to have been written between the years 34 and 65 after Christ.

But the apostle John did not die until about the year 100 A. D. He lived, therefore, between thirty and forty years after all the New Testament writings except his own had been completed. John's epistles and the Apocalypse were written between the years 68 and 95 after Christ. Hence John lived not fewer than three years, perhaps much longer, after every book of the New Testament, including his own, had been written. It follows that he had ample time to sanction the writings constituting the New Testament, and to establish as an inspired man their authority, and to see that the completed New Testament, united with the Old Testament, was properly received by the Christian Church.

A fair question is this: Is it probable, since John had ample time, that he did not establish the authority of the New Testament books or give to them as an inspired man his sanction?

Consider for a moment what a demand there must have been for authority on the part of the young Church, then dispersed and persecuted, especially since at that time the emancipation of the Church from the synagogue was taking place; indeed, never had there been greater need or demand for authority.

If John the Baptist, to confirm his belief, might without impropriety send to Christ to learn from his lips if he were the Messiah or if they were to look for another, then we may feel confident that those early Christians would not allow John, the beloved and devout apostle, to leave the earth without asking if the record of the Messiah's life and the other writings of the apostles were to be the world's oracles, or if they were to look for others.

Is the supposition tenable for a moment that those scores and hundreds of Christians who conversed with John, and who were even familiar with him during the thirty years that witnessed the close of his career, never asked him what books they should regard as sacred, or that he never alluded to the subject?*

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* Suggestive in this connection are the closing words of his Apocalypse (Rev. xxii, 18, 19).

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Such are the evidences, consisting of historic facts and the fundamental principles, or rather the normal workings of the human mind, that have led us to adopt the view that John the apostle approved and authorized the New Testament in its present completed form, as Malachi had approved and authorized the Old Testament in its completed form.

The bearing of the foregoing facts and reasoning on certain ill-advised statements that have been made respecting the composition of the New Testament is of no small importance. We have heard it said, for instance, that this or that book, say the Epistle to the Hebrews, was admitted into the New Testament by a vote of one majority in a council composed of several hundred ecclesiastics, and that some other writing, say the Epistle of Barnabas, was rejected by a vote of one or two majority in a council numbering its hundreds.

An eminent Unitarian clergyman of Boston a few years since made a statement which we are sorry to say has been repeated in substance of late by other than Unitarian clergymen, that "the books of the Bible were selected by uninspired men who rejected other books referred to in the Bible itself, which were as reasonably authentic as some of those in our Bible.*

These are very careless and misleading words. Of course every body knows that there were Jewish documents, which, perhaps, were more ancient than any that enter into the Old Testament; and every body knows that the Old and New Testament writers refer to such existing documents.

There is, for example, the "Book of the Wars of Jehovah," mentioned in Numbers. The "Book of the History of Solomon" is referred to in Kings. In Chronicles we are told of the books of "Samuel," of "Nathan the Prophet," and of "Gad the Seer." There are also references to the "Prophecy of the Silonite Ahia," and to the "Vision of the Seer Jedai (Iddo) on Jeroboam." The books of the Kings mention more than thirty times certain "Annals of the Kings of Judah and Israel." Besides these there are mentioned the writings of "Shemajah," of "Jehu," of "Hosai," and of the books of "Jasher" and of "Enoch." But all this has nothing whatever to do with the fundamental questions involved in biblical criticism. Were there references to ten thousand such books; were there refer-

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* James Freeman Clarke.

ences to the inscriptions on the slabs of Nineveh, or to the writings of Noah, or to those of Abraham, or to those of Jacob, or to those of Joseph (doubtless there were such writings), that would not invalidate in the least the Old Testament as it comes to us.

The apostle Paul quotes from, and calls by name, certain Greek poets and philosophers (Acts vii, 28; Titus i, 12). Ought their works, therefore, to have been compiled with the gospels in making up the New Testament simply because they were referred to by him? This same apostle, between the date of his conversion and the date of First Corinthians, may have written a score of letters not now extant. Comp. 1 Cor. v, 9; x, 9, etc.; 2 Thess. ii, 15, and iii, 17. Need that possibly trouble any one? Cannot the universal law of selection be applied even to sacred writings? Comp. John xxi, 25.

The vital question is this: Did Moses, in his age, did Ezra and the prophets that followed him, in their age, and did the apostle John, in his age, under divine inspiration and direction decide what writings should and what writings should not compose this book, which God in his providence has watched over and distributed as he has no other—this book, that is a thrilling and inspiring power on earth, such as has been no other book in all the realms of human literature? If such were the relation of Moses, of Ezra, of Malachi, and of John to the Bible, then its complexion, its completion, and its authority were settled at the hands of men providentially ordained and inspired for that very purpose long before these church councils held their sessions and made their useless decisions. The decisions of these councils are outside matters, and are not worth a moment's thought, for they stand apart from the vital question. They settled nothing, and they could settle nothing, for all settlements of this kind had been made long before the men composing these councils were born.

Luther T. Townsend.

Art. II.—RECENT MISSIONARY DISCUSSIONS.

It is a significant fact, and one which ought to encourage all friends of Christian missions, that of late the great missionary enterprise, especially in its practical aspects, has been made a subject of earnest discussion, not only in missionary circles, but in the broad arena of current literature and platform oratory. This discussion has been more prominent in England and Scotland than in the United States, but its influence has been very perceptibly felt in all parts of the English-speaking world, to say nothing of the great mission fields which have called it forth. Nearly all the great societies have in turn been passed under review before the public, and in this way the interest of all evangelical Christians has been keenly excited, and in some cases sharp lines have been drawn between the friends and opponents of existing systems.

First of all, Mr. R. N. Cust, a distinguished supporter of the Church Missionary Society, which is the leading evangelical society of the world, came forward with some caustic criticisms which applied more or less to other societies as well as to his own. He was followed by Canon Taylor in his well-known attack upon the whole missionary enterprise. This canon of the Church of England wrote in a spirit which, to a reader in the East, seems more Mohammedan than Christian. He made a charge of blank failure upon missionaries generally, and represented their cause as hopeless. Both his alleged facts and his inferences were at fault; but none the less did his attack stir up a warm discussion, especially within the pale of the Church of England.

In Scotch circles the discussion took another form. The chief phase of the missionary question among the Scotch Presbyterians has been that of education. Dr. Duff, as is well known, inaugurated a well-defined educational policy at the very beginning of his work. It is not true, as is often supposed by his critics, that he regarded his own as the best possible missionary policy, but he accepted it as the best for himself and those associated with him. He founded a college and a number of high schools, and, while educating in a thorough course of English the boys and young men who flocked to his

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institutions, took pains to weave in with the ordinary teaching of the schools a course of thorough instruction in Christian knowledge. He believed that in this way he would not only lead a very considerable number of his pupils to Christ, but that he would permeate the awakening thought of the country with a healthy Christian influence which would favorably affect the empire for centuries to come. It cannot be said that Dr. Duff's plan proved a failure, but its success has not been all that its sanguine friends anticipated; and of late years there has been an increasing disposition manifested among the Scotch Presbyterians not only to criticise the policy, but actively to oppose it. This question has been very prominent in recent years, and must be regarded as still unsettled.

While the Anglican and Presbyterian circles have been led into the discussions noted above, the Baptists, who were the pioneers of the modern missionary movement, have been not a little stirred by criticisms not exactly of the same kind, but inspired by a similar spirit. The leader of the Baptist controversy has been Mr. W. S. Caine, M. P., a gentleman of considerable prominence in the political world, having been one of the "whips" of the Liberal-Unionist party in the House of Commons. He has visited India several times during the past two years, and in the course of his observations has found not a little occasion to criticise severely the work of the English Baptist Society, of which he has been a prominent supporter. He is not a careful observer or an accurate reporter, and has been too easily led into positions which cannot be sustained by facts as they are found in the field. He believes that the missionaries are too well paid, that much of their work is utterly fruitless, and that they have much to learn from both the Salvation Army and the Roman Catholics.

Following Mr. Caine comes the redoubtable Hugh Price Hughes, who has stirred up a controversy among the Wesleyans in England which perhaps has attracted more attention and made a deeper impression than any of the criticisms above noted. Mr. Hughes was unfortunate in the selection of a text for the discussion which he inaugurated, and there is reason to believe that he has long since become aware of this fact himself. He was led by the representations of a returned missionary of very limited experience to adopt strong views with

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reference to the style of living adopted by the missionaries, and their wide separation from the mass of the people among whom they labored; and the impression thus conveyed to the public, and which was maintained throughout the entire controversy, was that it was owing chiefly to the style of life of the missionaries that their success had been so unsatisfactory. This controversy assumed, at a very early stage, a personal character, which was more than unfortunate; and while in the end the missionaries were officially vindicated, the cause which they represented received less profit from the discussion than would otherwise have been the case. Nevertheless, it is more than probable that as time goes by it will be seen that the Wesleyan missions in all parts of the world, and especially in India, gained a great deal more than they lost by the thorough sifting which they received before the Methodist public of England.

With regard to all criticisms mentioned above, as well as to similar criticisms from whatever quarter, it is a mistake—a very serious mistake—for missionaries and their friends to resent such criticisms as hostile attacks directed against them and their work. No great public movement can afford to disapprove downright, straightforward, and earnest criticism; and even if it have a hostile element in it, it by no means follows that this must, in the nature of the case, be hurtful. It will have to be conceded that the missionary reports for the past half-century have not been written with that spirit of frankness and candor, and with that conscientious regard for strict accuracy, which the supporters of the work have a right to expect. For instance, if it be asked where the failures that have occurred in the mission fields of the world during the last half-century have been recorded it is not easy to obtain an answer. Pick up a hundred missionary reports and read them over, one after another, and it will be very rarely indeed that any mention will be found of a failure; and yet failures have been occurring all the time. In any great work they must occur, in the very nature of the case, and ought to be recorded with all fidelity and frankness. It is just here that the Salvation Army, so warmly applauded by Mr. Caine, is weakest. The leaders of that movement seem to have accepted, among their other military maxims, the policy of never confessing defeat; and thus the world has been notified again and again that they have

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been achieving wonderful success in India, while, as a matter of fact, this success is not apparent to candid observers who view their work with the most friendly feeling. What is signally true of these earnest workers is in a less degree true of nearly all in the mission field. It is not considered beneficial to the interests of the great societies at home to spread any thing before the people which would discourage givers, or weaken the confidence or lessen the enthusiasm of the public. So long as this spirit is cultivated by the leaders of the movement sharp and even hostile criticism may be more or less expected. It will never do, in the interest of any cause, however good, to call failure success, and to go on year after year affirming that the policy which may have been adopted is proving all that its friends had expected, while, as a matter of fact, it is proving the exact contrary.

Cordially accepting, then, as both inevitable and salutary, criticisms to which the enterprise is subjected, let us see in brief outline what reforms in policy and method have been suggested in the discussions of the past few years. On examination it will be found that none of the objections alleged against the work are very formidable, and none of the new methods proposed very startling in their novelty.

The first and most positive objection is that of Canon Taylor and others of like mind, that the missionary enterprise is a practical failure. No well-informed missionary, however, is disturbed by assertions of this kind. Local or relative failures may be pointed out, but taking any large field, say, for instance, India as a whole, the missionary points to the fact that not only are the converts steadily increasing in numbers, but that the ratio of increase is also steadily rising. In a very few years, at the present rate of progress, the results will become too striking to admit of unqualified assertions of failure, like those which we now hear.

Another class of objectors admit a certain measure of success, but assert that it is unsatisfactory. It is not sufficient to justify the amount of money and labor expended in the prosecution of the work; and the results achieved, when compared with similar work in Christian lands, do not measure up near enough to the Christian standard to be received as satisfactory. To this the missionary simply replies by pointing to the New

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Testament history of the primitive Church, or perhaps by challenging comparison between his own converts and the average Church in an American city, with its admixture of worldliness and dead formality.

Another objection, urged by not a few, is the style in which missionaries are found living. Their houses are comfortable, and, if built in tropical countries, have large, airy rooms, with ceilings perhaps twice as high as those of ordinary rooms in American dwellings. A casual visitor is impressed, as he enters and leaves the house, that it is a much grander dwelling than the average parsonage in which the missionary would perhaps be living if laboring in his native land. The style of living adopted, also, if Oriental, produces a similar impression upon the mind of the visitor; and although he probably accepts the hospitality tendered him with unfeigned pleasure, he is apt to be ungracious enough to criticise it after he reaches his native land. It should be remembered, however, on the other hand, that a great deal of what seems worldly style or needless luxury is much less real than the stranger supposes. The average missionary lives in a very moderate style, and his work does not suffer in the slightest degree from what strangers regard as his luxurious life.

Another objection, however, is in many instances better taken. It is said that while it is proper enough for the missionary to secure a quiet home, with fresh air in and around his dwelling, and while it is right for him carefully to consider the health both of himself and his family, yet often, unconsciously to the man himself, he isolates himself from the great mass of the people to whom he is sent, and practically is a stranger among them although constantly in their view. That is a mistake which can be made in any country, and is made constantly by good men in America. It is not a matter, however, which is affected very much by the kind of house in which a man lives, or by the style which he may adopt in his daily life. It depends upon the man rather than upon any merely incidental arrangement connected with his home or manner of work. Missionaries in India sometimes go out and live among the heathen, separating themselves from European society, so that they see no human beings excepting those whom they are wishing to bring to Christ, and yet from defects of character, or from

want of skill or of practical wisdom, they are surprised to discover that they are almost as much isolated while living thus in the very midst of the heathen as when in their more comfortable home in a mission station.

Another very favorite objection to Protestant missions consists simply in an appeal to the supposed greater success achieved by the Roman Catholics. This, however, is an appeal which no well-informed Protestant missionary ever wishes to avoid. The facts are decidedly in his favor. As a matter of fact, in some parts of India Roman Catholic missionaries are winning perverts from Protestant missions; but in most parts of the empire an inquirer will search in vain for even one Roman Catholic missionary who is achieving any success in winning converts directly from heathenism, unless it be by offering advantages, such as land to be cultivated or employment in some kind of remunerative labor.

Next comes the objector to educational missions, who maintains that the missionary is made a mere school inspector, or at best a school teacher, and is not in any practical sense a missionary at all. This, however, depends wholly upon the facts in each particular case. A school may be made an evangelizing agency or it may be so conducted as to have no marked Christian influence on its pupils, to say nothing of its failure to impress the community at large. The objection may be justly urged in certain cases, but as a broad impeachment of all mission schools it cannot possibly be sustained.

Another objection, perhaps in some cases better taken, is that the Christianity planted in foreign lands in too many cases fails to become indigenous. A mission, for instance, is planted in a certain district and maintained steadily for half a century. During this time a small Christian community is gathered together, numbering perhaps a hundred souls. A stranger visiting them, even though ignorant of their language, can hardly fail to discover that while they live among people of their own race and of their own language they are not of them. They do not seem in any way assimilated to the general community, and it would take many half-centuries more to make it possible for them, while thus in a measure separated from the community around them, to exert any positive Christian influence upon the rest of the community.

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Lastly, a great cry of recent years has been raised in favor of a species of missionary asceticism. It is said that all great leaders in Oriental countries since the time of John the Baptist have been practically ascetics, and not a few in recent years have hastily accepted the policy that change in the mode of life, or of dress, or of food, might effect a revolution in missionary labor and lead to immediate and splendid success. It need hardly be said that this idea is founded wholly upon a mistake. It has been tried to some extent, not only by the Salvation Army, but by not a few missionaries of other bodies, and thus far has yielded no satisfactory results. The men who are achieving the most marked success in India to-day pay no regard whatever to this popular but mistaken notion.

It would be interesting, if space permitted, to discuss each one of these objections or proposed reforms at some length, but for the present let it suffice to draw a few conclusions which will at once suggest themselves to every experienced missionary. In the first place, it may be assumed that no single reform will result in such a measure of enlarged success as would satisfy the reasonable expectations of the friends of missions. It is surprising how many intelligent persons have fallen into error at this point. One writer would change the whole condition of the mission field by abolishing schools, stopping printing-presses, and sending forth every missionary to be a simple preacher of the word. Another would call in all the preachers, and put all the workers into school-rooms, in the hope of converting the rising generation through the agency of schools. A third would establish industrial schools and workshops, or buy land and plant colonies, where Christians are to be settled and their children educated for future usefulness. Still another would introduce a new era by reducing the salaries of missionaries and teaching them to live in greater simplicity; while yet another insists that the missionary should throw away his shoes and go barefoot, eat with his fingers, and adopt primitive modes of life generally. All such men are dreamers. Some of these suggestions might be good within certain limits, but those who comprehend the magnitude of the work to be done, and the ever-present demand which is felt for all forms of Christian labor, cannot be expected to listen with much patience to narrow suggestions of this kind. No single reform will suffice.

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Nor is the hope which very many seem constantly to indulge, that a new policy will be discovered or a new method invented, through which such success can be reached, worth a moment's thought. Many intelligent friends of missions indulge in this dream. They think that some day some great leader will appear, or some new method be brought to the front, or some new way of presenting the Gospel discovered, which will put a new face upon the whole missionary field, and lead to the early evangelization of the nations. All such hopes are vain.

We must not assume, however, that the present state of things is so far satisfactory that all suggestions of change are out of order, and that no improvement can be effected. On the contrary, the time is opportune for carefully reconsidering the whole situation, and perhaps for introducing not one but many new methods, and for making more effective old methods which have been used successfully in the past, but which could be made much more efficient if properly applied in the present. Indeed, it is not too much to say that the Christian Churches of the present day have nearly outgrown the policy and methods of the century which is closing.

The first—perhaps the most important—step to be taken is to recall the Church to a sense of her duty as recognized by the pioneers of the missionary movement. In the times of William Carey, Thomas Coke, and Adoniram Judson the missionary trumpet gave no uncertain sound. A slumbering Church was summoned to arouse and obey her Master's solemn command to give his message of light and salvation to all the nations, and not to rest till this mission had been executed. The call was direct and specific. Nothing else was yoked with it or in any way bound to it. No missionary misunderstood his errand; no donor was in doubt as to the destination of his money. But of late years a different spirit prevails in many places. The sound of the trumpet has become uncertain. The farewell commandment of our Saviour is discussed as if it were only a question of unsettled policy, to be adopted or rejected at pleasure. Young students are heard discussing the comparative advantages of the home and foreign fields. Here and there in the midst of the heathen a missionary is found who has no conviction that God has ever called him to any work of any kind. In the home land a cry is raised that the needs of Christian lands are

more imperative than those of heathen lands, and the modern Antiochs demand that their Barnabases and Sauls shall disobey the Holy Spirit and become city missionaries, instead of embassadors to the nations and kindreds and tribes and peoples afar off. Surely it is time, and more than time, to put an end to all this uncertainty; to cease trifling, and to accept at once and forever the great commission which our Saviour has given to his people. More than half the criticism to which the missionary enterprise has recently been subjected can be traced to this one source—the unworthy manner in which the Church is trifling with her special commission to evangelize the nations.

A return of the old-time missionary spirit should be followed, and no doubt would be followed, by the adoption of plans more worthy of the task which has been placed upon the Church. With few exceptions the great missionary bodies of the Protestant world have adopted plans which seem altogether out of proportion to the stupendous work to be accomplished. A society determines to plant a mission in a foreign land, and forthwith proceeds to send a party of missionaries, usually not more than five or six, to take up their residence in one or more cities of the country selected. Beyond this there is probably no plan of operation marked out, and the missionaries are expected merely to settle themselves down with whatever degree of comfort they may be able to secure, learn the language of the people among whom they live, and in due time begin to preach to them, or perhaps teach their children, and thus gain access to their hearts and homes. If the men are exceptionally gifted—men of broad views, consuming zeal, and at the same time wise and resourceful, they may succeed in exerting a wide influence upon the community. But if, as is more likely to be the case, they prove to be only ordinary men, not capable of carving a way for themselves through unexpected obstacles of all kinds, it is more than probable that they will settle down to a life of benevolent routine, and form no far reaching plans for evangelizing the people to whom they are sent. It thus happens that all over the missionary world good men are found engaged in doing good in various ways, but to a practical observer they do not seem to be making much headway in the work of evangelizing great nations.

The popular idea of a missionary and his work is something like this: he is a good man living among ignorant and bad people; he is persuading a few people to give up their idols and worship the true God; he is teaching a few children to read and sing and pray; and in the meantime, in connection with his more direct missionary work, is doing good by educating orphans, feeding the poor, and taking care of all manner of needy people who cross his path. As to whether he is ultimately going to be successful or not, the question is seldom raised. He has no plan himself beyond finishing his course as a faithful Christian worker, doing all the good he can, and of rendering up his account with joy in the last day. From one point of view this is well enough; and if enough such men could be scattered all over the heathen world perhaps it would not be necessary to ask for any thing better. But this kind of labor is never going to accomplish the overthrow of the great systems of error under which mighty nations are groaning, and bring the myriads of earth to a saving knowledge of the Lord Jesus Christ. A well-known story of Henry Clay will illustrate the difference between a narrow and a broad view of the work to be accomplished. When a young man Mr. Clay was crossing the Alleghanies, and when he reached the summit he turned and looked out over the great Mississippi valley behind him, and stood as if listening intently to a distant sound. A friend asked him what he was listening to. "I am listening," he said, "to the tread of the coming millions." Had he replied that he was thinking of the beautiful flower-gardens that at some future time would be cultivated in little openings among the forest-trees in the great valley below him, his answer would have been more in harmony with the spirit of much of the missionary enterprise of the present day. The popular notion is that of cultivating small flower-gardens in desolate heathen fields rather than of subduing great empires to obedience to the King of kings.

It will be said, of course, that the financial resources of our missionary societies are utterly inadequate to any great enterprises, and that from necessity we must work on in the future as in the past, merely planting and cultivating a little garden here and another there, in the hope that great movements will grow out of these small beginnings. There is an element of

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truth in this statement, and yet the more limited our resources the more wisely should they be administered. So long as the resources of the Church are so very inadequate to great enterprises they should be administered with all possible wisdom, and the plans formed, although not contemplating the immediate conquest of empires, should be upon a basis which at least looks forward to great achievements in the early future. If anywhere in the wide world statesmanship is called for it is in the great mission fields of the Church.

The time has fully come for the Church of Christ to rectify two mistakes which she has for some time been making in connection with this work. In the first place, she should resolutely and honestly look failure full in the face, and not for a moment shrink from it, or pretend that she does not know that it exists when it is in plain sight before her. It is always wise to know the worst, and nothing is ever gained by concealing either from ourselves or others actual facts as they exist in connection with any work for which we are responsible. It will be said, no doubt, that there is no real failure in the mission field. Some good men affirm that it is impossible for us to say that any Christian work is, or ever has been, a failure; and we will be told over again for the thousandth time that we have nothing to do with the results, that it is our duty to work on and let God choose his own time for rewarding the labors of his servants; and that success may be so near at hand that what seems defeat to-day will change into victory to-morrow. But all this kind of talk must be set aside as simply trifling with grave facts. It is very true that in a few instances, after long waiting, victory has come to faithful men who remained at their posts, trusting in God and looking to him for the fulfillment of his promises; but in all these cases it will be found that the men who waited were very much unlike the average missionary, who spends a life-time at his post without seeing any visible fruit gathered after all his years of toil. Failure, of course, is a relative word. It can hardly be said of any good man that his life is an absolute failure; and least of all of a missionary who remains faithfully at his post in a heathen land to the end of his life. But a man may succeed in doing a large amount of good without doing the work to which he had been appointed, and to which he has been giving the best energies of his life.

A young man, for instance, is sent out to India or China, and appointed to a certain city. He secures a plot of ground in the city, or perhaps in its suburbs, erects a comfortable dwelling, with perhaps five or six rooms, sits down patiently to learn the language, and after two or three years builds a small chapel near by, opens a school in the city, or perhaps a number of schools in adjacent towns and cities. As the years go by he gathers around him a few converts, it may be a dozen, it may possibly be fifty. He has two or three preachers whom he calls catechists or helpers, and four or five teachers; and with the help of these men he establishes a daily routine of work which is patiently and faithfully followed year after year. After he has been at his post say twenty-five years, a question naturally arises as to the future prospects of his work. With one consent nearly all missionaries would say that he is doing well, and if let alone will accomplish the work for which he has been sent. The managers at home are satisfied, and it must be confessed that the good man is doing a good work and doing it faithfully. It seems cruel to speak a single word in depreciation of the work in which he is engaged; and yet any practical man will feel the question forcing itself upon him: How long will it take, at this rate of progress, to convert a district containing a million inhabitants in such an empire as China or India? Another quarter of a century goes by; the good man has been gathered to his fathers, and a successor is living in his house, preaching in his chapel, superintending his schools, and carrying on the work on the plan adopted at the beginning. A third quarter of a century goes by, and by this time a third or fourth missionary has taken up the reins, and is pushing on the work on the old lines. There are now one hundred and fifty Christians connected with the mission, of whom about seventy-five are communicants—that is, this mission, carried on at no little expense of money and labor, to say nothing of life, has been growing at the rate of about one communicant for each year throughout three quarters of a century, and we are expected to call this success!

This picture is not overdrawn. There are such stations in the mission field, and not a few of them; and very many good men may be found who will stoutly defend the policy which has maintained them so long, and be perfectly content to have

another three quarters of a century spent in the same kind of work. The secretary of a leading English society visited India last year, and, after thoroughly examining the condition of the missions sustained by his society, wisely recommended that three of them be closed. One of these had been in existence seventy-three years, and had not proved nearly as successful as the sketch given above would indicate. In the name of common sense and honesty, is it not time for us to cease trying to call failure success and adversity prosperity? In this work, as in other work, men may be expected to fail, and we should not be either terrified or angry when we discover that failure has resulted. When men have toiled all night casting in the net at the wrong place, and are told in the morning that there is need that they should change their position and fish elsewhere, they will play the part of wisdom if they accept the advice given them, leave a place where their weary labor is lost, and at once proceed to drop their net into the waters indicated. Failure has been encountered in various departments of the work, and has not by any means been confined to one department of labor such as that described above; but wherever found, whether in the college, the school-room, the itinerating tour, or the printing-office, it should be boldly and honestly acknowledged, not only to the parties concerned but to the world at large.

It need surprise no one that so long as an unwillingness to admit failure is cherished a strange indisposition to plan for success is also manifested. The old-time missionary hymns are full of the spirit of victory. The missionary enterprise, in the very nature of the case, must be a victorious enterprise. It must be that or nothing. The nations are all to submit to God, and the kingdoms of this world to become the kingdoms of our Lord and of his Christ. The missionary is to go forth with a banner upon which victory is inscribed. The question of success is one which he is not to argue. It is assured, and its hope is to sustain him in the midst of all possible discouragements and failures. Those who send him forth should plan for victory, and the Church every-where should expect it. But, as a painful matter of fact, we find here one of the weakest points in the popular missionary policy of the present day. No missionary society in the world is prepared for victory. They have not anticipated it on a large scale, nor even on a moderate scale,

and when God graciously vouchsafes to bless the labors of his servants, and sets before them open doors, not only are the missionaries in the field startled, but the managers at home are sometimes almost appalled. The Church can hardly be made to believe the good tidings which reach her, and every body is astonished to discover that God has actually kept his own pledge, fulfilled his own promises, heard the prayers of his people, and blessed the labors of his servants. The great mass of the non-Christian people of the world are exceedingly poor, and missionary success among them means that the responsibility of the missionary is greatly enhanced, and the claims of the converts upon the Church in Christian lands become at once greater than those of the unsaved heathen have been. As God himself reasons with us that he loves us more and is pledged to do more for us now that we have been saved through the death of his Son than before we were placed in that near relation, so we in our relation to the converted heathen are united to them by more sacred bonds and placed under more solemn obligations to them than before their acceptance of the Gospel. If a mission in a non-Christian land, with a thousand converts, a dozen missionaries, and a score or two of native preachers, costs the Church $20,000 a year, its cost will be greatly enhanced, perhaps doubled, by the sudden addition of ten thousand converts. Seldom, indeed, has such an exigency arisen in recent years, and yet it has happened in a number of instances, and may be expected now to happen again almost any year and in almost any great field of the world. Contradictory as it may seem, yet it must be said, that the time has come to urge upon all Christians that God means to save the nations; that he actually speaks the truth; that the word is to have effect; and that not only here and there ten thousand or twenty thousand souls are to be brought to the light, but hundreds of thousands and millions are soon to come to the brightness of its rising. What missionary society of the world is prepared for any thing of the kind? What body of managers is prepared for success even upon a moderate scale? It must be admitted that the Church generally is not prepared for the task which she has nominally undertaken. A new era has dawned! The time has fully come for adopting the policy of planning for success.

Let it not be said that this talk is simply wild in face of the fact that the receipts of the great missionary societies are miserably inadequate, and that it will be impossible to extend our missionary activities beyond the scale which has been generally adopted. Christian people cannot be expected to give upon a large scale for a work which is carried on in the spirit which too generally prevails at the present day. Let the Christians of the world see that the Church has risen up in her strength, and is preparing in deep earnestness to grapple with her responsibilities, and to attempt the conversion of the human race, and funds will be forthcoming at a rate which has never before been witnessed. The marvel is that money is given as freely as it is while the present policy so generally prevails. It is impossible to kindle enthusiasm in human breasts while songs of triumph are stifled and the word "victory" effaced from the banner which floats above God's advancing host. Christian enthusiasm can only be kindled and kept alive by the aid of the Holy Spirit, and this aid can only be secured by obedience to God's commands and by faith in his word and in the leadership of his Son.

We are standing upon the threshold of great events! We are entering upon the brightest era in Christian history! and the children now in our Sunday-schools will see the day when our own Church will enroll more converts from heathenism in a single year than all the Protestant Churches of America have done in the past quarter of a century! Let no one be afraid to utter the word "success," much less to plan for it. The missionaries in the field and the managers at home have alike a common duty and a common responsibility, from which they must not shrink. Let both parties set out all their empty vessels and borrow from all their neighbors, in full confidence that God will increase the oil up to their fullest capacity to receive.

J. M. Thoburn

Art. III.—PANTHEISM AND COGNITION.

For the most part the common apprehension of the term pantheism assigns to it its proper significance. The exceptions arise from the fact that pantheism assumes a variety of phases. But this ignorance is pardonable, since it may be questioned whether any serious loss ensues to the common mind from being unaware of distinctions whose grounds ultimately are one. In general two distinct types of pantheism may be discerned: first, that wherein the attempt is made to sink all things in Deity; second, that wherein a similar attempt is made to elevate all things to the level of Deity. The former may be called an immanental pantheism, the latter transcendental. Between these two extremes lies a considerable speculative distance, entirely covered by modifications of the major themes, but which may be connected with them without much difficulty. Thus we are to recognize a materialistic, an atheistic, a theistic, and other varieties of pantheistic belief, and are to understand them to be compromises of or digressions from the doctrine itself.

By implication rather than by open statement, this form of speculative dogma has thrust its head upon the arena with much frequency. The Greek term pantheism stands for a wide range of speculations, though commonly understood to signalize a single type, and extending through considerable periods of time. The Eleatic notion of Being logically sunk the Knower in the Being. The Heraclitic flux and flow appears to have no ground of otherness in itself whereby a permanent Knower, whether God or man, could be posited with safety to the system as a whole. The tendency of Plato clearly is toward an idealistic pantheism. The impossibility he met of overcoming a duality between thought and thing causes the system to stop short of its real import. The final step was taken, though from other bases, by Hegel. The explanation of this state of affairs is at hand. The age-long attempt of philosophy has been to discover some one universal solvent—some absolutely first and unitary principle. This may, indeed, be a necessity of the study; but philosophy may contain more, especially as regards our ignorance, than we are

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aware of; and all those bases which appear to furnish unity may, after all, be totally wrong in themselves or conceal multifariousness beneath seeming absoluteness. That one or the other supposition is actually true is seen to be the case with most, if not all, systems. Else why this discord, so satirically ridiculed by Socrates? The Socratic theism finally lost itself in the skepticism of the Academy. The Eleatic doctrine was a protest against materialism; but it closed in the atheism of Zeno. Epicurus taught the principle of virtue as the source of pleasure. His successors have made it a synonym for voluptuousness. The splendid idealism of Plato faded into several harmful theories. Locke was the precursor of half a dozen isms, descending through Hartley, Hume, Condillac, D'Holbach, and others. The candid attempt of Kant led to the vagaries of Fichte and Schelling, the absolutism of Hegel, and to Von Hartmann's final outrage on reason. And so the differentiation and degradation has gone on. Advance in philosophy—for such there has been—has come mostly from a rejection of part or all of others' sublations. It is a peculiarly elusive study. The frequency with which pantheism has appeared above the philosophic horizon invites an examination of its bases. This can best be done by a criticism of its two principal forms, allowing the others to fall into line at such points as they may. It appears to us that these systems—as is, indeed, the case with sundry others—are particularly vulnerable in their epistemology. It is difficult to see how a system can safely progress without settling at least some of the major questions of cognition at the outset. To begin with Logic, Being, or what-not, regardless of how the principle is to be known, or how knowledge of its logical differentiations is possible under the terms of the unfolding of that principle, appears like a bad case of *hysteron-proteron*, as the rhetoricians say. Whether knowledge is possible, and if so, how; and *how* in relation to the special function it is to serve in a complicated system, are vital threshold interrogatories. Doubtless the philosopher must have an eye to the metaphysical elements entering into cognition; but psychology is not all metaphysics. Some elements of it are extremely unmetaphysical. Kant, for example, saw the vital necessity of settling this great question, and set

himself at its solution with commendable industry. That Hume may have stirred up his endeavors, and that error may have been drawn from his teachings, are not to the point.

We now proceed to say that the Spinozan position, which represents one great school of pantheists, assumed a substance lying at the foundation of all things, entirely metaphysical in its character, and which had to account for a physical interpretation of the universe. This substance is supposed to be so absolute a unity—so infinite and so without attribute—that we can speak of it only in negations. But to define a thing or principle before unknown in negations only, as, This is not a horse, an iguana, nor a house-fly, would never lead to knowledge at all, but is a perfect foundation for agnosticism. Suppose a new principle discovered, and I should be told that it is not this, that, or the other. At the moment my knowledge of all principles admitting of positive attribution is exhausted I should arrive at a complete negation, and be no wiser than when I first began. If no positive affirmation can be made of this or that it can never be a principle to any one except the discoverer, and he can make no possible use of it except by subreption, which was Spinoza's error in comparing substance with finite things. Hegel felt the compulsion of giving "poor being" some attribute, lest it serve no purpose in developing a system from it. But this negatively defined substance being granted, we proceed thence, and are invited to watch its unfolding under certain propulsions (whence arising?), and in the end to view a differentiated universe. This is an admirable outlook if it will only keep faith with us.

But we are led to inquire how a substance which will not permit us to assign a positive quality to it can come to have those appearances which men call attributes, and which they give it the world over in the form of the simple copulative judgment? To a Spinozan grammarian it would seem that the universal form of affirmation would be in a negatively conjugated copula! These appearances, so infinite in kind and degree, are, we are told, modes of those attributes belonging to the postulated unity. But why does an absolute unity have attributes? and these attributes have modes? But most especially, even if it should have them, how can they ever become cognizable to a finite mind, itself merely one of these manifestations in mode.

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Two items are essential to this or any other system in order to a valid epistemology. They are, room for differentiation and room for contingency. The system under consideration affords neither, except by *petitio principii.*

1. It is not so much that the whole category of human actions, thoughts, institutions, presents a jumble wherein negative and positive, good and bad, right and wrong, are inextricably confounded; but that no differentiation into these elements is possible from the (supposed) logical simple with which the system is launched into existence. To call them modes is trivial evasion, as we shall see. It is utterly impossible to see how a simple can ever lead to complexity except on one of two bases: either differentiation resides potentially in it, which would be a vitiation of the notion of a metaphysical simple, or it is dragged in later as the development into distinct entities goes on. This latter trick has been an invincible Ajax in the metaphysical field from the beginning, and seems to have lost none of its ancient prowess. Substance—a something without positive designation and absolutely complete in itself—can in no other way, except by a most miserable begging of the question, take on either attribute or mode, unless we conceive a mind qualified to know things without an act of attribution, and thence by some hocus-pocus dodging over into the attributive field. Of course this is possible. So is the death-scene of Wouter Van Twiller, by Irving. But supposing this a possibility, and that men were able *to know* where differentiation does not take place, still knowledge would be a vacant stare at a substance of which, in every essential, man is but a part. This is a philosophic cross-eyedness, where one eye looks straight at the other and cannot tell which is itself. This is not the highest conceivable type of knowledge.

2. As the whole is determined from itself, the individual must be dominated entirely by the whole, and thus becomes a mere appendage, without self-movement of any kind, whether as inherent possession or induced by external contingencies. Clearly, therefore, all that the individual could know would be that which the whole thinks through it, and under the general motions of the whole. This is but saying that the individual is compelled to know as he does, and, so far as he is concerned, the distinctions between truth and error cannot be known.

For if one is compelled to know as he does he cannot decide whether he is thinking correctly or not. In this sphere Mill's suggestion about two and two making five, and Hegel's about all cows being black, would meet a splendid fruition, but nowhere else. Under such a compulsion every thing apprehended as knowledge loses all distinctness, and for any possible purpose sinks into zero. We repeat with emphasis that "how we know" is a basal inquiry, and must be satisfactorily met and cared for before many safe steps can be taken. A doctrine of cognition must be prepared not only to meet all present exigencies, but all possible ones.

We advert now to the other type of pantheism, and select its subtlest form for criticism. Much protestation has been indulged in, and some quite recently, that Hegelianism is not pantheistic. Let us see.

The system sets out to construct the universe in harmony with the laws of thought. We find the laws explicated in Logic, and discover that certain categories underlie all thought. As Being is the barest of these, it is supposed to be most fundamental, and we are to suppose that the universe can be developed therefrom by following a strictly logical method in doing so. As Being, at rest, can accomplish nothing, we are invited to suppose that, in order to realize itself in actuality, it passes through three stages, namely, position (rest), over to its objectification, and thence returning to itself. This process is carried on to its utmost limits in unfolding the dogma, and is called dialectical opposition. We might summarily end the argument here by saying that no sort of inspection of the category called Being can discern any reason why it should go through this process. That the resultant of two opposing forces may be rest is a fact gained by the barest empirical methods, and needs and admits of no hyper-rarefied explanation. Besides, each phase of this movement may itself be a similar resultant, and we thus fall upon an infinite regress. Or, the same result may be reached by saying that Hegel holds that Being, identical with itself, is rest. Doubtless. He may mean non-active, but that does not help the case. So Nothing, identical with itself, is rest. Therefore Being and Nothing are the same. This phrase is more times misunderstood than otherwise. It may be illustrated as follows:

Being=Being; result, Rest.
Nothing=Nothing; result, Rest. Therefore
Rest=Rest. Or, as he puts it,
Being=Nothing.

The usual reply to this is that Nothing means *nothing*, and so the argument falls to the ground. We believe the true objection lies in the fact that the whole process is a vicious reasoning in a circle, or making something from nothing, as follows: The above argument really takes on this form:

A=A.
A=A, and, therefore,
A=A.

That is, we began with one predication by identity, and we close with the very same proposition. We have not advanced a step.

But suppose the process goes on. We feel compelled to ask whether this most bare conception, "Being," is not itself a result of "compromise?" If so, we have nothing left but to seek a more primary still, and so on in infinite regress. This appears from a case of dispute where no reconciliation is possible. We suppose, for instance, that Homer is a poet of the world, telling a divine tale of life. The Hegelian tells us that its interpretation gives us a unity, because every difference in conduct and institution is finally reconciled. But our critics forget to tell us that the peace that finally ensued came by the utter destruction of one of the parties to the conflict. Here sight is not so clear. Dialectical opposition may be a useful theory wherewith to prove certain preconceived notions, but it may have no potency of new contributions to knowledge.

We would fain inquire where the mind obtains this notion of Being. A study of the logical judgment discovers four forms thereof, referring to quantity, quality, relation, and modality. These four words themselves denote categories, and under them we find Being. But it is nothing but a category. It operates within its own sphere. It has no existence as a thing, and none whatever for thought except as thought derives it from experiential bases, through the inductive method up to an abstraction. Being, then, is inductively determined, and rests upon an empirical basis! This destroys the validity of the

word to represent an idealistic basis. Indeed, the use of this word has largely grown up around a self-raised doubt as to the validity of our knowledge of the external world. However, it must be clear that it is impossible to base a system upon a postulate that shall be so fundamental as to depend on nothing but itself, *and to be known as so doing.* In a world of experience any postulate used as a primum must arise by abstraction from previous experience. As such it may be immensely useful in correcting aberrations from a normal procedure, but it is a servant, not a god; a category, not a creator; a statement of a fact, not the origin of it. It is easy to run up the inductive ladder to its apex, and on descending declare that every thing met on the way is deduced from the apex idea; but this is assertion of a fact, at best, and in no way accounts for it. We knew the fact on our way up. Assuredly, an inductively discovered item is not a new creation, born of the metaphysical head. And Being is such. What the system differentiates from itself by the clash of opposites is, therefore, if true, a mere statement of a fact, and contributes no whit to knowledge, or to any theory of it. To suppose that it does is to make the frequent mistake of supposing that classification adds to knowledge of the class or genus. We know no more about the class horse when we have placed ten than when we have but two items under it.

Further, a category is one thing and our conception of it is another, and neither category nor conception can be wrenched over into a material thing. But this is exactly what Hegel does with the former. From Being, by way of opposition, we are supposed to see not only the world of thought arise, but that of things as well. The progress is continuous, the propulsion inexorable. The "process," as he calls it, *must* go on, or the universe come to an end. Just how this materializing of categories and ideas is to take place has been the broken bridge of every thorough-going ideal system. Hegel talks of "the materiature of ideas," whatever that may mean. The unsophisticated consciousness of the race will never, we fear, be willing to admit that an idea is identically the same as a mountain. Idealism does not, indeed, usually make that claim. Hegel tells us that "the pure idea is compelled to remove the limitation of subjectivity, and thus come in another sphere and another science." But why compelled? Whence so?

By this "process," admitting that it advances unobstructedly from the extreme metaphysical point Being down to all minutiæ of nature and life, the system becomes an all-engulfing whole, in which all movement is a necessitated one. "Process," we affirm, does not admit of contingency. It means an irresistible unfolding. What a system of this kind can do with cognition has before been said. No thinking can take place except, in each instance, the possibility of its being something other than it is. That it is what it is, is no testimony to its being under necessity, as that throws us back again upon an automatic explanation. The inductive method of science, looking to a future full of contingencies—to a mind that meeting them must therefore proceed with caution, cannot acquiesce in such a doctrine. Besides, if creation is but a general unfolding in accordance with a definite movement there is no reason why we should not prognosticate the future with unerring certainty. The laws of logic will be no truer a millennium from now than they are to-day, and must contain implicitly the whole expanding future as they "realize" themselves in attributes and in discrete entities.

From whatever way we view the system, therefore, it affords no outlet for our desire to know why and how we know. It is either still-born or unable to proceed with the development we are told must come from it if its basis is granted.

But this argumentation proceeds upon the supposition that there is a personality separate from the *totum* which can discern differences and originate distinctions. The essential laws of logic undoubtedly express the laws of the mind's working; but this in nowise shuts us up to the conviction that a change in the situation of two people would necessitate a co-ordinate change in their thoughts. The contingent element, which plays so important a part in a true estimate of personality, is a category and not a condition in the Hegelian view. The utter erroneousness of this assumption is plain. Knowledge must include at least two elements, and they cannot be safely merged in one; and any satisfactory doctrine of cognition must have an eye to both. It is this discreteness—which is the most apparent fact in every man's observation—that gives philosophy so much concern. It is the individual that is the true real. But pantheism every-where reverses this order, and consigns

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the individual to the limbo of "mode," or "vacant phases of thought," or "valueless abstractions." An Hegelian friend declares that the individual is merely subjective, and that it finds personality in its own objectification into that which, as its "other," gives it any reality. That is, I am myself when I have lost all that makes me an individual, a discrete entity. We hear much also of "self-activity" as the impelling cause toward this objectification. But this leads us back to the previous question of "How does any such notion arise?" The difficulty of adjusting the particular and the general may be admitted; but one thing must remain—the individual must be himself, and not be possessed of a personality which he himself makes by an unvolitional use of categories and laws of thought. Subject and object cannot be identical, though bearing a definite relation under the laws of thought. It may satisfy the yearning for unity to compress the parts into a whole, or assume a whole and then differentiate it. But, so far as men can see, no self-evolving order can erect a method compatible with the first principles of cognition. At best it is the individual mind that is doing all the work, and under its propulsions and limitations it is extremely doubtful whether it can arrive at a world, or divine consciousness operating in the infinite diversity of life and its institutions by any given scheme, or that it would know the fact if it should find it. We are speaking of metaphysics. If we are not to undermine all knowledge, we may trust the spontaneous consciousness of men in its confidence that diversity exists, and that it may be and is known in concrete examples which are themselves illustrations of the diversity in question. The great trouble with the school in question is that it has never been able to see how an internal order of thought may run parallel to an external order of truth without identifying the two. We have seen that this furnished no use in the vocabulary for the word "I," or the word "know."

Charles M. Moss.

ART. IV.—PRE-ADAMITES.*

As Old Testament worthies arose from their graves and appeared unto many to add their testimony to the efficacy of Christ's atonement as shown in his resurrection, may we now expect pre-Adamites to come forth armed with battle-axes of stone and bronze to demolish the Christian edifice so carefully reared? Pre-Adamitism established, can Scripture stand? God "made of one blood all nations of men for to dwell on the face of the earth," is the doctrine of the Book. Dr. Winchell also traces all earth's peoples back, through almost countless ages, to a supposed couple in Lemuria, a sunken continent now inhabited by the fishes of the Indian Ocean.

Further, "By one man sin entered into the world, and death by sin." Very true, yet who does not know that the Hebrew *Adam* means man first and Adam afterward? There may, then, have been man long before the man became Adam.

As early as 1655 an orthodox Dutch ecclesiastic startled the learned world by the claim that Paul recognizes pre-Adamites. With him the "one man" of Rom. v, 12, was Adam, for in verse 14 sin is called Adam's transgression. The phrase "until the law," according to this author, implies a time before the law—that is, before Adam, and as sin was then in the world men must have existed to commit sin. The sin before Adam was "material," "actual." The "sin after Adam" and through him "imputed," "formal," "legal," "adventitious," and "after the similitude of Adam's transgression." Death entered the world before Adam because of the imputation of Adam's sin, and this was necessary that all men might partake of the salvation provided in Christ. Adam was the first man only as Christ was the second, for he was the figure of Christ (Rom. v, 14). All men are of one blood in the sense of one substance, one matter, one earth. We may now add that all are of one blood structurally, chemically, and, as Dr. Winchell teaches, genetically (p. 459). The monk Peyrerius, who wrote the book, also

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* *Pre-Adamites;* or, A Demonstration of the Existence of Men Before Adam; together with a Study of their Condition, Antiquity, and Racial Affinities, and Progressive Dispersion Over the Earth. By Alexander Winchell, LL.D., Professor of Geology in Michigan University. Chicago: S. C. Griggs & Co.

held that the biblical account of Adam's family, especially of Cain, indicates pre-Adamites. He argued to the same conclusion from the monuments of Egypt and Chaldea, from astronomy, the magic of the Gentiles, and from the racial features of remote savage tribes. He stretched our usual chronology, and denied that the flood destroyed more than the Jews. Such were the conclusions of a devout student of the Scriptures unaided by modern scientific research.

May we not also ask, If the atonement retroactively put salvation within the reach of all from Adam to Christ why may it not have embraced ages before Adam? Dr. Whedon teaches that the doctrine of plural origin, if proved, would not fence the cleansing fountain against any human mortal, and very many devoutly learned divines have taught that probably the atonement for sin made on Calvary may be to other probationary spheres the gate-way to pardon and paradise. Surely, then, the gracious provisions of the atonement might apply to those on earth who could not trace their pedigree to Adam, the representative sinner. The doctrine of pre-Adamites creates no salvation aristocracy. It explains where Cain may have found his wife, and easily solves other like difficulties. Pre-Adamitism is no enemy to revelation. It antagonizes no fundamental doctrine of the Book, and aids rather than disturbs exegesis. The question, Was man before Adam? must, then, be remanded to the bar of science. Geology, ethnology, and history must decide.

Dr. Winchell levies very lightly on geology. His Lemuria, which, as he holds, rocked the race and rocked itself under the waves, may be geologic territory; but the high table-lands discovered by sea-soundings are the only evidence he produces of the lost continent, though the well-known fact that over two hundred islands have disappeared from the Pacific since navigators first charted that ocean is indicative of a former Pacific continent, and the many evidences of an ancient Atlantis corroborate his supposition. These former continents aid our imagination in constructing highways for the dispersion of the race, whether Adamites or pre-Adamites. And these recently lost Pacific islands deny the necessity of pre-Adamites to explain the dispersion.

Great efforts have been made to crowd man back ten thou-

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sand, twenty thousand, five hundred thousand years, through the cave-dwellers and lake-dwellers of Europe and the drifts of the Somme. Dr. Winchell summarizes the facts and adds:

> I have attempted to enumerate all the grounds on which belief in man's preglacial existence in Europe is based. These grounds have all proved fallacious, and we are left to rest on the *general tenor* of the evidence connected with the occurrence of human remains. This proclaims every-where the advent of man in Europe to have been subsequent to the general glaciation.

Remembering that glaciers have not yet disappeared from Europe, we have no concern lest recruits from geologic man in Europe will swell the armies of the pre-Adamites.

Dr. Winchell introduces one geologic witness to pre-Adamitism. He is a pliocenian of California. Professor J. D. Whitney indorses the witness in these strong words:

> So far as human and geological testimony can go, there is no question but that the skull was found under Table Mountain, and is of pliocenian age.

The only presumption that Dr. Winchell allows against the evidence is that the skull "was not inferior to existing races." Here, then, is at most one pre-Adamite. Shall we base a broad theory on one fact? From all the explored geologic fields of Europe and America, and the few of Asia and Africa, only one geologic pre-Adamite is produced by our pre-Adamite friend. Shall we shake hands with him, sit at his feet, and listen to his story, or shall we ask a few questions? How did he come there? Did his mourning friends dig a grave deep down for him? Did some earthquake, so common in California, bury him far beneath the surface? How ancient is the pliocene formation in the vicinity of his long home? Till these and like questions are answered satisfactorily we may well reserve judgment.

Meantime we quietly remember that some years ago a human relic was found in the Nile-bed many feet beneath the surface. Lo, at once man had trodden the Nile shores fifty thousand years! But a more careful examination showed the relic to be a piece of Roman pottery! A few years ago a human pelvic bone was found in the Mississippi River near Natchez, and was pronounced a deposit of undoubted preglacial age. Where then was Moses? But Sir Charles Lyell learned that Indian graves had existed on the top of the bluff, and doubtless

this geologic bone had simply tumbled out of a grave perhaps one hundred years ago. Not long ago science, so-called, stoutly maintained plural human origin, and those who held fast to the old land-marks were only ignorant old fogies. Now Dr. Winchell, who is no conservative, writes (p. 297):

> The plural origin of mankind is a doctrine now almost entirely superseded. All schools admit the probable descent of all races from a common stock.

Since science has so frequently changed its base, modified its theories, and revised its facts, to-day defending some propositions inimical to Scripture, to-morrow recognizing the old land-marks, we may well afford to lay our supposed pliocene on the shelf and give him time for meditation.

One of the strongest helps to Dr. Winchell's conclusions is his assumption that progress is earth's law. Probably all admit that geology shows progress. But geology knows little of man. Geologists have tried to read into the rocks a stone age, a bronze age, and an iron age. Yet no one can mark the boundary-lines between these supposed empires. They overlap and invade each other. They dwell together, and it is often impossible to settle the claims of priority. Though the different ages be clearly marked they prove no antiquity, for it is only yesterday when American Indians were shooting stone arrow-heads at each other.

We must turn then to history with the question, Is man progressive? Not, Does revelation elevate him? but, Is he himself progressive? Is progress natural to him? Archbishop Whately boldly asserts that never yet did a nation rise from a savage condition without aid from beyond itself. May we not further claim that no nation having once ceased to progress ever yet initiated improvement? Foreign contact alone can start progress. When once begun it may continue indefinitely. Sir John Lubbock controverts the argument of the Archbishop, and cites the Mandans of America, whose slight civilization is of unknown origin. But because unknown is it therefore necessarily indigenous? The question, Can man civilize himself? involves the whole theory of development as applied to man. Evolutionists generally assume the affirmative. Their theory demands it, and they pause not to inquire of the facts, which may prove inconvenient.

A balance of probabilities must limit our argument. Which then appears the more probable—that God made man a low savage, either from the ape or directly from the dust, without arts, without writing, without speech, or that the Creator at first endowed man with a civilized capacity, with speech, with some arts, and probably with writing? If the wordless savage being is accepted, then speech is an accident to man. If man without speech is a possibility, surely somewhere amid the many tribes so degraded he would be found. But speechless tribes are not. Man speaks. It is quite generally held that language is essential to thought. Men cannot think without words. Laura Bridgman apparently had no ideas until some conception of language brought them to her. Deaf-mutes know facts and remember them; but real thought they have only with language. Can savage man, without thought, invent a language, the most difficult intellectual feat conceivable? Comparative philology is asked for its testimony. Sir John Lubbock gives the words for "pa" and "ma" in one hundred and forty-seven languages. The likeness in more than half of them is distinct and striking. It points, however, to a common origin, not to development. On the question of man's primitive condition it is as silent as the arrow-heads dug from American Indian mounds.

Sir John Lubbock argues that if men once knew a word for God they would not be likely to forget it. He forgets that the unreasonable is just the thing that sinful man is likely to do. Sir John may never have known that Moffat, the learned African missionary, mentions a tribe that had no name for God. The young knew no such word. The middle-aged and the aged knew no word for the Being above. Yet a few very old remembered that when they were young the word Morimo was somewhat common as designating a Being unseen, who ruled earth. Men have lost this most important word. God cast out of men's thoughts loses his place in their language. Archbishop Whately states that almost every barbarous people have some word or art that points to a higher former civilization from which they have fallen, and indicates that regress, not progress, is their law.

Learning offers but one history of the creation of man that affords a shadow of a claim to reliability. That man's first

act was to name the beasts which, by the Creator's leading, passed before him. That he coined words for the occasion is not stated. But he had power of speech, and gave names to his only living companions. When Eve was formed he gave her also an appropriate name. There are many hints which time forbids us to recall, that with speech written characters were a part of God's wedding-present to our first parents. They had immediate skill to dress and keep what all believe to be the most beautiful garden ever planted in earth. Ere they left the garden they were divinely taught the very necessary art of sewing. Their first children were not roaming savages, but grain and stock raisers; while iron tools, musical instruments, and cities followed in quick succession. Noah was no low savage, gnawing raw flesh from the bones of strangled sheep. He alighted from a huge ship, whose construction had demanded great skill in the working of wood and metal. From such a progenitor no wonder that a high civilization appeared almost immediately in Babylon and Egypt. These people, highly favored by climate, soil, and situation, continued the impulse to progress with which God had started them. Others remained stationary. Still others, less favored by the country and entangled in wars, sank far below the initial grade. These level or down-grade travelers have never been known to rise unless some outward contact has given them the primal impulse. Egypt stimulated Greece, Greece roused Rome, and Rome led the wild hordes of the North to the door of learning. Africa—aside from Egypt—retrograded, but for thousands of years has remained stationary. Arabia, Persia, India, China, and Japan, with a higher civilization—whence derived we may never know—remained for thousands of years as unvarying as the stars in their courses. It requires the far-away Occidentals to lift these peoples out of the deep-worn ruts of the ages.

Professor Whitney calls the civilizations of Mexico, Central America, and Peru indigenous, but offers no evidence, so far as I can find, to support his claim. Tradition, however, brings testimony. About three thousand years ago, it relates:

> Votan,* the oldest of American legislators, established himself in the region watered by the Tobasco. . . . Votan [the tradition continues] came from some foreign land, and found the whole

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* *Encyclopædia Britannica*, vol. i, p. 618, Stoddart's edition.

country from Darien to California occupied by a barbarous people, who used the skins of wild beasts for clothing, caverns and huts made of branches for shelter, and wild fruits and roots, with raw flesh, for food. Votan announced to these people a knowledge of the supreme Deity, who was first worshiped as the God of all truth. At a later period the religious ideas were considerably debased. In Votan's time there appears to have been but one language, probably the Maya, prevalent over a large area. Votan and his companions arrived in large ships, wore long, flowing garments, married the daughters of the country, and established a settled form of government. According to one document the year 955 B. C. is assigned to these events. Votan attempted to prove that the natives were descendants of the Imos, of the race of Chan, or the serpent. He made four voyages to his original country. On one of these voyages he visited the dwelling of the thirteen serpents, as also the ruins of an old building erected by men for the purpose of reaching heaven. The people who lived in this vicinity told him that it was the place where God had given to each family its particular language. Allusion is also made by him to certain mysteries, like those of Egypt and Greece, of which traces were still discoverable among the civilized races of America.

This tradition was venerable when the Spaniards settled in Central America. Its reference to the tower of Babel and to Greek and Egyptian mysteries strongly supports its claim to reliability. It plainly teaches that Central American civilization was borrowed, not indigenous. It shows, also, that a people may worship even the true God and yet so far forget him that his name is retained only in an ancient tradition.

Equally instructive is Peruvian tradition. The *Encyclopædia Britannica* cannot be charged with a fondness for ancient biblical interpretations, yet it furnishes this tradition of Votan. It asks further:

In the case of Peru, did these ruling intellects spring from the body of the people, and after striking out new lights in morals and legislation for themselves devise a compact and artificial system for establishing their power over the minds of the rest, by the help of superstition and force? or were they strangers from another country and imbued with the principles of a higher civilization? If we may believe the Peruvian annals the latter was the case. About the year one thousand of our era, or perhaps a century later, Manco Ccapac, with his wife and sister Mama Ocello, appeared as strangers on the banks of the lake Titicaca. They were persons of majestic appearance, and announced themselves as "children of the sun," sent by their beneficent parent to reclaim the tribes living there from the miseries of a savage life. Their

injunctions, addressed to a people who probably worshiped the god of day, were listened to by a few who settled around them and founded Cuzco. By degrees other tribes were induced to renounce their wandering habits. The form of a civilized society gradually arose and was extended by persuasion or conquest—the Incas having always planted their arts and religion wherever they established their authority. Huayna Ccapac, the twelfth in line, occupied the throne when the Spaniards visited Peru in 1527, and the empire was then still in a state of progress.

Such is the account which the Peruvians give of the origin of their civilization, which we, says the *Britannica*, "should be inclined to reject as a fable, were there not peculiar circumstances which give it credibility." These peculiar circumstances, in condensed form, are:

1. The institutions of Peru do not present the American type. The mild and paternal government, with "Love one another" as one of its positive precepts, and the preference of useful arts to war, all breathe a spirit foreign to the American tribes.

2. The artificial systematic form of government was not probably developed by natural political causes.

3. The extreme stolidity, apathy, and feebleness of character of the million surviving Peruvians testify that the chances were nearly as great against a legislator like Manco Ccapac rising among them as against the Jews, eighteen hundred years ago, producing a being like Jesus Christ. If Peru's civilization was exotic, whence was it derived? The *Encyclopædia* answers, "Probably from China." The writer proceeds to cite thirteen striking resemblances between the civilizations of Peru and China:

Society in both is artificial. Government in both is paternal, directive as well as restrictive, and each employs a great number of officials. There is in each an annual agricultural fair, patronized by the ruler; yet in both agriculture is rude. Internal taxes are paid in kind and stored in magazines. Public roads were unknown in America except in Peru, and these appear to be copied after the Chinese model. In both countries the human corpse is placed upon the ground and a conical mound raised over it. The Peruvians practice the barbarously cruel rite of immolating the Inca's domestics at his death. The Tartars introduced a similar practice into China, though foreign to the mild genius of both nations. Chinese buildings are all

on one plan, and show that their builders could move huge stones. The Peruvian structures exhibit the same characteristics. The Peruvians formed pottery, and alone of all Americans fused and alloyed metals, arts in which the Chinese excel. The Chinese greatly enjoy the drama; the Peruvians alone in America possessed it. Of all the world, only in China, Thibet, and Peru were found suspension bridges, built of ropes or chains. Rafts with masts and sails, sometimes supporting huts, and the use of the *quipu*, or knotted cord, to facilitate calculation, further show the kinship of these countries.

These American civilizations have been thus extensively discussed because cited so frequently by evolutionists as proofs of human progress. Clearly they are derived, not indigenous, and present a strong argument against the doctrine of evolution as applied to man. They are significant additions to the ever-increasing evidences that man does not civilize himself, that progress is not the law of his being. History is every-where crowded with similar facts, yet it furnishes no instance of self-civilization. Facts, not guesses, must determine our faith. Can we fail to conclude that the only rational anthropology teaches that God made man a civilized being; that some nations preserved and improved that primal civilization and others degraded it; that when progress once ceases among a people only external influences can again stimulate them to improvement. If so, Dr. Winchell's assumed law of progress is no law, and therefore presents no evidence of pre-Adamitism.

Dr. Winchell asserts that, while man has in places lost his arts and learning, an instance of structural degeneracy has never been known; therefore the savage African could not have descended from the civilized Adam, and savage people before Adam must have been the progenitors of the race. The argument is worthy of our thought. Changes in physical structure are much more difficult than changes in customs and culture. The author very clearly proves a wide divergence between Europeans and Australians. The average weight of the European brain is thirteen hundred and forty grammes; that of the Negro is eleven hundred and seventy-eight; of the Hottentot, nine hundred and seventy-four; while the Australian lives with only nine hundred and seven. The difference between the extremes is four hundred and thirty-three grammes; nearly one half the

weight of the less. A European brain must weigh at least nine hundred and eighty-seven grammes to keep away from idiocy, but an Australian with such a brain-weight is a man of marked power.

Another mark of distinction is prognathism, or the projection of the lower jaw. The angle measuring this projection is formed at the upper incisor teeth by two lines, one extending to the point where the upper vertebra unites with the cranium, and the other line to the "subnasal point," at the base of the opening of the anterior nares. The greater the prognathism the smaller the angle. The white race averages about ninety-seven degrees, the yellow races seventy-two, and the black sixty-four. The lower races are also thin through the head from ear to ear, in proportion to the length from the forehead back. The measurements are: for the whites, or Noachites, seventy-nine, the Mongoloids eighty-five, Negroes seventy-two, and the Australians seventy-one. According to this the Mongoloids are most brachycephalous, while the English and Irish are mesencephalic, and the Australians the most dolicho-cephalous, or lowest. These and other differences cannot be denied. Admitting common origin, did they arise through regress or progress? There is no known instance of regress, therefore the changes probably occurred by progress. But when we demand one single instance of structural change by progress authors are as silent as the Cardiff giant. Dr. Winchell does give a few measurements of so-called prehistoric man. Already the reader has noticed his concession that the pliocene Californian had as comfortably capacious a brain as the average European. The prognathism of a specimen from the Cavern l'Homme Mort is nearly eighty degrees, which is full average for his civilized descendants. He enumerates the breadth of the brain of the Troglodytes and others of the polished stone period, which indicate a far higher grade than the Negroes or Hottentots, a grade almost equal to those whom he styles Noachites. Again we call, and call in vain, for evidences of structural progress. There is no known instance of the Papuan cutting off his projecting chin or of the Ethiopian changing his skin. If such changes have occurred, either progressive or regressive, the facts do not appear. We must then conclude that the author's claim of human progress is not well founded. There is no

proof that man was made a savage. If made a civilized being, our faith in Adam and Eve as the progenitors of the race need not be shaken.

Dr. Winchell's strongest argument is ethnological. Racial distinctions are as clearly marked on the Egyptian monuments as among living men to-day. These monuments are said to have been carved 1,500 years before Christ. Very little dependence, however, can be placed on early chronology. Neither the Egyptians nor the Hebrews—the most ancient peoples—were careful chronologers. Figures, dates, and dynasties are given, but it is impossible to build up a reliable system. Fourteen thousand years is the margin between different calculations. Few reliable dates can be fixed.

If we allow, however, that the races were distinctly marked one thousand years or five hundred years after the flood, are we forced to admit pre-Adamites or even to concede the existence of races that did not suffer from the sin-rebuking deluge? Again and again Dr. Winchell insists that if thirty-five hundred years have wrought no changes in the characteristics of the races, more than one thousand years must have been required to create the divergences. These racial lines have run parallel for thirty-five hundred or four thousand years, but where are his proofs that they ever diverged? Parallel lines never meet. A much more probable interpretation of the phenomena is that five hundred years are abundantly sufficient for wars, privations, and climate to complete their work of change. The changes made, and man having become adapted to his new surroundings, further change could not be expected. The sun is a slow painter if he could not darkly tinge a race in half a millennium. But if nature does not make these changes, then argument from them is worthless. If a millennium of stolid inactivity would not contract a brain, where is the evidence that four millenniums could accomplish the stultifying work? Thus what appears the strongest argument for pre-Adamites proves a mere assumption—an inference leaning against a fact, but without one basal fact.

Because Menes drove his claim-stakes on the Nile banks within five hundred or even fifty years of the deluge is no proof that the new settler was not of Noah's family, or that the chronology which brings him so near is erroneous. We

know little of the number or enterprise of Noah's grandchildren. The mention of a few names does not deny others. A plenty of game, probably tame; a rich, virgin soil; freedom from war, and an intense desire to become the progenitors of a great people, multiplied population rapidly. Dr. Winchell cites, as an example of the probable increase of ancient peoples, the nine mutineers of the British ship *Bounty*, who took nine Tahitian wives, settled in Pitcairn Island, and in seventy years had increased to only two hundred and nineteen. He neglects to notice that these were a crossing of races, which he has argued is not conducive to growth, and that they engaged in destructive feuds. The rapid increase of Israel in Egypt, from seventy to nearly three millions in four hundred and thirty years, if not in two hundred and thirty, is more analogous.

On such slender, easily sundered threads, our author hangs his pre-Adamites.

To summarize: The theory of pre-Adamites conflicts with no biblical doctrine, and explains some otherwise difficult Scripture texts. It is not so connected with Scripture as to become a theological question, and must be decided by geology, ethnology, and history. Geology presents but one pre-Adamite man, and we have seen the unwisdom of admitting his testimony without a *caveat.* Natural human progress, one of the pillars of this temple, becomes, when pulled by Samsonian facts, retrogression, destroying completely the much-proclaimed doctrine of baboon parentage for man, and even of man's development from a savage state. Allowing Noah to have been civilized, there is no demand for the long ages required by pre-Adamitism between the ark and the Egyptian monuments. If Adam was made a civilized being no arguments adduced by our author will deny him the progenitor's crown. Then the facts of history, secular and scriptural, join in beautiful harmony with the faith of the Christian ages that Adam was the first man; and we are compelled to return the verdict in the trial of pre-Adamites, "Not proven."

Henry Colman

Art. V.—PRONOUNS.

Pronouns are defined in our grammars as words used instead of nouns. Green's English Grammar has the following definition: "A pronoun is a word which takes the place of a noun; as, 'The farmer plows *his* field; *he* reaps *his* wheat, and gathers *it* into *his* barn.'" It is apparent in this sentence that the pronouns are substitutes for nouns, the repetition of which it is desirable to avoid. The pronouns can be replaced by the nouns for which they stand, and then the sentence will read: "The farmer plows *the farmer's* field; *the farmer* reaps *the farmer's* wheat, and gathers *the wheat* into *the farmer's* barn."

Personal pronouns, which appear in this sentence, approach most nearly to the nouns in their character, and it is generally possible to replace them; but when we wander away through the various grades of reflexive, relative, interrogative, demonstrative, indefinite, and compound pronouns, any replacing is out of the question, and we discover the inadequacy of the definition of a pronoun given above.

Professor Earle says: "The wide difference between nouns and pronouns is equally certain, whatever may become of any etymological theory, inasmuch as it is a difference which depends not upon origin, but upon function. . . . Should it ever become capable of proof that all pronouns had sprung from presentive roots, this would not invalidate the statement that in passing from nouns to pronouns we traverse a wide gulf, and one which can hardly be overrated as the great central valley dividing the two main formations of which language is composed."—*Philology of the English Tongue.*

Pronouns are symbolic words, and refer directly or indirectly to something else in which the substance inheres. As we leave the personal pronouns, the reference becomes more and more remote and obscure, and the danger of confusion increases.

In discussing the origin of language Max Müller observes: "Whether the verb or the noun was the first to be invented is of little importance." Of equally small consequence, at this late day, is a discussion of the origin of pronouns. There is no probability, scarcely a possibility, that the stream of human language can be traced back to its primal source. It is not the plan of

this paper to discuss any of the philological questions relating to the origin or characteristics of pronouns, but to furnish some practical illustrations of the difficulties that attend their correct use. For the purposes of this discussion it will not matter whether pronouns were derived primarily from nouns or had an independent origin. Their treacherous nature remains the same in either case. There is no class of words in the language which so readily trip educated people. Many writers who are in other respects accurate fall into confusion and error in the use of pronouns. George Washington Moon, in his work on *The Dean's English*, says: "The relation between nouns and pronouns is a great stumbling-block to most writers." . . . "The management of pronouns is the test of a scholar's mastery over the language."

A little observation of current literature for no great length of time has sufficed to gather a vast array of errors in the use of pronouns, only a part of which will be needed for our present purpose.

PERSONAL PRONOUNS.

Let us first look at personal pronouns which have least of the symbolic character. They are often used so indiscriminately as to create great obscurity of meaning. The First Epistle of John, third chapter and twenty-fourth verse, will serve as an illustration: "And he that keepeth his commandments dwelleth in *him*, and *he* in *him*." In speaking of a certain noted man, one of our most popular editors remarks: "The editor of —— spent an hour with him some time since to *his* great pleasure and instruction." It is not apparent whether the celebrated man or the editor received "the pleasure and instruction."

Direct grammatical errors are of more consequence. A governor of the State of New York, before he was a candidate for the office, is quoted as having said in a speech: "Maladministration in the city of New York does not add a dollar of taxation to either you or I."

Rev. R. Heber Newton is quoted as saying in a sermon: "But when they proceed to undermine the sacred foundation-faiths of religion—the faiths *which* he who tries to do without *them* finds sooner or later to be absolutely necessary to noble living," etc. The pronoun *them* should come after *finds*, and not before it. *Without* governs *which*, and not *them*.

A divine, in speaking at the funeral of Henry Ward Beecher, is reported to have said: "There was no man in all this wide continent who was so dear to my heart as *him* who lies dead before me." The pronoun *him* in this sentence is the subject of the verb *was* understood, and consequently the nominative form is required. "There was no man in all this wide continent who was so dear to my heart as (was) (he) who lies dead before me."

Howard Pyle, in *Harper's Monthly*, makes use of this sentence: "It consists of pouring oil upon the head of the sick *person*, and of laying hands upon *them*, and praying over *them*."

The same author, in the same magazine, uses the following language: "And now we come to the greatest of all the buccaneers—*he* who stands pre-eminent amongst them." *He* must be construed as in apposition with *the greatest* (buccaneer), and must have the objective case.

Dr. William Butler, in his work entitled *From Boston to Bareilly*, is responsible for the following: "Ritualism . . . is equally misleading, and leaves little results of spiritual life to show for *their* labor." *Ritualism* is the antecedent of *their*.

In a circular sent out to the ministry, and signed by two eminent clergymen of New York city and by some politicians of standing, occurs the following phrase: "And let *every man* feel that this is a personal obligation resting on *them*." The rule of grammar is explicit that the pronoun must agree with its antecedent in person and number.

There is a dispute among authorities respecting the use of the possessive form, as the following will illustrate. The *New York Tribune*, which is generally very careful in observing grammatical rules, makes the following announcement: "Representative and Ex-governor Curtin, of Pennsylvania, says all talk about *him* (his) being a Democratic candidate for governor this year is pure speculation." Also, Alford's Greek Testament contains this phraseology: "Between *Luke* (Luke's) being left at Philippi, in chap. xvi, and *his* being taken up at the same place in chap. xx," etc. Here the possessive form is used in one instance by Alford, and not in the other. The opinion is ventured that the possessive is preferable in all such cases.

When the disjunctive *or* is used to separate two antecedents there is a tendency to forget that the singular form of the pro-

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noun is required. A learned college professor writes: "Even the wild German youth held their breath in rapture when bard or scald flung from *their* (his) impassioned lips songs of fierce battles."

Matt. xviii, 8, is a further illustration: "Therefore if thy hand or thy foot offend thee, cut *them* off," etc.; corrected in the Revised Version.

The new version of the Bible, while correcting many grammatical errors, has not wholly escaped from confusion in the use of pronouns that prevailed in the old.

Gen. xxxii, 16, reads in the Authorized Version: "Every drove by *themselves*," changed in the Revised Version to *itself*. In both old and new versions Gen. xli, 8, reads: "And Pharaoh told them his dream; but there was none that could interpret *them* (it) unto Pharaoh." *Dream* is the antecedent of *them*.

"For they cast down every man *his rod*, and *they* became *serpents*" (Exod. vii, 12).

"These are the statutes and the judgments, which *ye* shall observe to do in the land which the Lord, the God of *thy* fathers, hath given *thee* to possess it, all the days that *ye* live upon the earth" (Deut. xii, 1). Here the singular and plural pronouns *ye*, *thy*, and *thee* are used indiscriminately with reference to a common plural antecedent.

In both versions 2 Chron. x, 16, reads: "Every man to *your tents*, O Israel."

Also Amos vi, 3–7: "Ye that . . . stretch *themselves*" (yourselves), verse 4; "and devise for *themselves*" (yourselves), verse 5; "and anoint *themselves*" (yourselves), verse 6.

The pronoun must agree with its antecedent in person as well as number.

In the old version we have (Mic. i, 11): "Pass *ye* away, *thou* inhabitant of Saphir," corrected in the Revised Version.

Matt. xii, 2: "Behold, thy disciples do that which (it) is not lawful to do," etc. The *it* is inserted in the new version.

"If ye from your hearts forgive not *every one* his brother *their* trespasses" (Matt. xviii, 35). This is corrected to "*his* trespasses" in the Revised Version.

Both versions have in Gal. vi, 1: "*Ye* which are spiritual, restore such a one, . . . considering *thyself*, lest *thou* also be tempted."

In the Authorized Version James v, 15, reads: "If he have committed sins, they shall be forgiven him." The Revised Version has it: "If he have committed *sins*, *it* shall be forgiven him." The old translators evidently understood *sins* to be the antecedent of *they*. Just what the revisers considered the antecedent of *it* is a matter of conjecture.

Much disorder exists in the use of personal pronouns from the fact that our language contains no epicene pronoun in the singular number which may be used when the gender of the antecedent is not known, or when a double antecedent is present which involves both the masculine and feminine genders. The rule of grammar is that the masculine pronoun of the third person singular shall do duty for the other genders under such circumstances; but there is general dissatisfaction with this rule. The need of a pronoun that can dodge the question of gender has long been felt, and the fixedness of the state of pronouns is revealed in the fact that this "long-felt" want has not sufficed to bring about any change for the improvement of the language.

One of the most prominent bishops of one of the churches of our land, a man of national reputation, said in a sermon: "When we were in school there was some boy or girl who was our ideal of what a character should be. We watched *their* words, *their* acts, and tried to shape our lives after *theirs*."

Uncle Esek says in *The Century*: "*Every one* expects to be remembered after *they* are dead." An editor of a leading journal writes: "When a Negro boy or girl sees a visitor it inspires *them* to do *their* best."

"If a brother or sister be naked, and destitute of daily food, and one of you say unto *them*," etc. (James ii, 15 16, in both versions).

"If an ox gore a man or a woman that *they* die" Exod. xxi, 28, in both versions).

A candidate for governor of the State of New York wrote during the canvass: "I do not want *any one* to act otherwise than from *their* own choice." He might easily have said "from *his* own choice," for the voters are all men.

In *Uncle Tom's Cabin* we find: "As *each one* took *their* gift;" and again, "No means was left untried to press *every one* up to the top of *their* capabilities."

Mr. Blaine, in his *Twenty Years of Congress*, refers to a bill pending in the Louisiana Legislature which contained this provision: "Every adult freedman or woman shall furnish *themselves* with a comfortable home," etc.

A military man of high standing wrote: "Feeling it the duty of *every one* who has been educated at the government expense to offer *their* services for the support of that government;" and again, "Who was often a man or woman incapable of teaching much even if *they* imparted all *they* knew."

Dr. William Butler, in his work *From Boston to Bareilly*, says: "*Every person* in the service of either society, no matter how humble the sphere of duty, is required to attend *their* conference;" also the following: "*Any one* having an overweening confidence in certain theories of *their* own."

Colonel Thomas W. Higginson writes: "When your sister or your neighbor praises your work *they* may be suspected of partiality."

The use of the third person masculine singular seems so awkward in many instances, and so often misleading, that the drift of usage is toward the third person plural, and this form may come to be accepted as the long-needed epicene. When referring to man or woman people will never adopt the wretched double form *he* or *she*, *him* or *her*, but seem very much inclined to say *they* or *them*.

The English language has need likewise of an indefinite pronoun which the speaker can use when he does not wish to specify any person in particular. English writers more uniformly use the word *one* for this service, although its frequent employment results in a very monotonous and often ridiculous sentence, as the two following illustrations will show. Mrs. Frances Hodgson Burnett is credited in the papers with the following sentence: "There is nothing more painful to contemplate than a picture of *oneself* (?) in a book or newspaper. If *one* is a beauty *one's* reputation is instantly destroyed, and if one cannot afford to have any percentage taken off *one's* own looks the consequences are that *one's* secret hopes are blasted and *one's* most timid and modest confidence in *oneself* (?) forever a ruin." Also the following from an article by Howard Pyle in *Harper's Young People:* "For *one* can sleep well, even in the straw, if *one* only has a good supper within *one*."

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American writers are more inclined to diversity of practice, and employ *one*, *he*, *we*, *they*, *us*, *them*, *you*, *a body*, or *a person* by turns.

A scholarly college professor writes in one of our magazines: "If *one* seeks famous names in this field *he* may find them;" and again, "*One* can hardly realize until *he* has found out by personal experience," etc.

General Grant's *Memoirs* contains the following: "At the distance of a few hundred yards *a man* might fire at *you* all day without *your* finding it out."

The Hermit of New York, a brilliant writer, says: "When any such performer gives a concert on *one's* own account, *they* do well to clear five hundred dollars."

M. de Blowitz, the great newspaper correspondent, in an article in *Harper's Monthly*, writes: "Nothing more will ever be known, and if I have written thus much it is that the public may know by what efforts, sacrifices, and difficulties, and at the cost of what anxiety, *one* sometimes succeeds in satisfying *their* thirst for knowing and forestalling events."

The Rev. William Wilberforce Newton, in an article in *Harper's Monthly*, writes as follows: "Suddenly some morning, it may be, *one* wakes up and finds that *his* mind will be fixed, will be intent upon some distant friend or relative; *we* think of the person in the house; *we* see his face in *our* mind continually."

Illustrations of this sort might be presented without limit, but enough have been used to show the need of some adjustment of our personal pronouns to meet the needs of the language. The above sentences are not quoted in order to criticise the use of these various words to meet the emergencies of speech, for we (one) must of necessity do something. All that can be insisted on is such care as will avoid awkward and ill-sounding sentences. Some of the above quotations, but not all, trespass the rule that pronouns must agree with their antecedents in *number*, and are obnoxious to criticism on this ground.

RELATIVE PRONOUNS.

The relative is perhaps the most difficult of all pronouns to bring into subjection. The antecedent is often remote, with phrases intervening, and the relationship is not so readily per-

ceived. It is according to good usage that *who* should refer to persons and *which* to animals and things. An exception is growing up in the use of *whose*, the possessive form, to represent animals and things. Beyond this the rule is maintained, although it is very frequently violated.

A popular book of travel contains this instance: "But a well-directed shot discharged by the supercargo proved fatal to the proud and defiant creature (a beast), *who* fell near her dead companion.

Dr. De Hass, in his *Buried Cities Recovered*, writes: "England, *who* at first ridiculed the idea of a ship-canal," etc.

A foreign letter in a religious paper begins a sentence as follows: "The missionary society *who* has borne with us," etc.

A learned theological professor writes: "The universities of Oxford and Cambridge, *who* already had control over the publication."

Mr. Theodore Roosevelt writes in *The Century:* "He made straight for the two horses, *who* had for the moment separated."

An editorial in a religious paper reads: "Let the churches *who* are yet to take," etc.; and again, "When all these have been gone through with, if the Annual Conference *who* may have," etc.

Ridpath's *History of the World* has the following: "When Sparta, *who* had been disaffected," etc. "Spain, *who* was the first to discover, was not the first to plant."

Foster's *Cyclopedia of Illustrations* has the following: "Northern mythology tells of the Migdard serpent *whom* Odin feared."

"All nations *whom* thou hast made" (Psa. lxxxvi, 9, Revised Version). "They *which* minister about sacred things" (1 Cor. ix, 13, Revised Version).

In some cases where a double form is required a part of it is omitted. "What is this (that) thou hast done?" (Gen. iii, 13.) The Authorized Version inserted the necessary *that*, but the Revised Version has omitted it. "That (which) thou doest, do quickly" (John xiii, 27, both versions).

In other cases there is a redundancy of relatives. "But what I have, *that* give I thee" (Acts iii, 6, Revised Version). If what be resolved into its elements it reads: "But *that which* I have (that) give I thee," and it becomes apparent that the

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second *that* is not needed. The Authorized Version was correct, but the revisers have blundered.

The most common errors in the use of the relative result from the confounding of *who* and *whom*—the nominative with the objective case. We may first give some illustrations of the use of the objective when the nominative is required.

The *Berean Leaflet* reads: "Come and see Jesus, *whom* Moses and the prophets said would come." This is a typical instance. The confusion results from the fact that a phrase intervenes between the pronoun and its antecedent. Leaving out the intervening phrase we have left, "Come and see Jesus, *whom* . . . would come," and the error is at once apparent. A multitude of like mistakes have been noted.

An editorial reads: "The Pharisee, *whom* Christ declares went down to his house not justified." That is, "Whom . . . went down."

The five following instances are from editorials in various journals:

"Vote for the candidate *whom* you believe . . . will make the best President." "*Whom* . . . will make."

"A woman in Green Bay, *whom* he says has bewitched her."

"Was surprised to meet Mrs. Logan, *whom* he supposed was at West Point."

"And *whom* God intends should be joined together."

"Somebody — we have forgotten *whom* — uttered a wise warning."

An eloquent woman on the temperance platform declared: "We present to them Christ, *whom* we believe alone can help the drinking man to keep his pledge."

The head of a large literary institution, in a circular sent out to secure students, says: "Send me as soon as possible the names of those *whom* you know propose to enter."

Mark Twain is credited with the following: "You have not been mistaken in my sentiments toward your daughter, *whom* I may tell you candidly, seems to me to be the most perfect of her sex."

In one of Pansy's books we find the following: "There was a little rustle in the flour-room, and Sadie, *whom* nobody knew was down-stairs, emerged therefrom."

Foster's *Cyclopedia of Illustrations* is responsible for the

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following: "In a moment her spirit departed, while the sickly, *whom* she thought needed religion more than she did, survived."

Edward Bellamy, in *The Century*, uses this sentence: "Passing an hour with some one *whom* he knew would be glad to see him."

Another article in *The Century* contains the following phraseology: "From which they hoped to reach the ground and elude the sentinels, *whom* they conjectured would be crouched in the shelter of some door-way."

In an article in *Reminiscences of Abraham Lincoln*, by Hon. Schuyler Colfax, are found these words: "The President suddenly turned upon his cynical Pennsylvania friend, *whom* he knew had so often assailed him." In the same volume Hon. John B. Ally writes: "One *whom* he was willing to say was not fit to be appointed."

A professor in a teachers' institute in addressing the teachers used these words: "In another class she put all those *whom* she said ought to be promoted." "*Whom* . . . ought."

A noted divine writes: "A gentleman *whom* I afterward learned was an eminent lawyer." "*Whom* . . . was."

A letter in a public journal has this phrase: "*Whom* I loved to believe was every thing pure and good." Also, "The great Ruler, *whom* the Christians say is love." "*Whom* . . . is."

Lange's Commentary contains the following: "*Whom* he asserts was the last of five consecutive elaborators." "*Whom* . . . was."

A contributed article in a religious paper uses these words: "He will go out even to those *whom* he is aware do not like him." And again, "To baptize a child *whom* the parents thought would soon be dead." And still again, "I know a man who has worked in the same shop with me *whom* I actually believe is a Christian."

The funny column of a religious paper has the following: "*Whom* he requested would that day take his place." "*Whom* . . . would take."

The same mistake is liable to occur when the interrogative form is used. *The Berean Beginner's Book* has this question: "*Whom* did he think it was?"

In the lesson helps of a religious journal an eminent divine asks: "*Whom* did they think Jesus was?"

"*Whom* do men say that I am?" "But *whom* say ye that I am?" (Matt. xvi, 13–15; Mark viii, 27–29; Luke ix, 18–20.) These passages are all corrected in the Revised Version.

In many other instances *who* is incorrectly used for *whom.*

A contributed article, by a brilliant writer and speaker, published in a religious paper, contains this challenge: "But I would like to know *who* that mourning toilet covered."

The *Berean Leaflet* asks: "*Who* will God hide from the flood of sin?"

Frances Ridley Havergal, in one of her works, says: "I need not tell you *who* and what I mean."

In a published letter of General Halleck is found this sentence: "Should his request be granted, *who* would you like as his successor?"

Mrs. Alden, in *Chautauqua Girls at Home*, writes: "*Who* was she willing to ask?"

In books published for the instruction of children we find the two following questions: "As they were passing through the front door *who* should they see but Willie?" "*Who* would you like to send one to?"

General Wallace, in *Ben-Hur*, makes one of his characters ask: "You know *who* it is from, I see, Esther?"

An editorial in a college journal exclaims: "Alas! *who* have the faculty spotted now?"

The author of *Recollections of a Private*, in *The Century*, in one of his articles says: "During my first week in Washington *who* should I meet but Jim Tinkham?"

Joel Chandler Harris, in *The Century*, writes: "Mrs. Stucky rubbed the side of her face thoughtfully, and seemed to be making a tremendous effort to imagine *who* Bud had seen."

Frank R. Stockton, in one of his brilliant stories, has the following phrase: "And were wondering *who* it could possibly be from."

The correct use of *who* and *whom* becomes perhaps most difficult when a verb in the infinitive intervenes between the pronoun and its antecedent or is involved in the sentence.

A judge of the Supreme Court of the State of New York, in addressing a college alumni association during commencement week, said of the necrological list: "I see on this list

the name of one who was an intimate friend of Dr. ——, *who* I remember to have often seen at our alumni gathering."

A public journal contains this statement: "This brought Boutelle to the front in a spirited and telling speech in behalf of Blaine, *who* he claimed to be the choice of the masses of the Republican party."

Another journal, on its editorial page, contains the following phrase: "And *who* he knows to be living." The rule of grammar is that the noun or pronoun which is the subject of the infinitive must take the objective case. The grammatical order is: "And he knows *who* (whom) to be living."

A leading newspaper tells a story of General Grant's experiences at West Point, in which occurs this sentence: "Davis asked Scammon *whom* he considered the brightest man of the class." This sentence may be understood to read: "Davis asked Scammon whom he considered (to be) the brightest man of the class;" in which case it is correct. Or it may be understood to read: "Davis asked Scammon, *whom* (who) he considered (was) the brightest man of the class." There is some evidence that the writer had in mind the latter or inaccurate construction, for near the end of the story a professor at West Point is made to ask: "*Whom* did I say *was* the smartest boy in the class?" This is clearly incorrect.

A lady, who speaks excellently at missionary meetings, said in a public address: "She has decided *who* she is going to have take part in the exercises." In this sentence, according to the rule of grammar, *take* is in the infinitive after *have* without *to*, which is the usual sign of the infinitive. Transposing the sentence, and supplying the *to*, the relation at once becomes apparent: "She has decided *who* (whom)—(to) take part in the exercises—she is going to have."

Under the same rule falls the following, from the editorial page of a great paper: "Learned to love the man *who*, when a boy, he heard preach a most wondrous sermon." The infinitive is used after the verb *hear* without the sign *to*, and the relation is perceived by changing the order of the words: "He heard *who* (whom)—(to) preach a most wondrous sermon."

Let the reader decide on the correctness of the two following sentences: "Who ought it to be?" and this from the old

Rhetorical Reader: "If you prove to be indeed he who you say you are, I have glorious news for you."

There are errors in the use of the relatives of a miscellaneous character which may close the consideration of them.

An editorial sentence reads: "It is about as fine a piece of composition for a statement of the kind *that* (as) we have seen."

Another editorial paragraph contains the following statement: "The postal agent is in somewhat of a quandary as to *whom to deliver it.*" We may replace *as to* by *respecting*, and then the sentence reads, "Respecting whom to deliver it" (to), and it is apparent that another *to* is needed to govern *whom*. To be grammatical it should read: "The postal agent is in a quandary as to (to) whom to deliver it." The form of sentence is one to be carefully avoided.

Of the same character is the following, from telegraphic news in the daily papers: "There is much speculation in Washington as to (to) whom the Davis letter was addressed."

A scholarly divine, in a newspaper article, uses this form of expression: "Could give them any clew as to (to) whom the said initials belonged." In all these cases there is nothing to govern the relative *whom*, and *as to* are the misleading words.

Matt. vii, 9, reads: "Whom if his son ask bread," etc. The verb *ask* often governs two objective cases; but this is an instance when it clearly cannot do so without the aid of a preposition. Transposition will reveal this need: "If his son ask bread (of) whom," etc. The Revised Version changes the form of the sentence.

Jer. i, 7: "Thou shalt go to all *that* (to whom) I shall send thee." This is also corrected in the Revised Version.

The following is from the column of a newspaper: "They knew the soldier is after some one, and they send the word on by their under-ground for the benefit of *whom* it may concern." *Whom* is overloaded in this sentence, and needs the objective personal pronoun *him* before it to share the burden.

Compound Relatives.

It is only necessary to add a few remarks respecting compound relatives—the most awkward and unmanageable words

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in the English language. It will be observed that *whoever* and *whosoever* are confounded with *whomever* and *whomsoever* very much as *who* and *whom* are confounded.

Newspaper clippings furnish the two following phrases: "Borrowed money whenever he could and from *whomever* would lend it." "Chatted with *whomsoever* wished to speak with him at the hotel."

Dr. De Hass, in *Buried Cities Recovered*, writes: "The maledictions invoked by Ashmunazer upon *whomsoever* should disturb his tomb."

In each of these cases *whomever* or *whomsoever* is the subject of a verb, and should have the nominative form *whoever* or *whosoever;* the preceding verb or preposition governing some word (him) understood. Gould Brown affirms that the "case of the compound relative always depends upon what follows it, and not upon what precedes" (*Grammar of English Grammars*). Another instance from the "Editor's Easy-Chair" in *Harper's Monthly* will illustrate Mr. Brown's remark: "But the poet in whom the children delight, Tennyson or Browning, or *whomsoever* he may be, is equally strange to the taste of the parent." In this sentence *whomsoever* takes its case from *he*, and consequently should be in the nominative.

A published letter of George William Curtis affords an illustration of the opposite error, namely, using *whoever* where *whomever* or *whomsoever* is required: "The Independents are anti-Protection, and *whoever* we do elect must favor revenue reform." The grammatical order of construction is: "We do elect *whoever* (whomever), (he) must favor revenue reform."

Compound relatives have nearly always an awkward appearance and sound in a sentence, and can generally be avoided by the use of other words. They could be permanently retired from active service without serious detriment to the language.

Henry Graham

ART. VI.—MENTAL AND MORAL CHARACTERISTICS OF MARTIN LUTHER.

GREAT and good men belong to all time. They never die. In the realms of human thought and in the struggles and developments of human society they are ever present. Their influence never ceases. Their teachings are never obsolete. The ancients are only such to the uneducated and unphilosophic. All thinkers are contemporary. They hold companionship with each other. They move in the same sphere and breathe the same intellectual and moral air. Socrates and Emerson, Plato, Solomon, Paul, Roger Bacon, Duns Scotus, and Bowne think in the same arena. St. John, Isaiah, Moses, Irenæus, Venerable Bede, Jerome, Huss, Wiclif, Savonarola, John Knox, John Wesley, and Martin Luther belong to the same line of religious teachers and reformers, and do battle in the same cause. There is neither the quality of time nor space nor geography nor sex belonging to souls.

All men are related to all time; and if by any means they should be lost sight of the world would lose. It is, therefore, duty to frequently think of them. We better understand the present by contemplating the relations of the past to the present. We understand any great work better when we have right conceptions of the worker who did it. Indeed, the most important element in any great work, aside from the divine one, is the man who does it.

The lessons to be learned from the work are best learned by contemplating the agent. He is more important than any outside state of society, condition, or opportunity. There have been many such which were every way favorable to the performance of great work; but there was no *man* with vision keen and broad enough, judgment cool enough, will strong enough, heart brave enough, and faith mighty enough, to see and improve them. The study of character is the most interesting and profitable of all study. It is an object-lesson which impresses us because it touches us upon vital points of kindred qualities; showing us by comparison our own measure and lack, and stimulating efforts along the lines in which there may be deficiency.

The physical and mental, if not the moral, qualities of men are somewhat in sympathy. Milton's physical beauty is classical, like "Paradise Lost." Carlyle's craggy face and beetling brows are indicative of the keen angularities and unique savageness of his brilliant sarcasms. Hegel's great body is massive, like his philosophy, and both are devoid of the finer textures—one of nerve, the other of thought.

Luther's mind was something like his body. The latter is described as being "well set, not tall, handsome, with a clear, brave countenance and fresh complexion; eyes remarkable for their keenness, dark and deep-set, shining like a star. The fullness of face given him in his later pictures was the result of disease, and not of robustness." Intellectually, therefore, he was strong, compact, healthful, vigorous, well-rounded, proportionate, and intense.

His was a mind that was not transcendent in any one quality, but was great in all. It was a mountain-chain full of many great swelling, towering hills, green to the summit, like the lower range of the Swiss Alps, but devoid of jutting cliffs or peaked summits. It had no Mont Blancs, Matterhorns, Jungfraus, no Lincoln, Long, or Pike's Peaks, attracting attention because of their great height and massiveness.

A genius, unless he is a universal genius, is usually a kind of mental deformity, whose practical value may be reckoned at zero. The fact that a man is great in a specialty is evidence, as a rule, that he is not great in any thing else. He cannot be. The human mind can only do so much and attain to so much; and if the doing and attaining are all along one line other lines must be neglected.

Luther was not great as a specialist. Erasmus was greatly his superior in learning; Melanchthon in accurate scholarship and fineness of feeling; Carlstadt excelled him in the clearness with which he apprehended evangelical truth; Calvin surpassed him in accuracy of mental vision and logical consistency. Many others in certain qualities transcended him, but they all lacked the breadth, the practicalness, the symmetry and balance of qualities which made Luther the master of them all. Froude says of him, "His mind was literally world-wide, and his eyes were ever observant of what was around him." He was in deepest sympathy with all nature and all things.

No great mind has existed which did not thus sympathize. One can hardly credit what Canon Farrar says of St. Paul in this respect. Certainly from Jesus of Nazareth, the Saviour of men, down to the latest poet, prophet, preacher that moves and molds mankind, there is this sympathy — the absorption of God's thought and feeling as pulsating in his works, and of man's thought and feeling as pulsating in human brains and hearts and expressed in human longings. It is this susceptibility which makes the man the prophet of his time.

Critical scholarship and profound learning in a measure disqualify for such work, by preoccupying the mind and absorbing the thought, so that the ear fails to catch the music of those voices which speak to us from the mountain and the rose—the stormy passions, unborn thoughts, and unutterable yearnings of our kind as they toil and think and suffer—voices these which it is all important that we should hear, because they are the teachers of the real and the best wisdom.

Luther heard these voices. His mind was of the philosophic, poetic cast. It was the mind of the seer, and yet of the intensely human seer—broad, deep, intense, practical—disciplined by classical, theological, and philosophical study, yet kept fresh, living, and glowing by constant contact with the living world. At home in dialectical studies, and at the same time absorbed in watching bursting buds and opening flowers; equally absorbed in Anselm and Duns Scotus, the incubation of an egg and the hatching of the chick, and at the same time moralizing about it all; the grave and learned doctor in debate at Heidelberg and Wittenberg, yet gay as a school-boy in vacation while romping with his children in the nursery at home. He was the pioneer of the new philosophy as well as of the new theology, and dug the foundations from under Aristotelianism and the Schoolmen long before Bacon was born. Without knowing it, perhaps, he applied the inductive philosophy to the detection and undermining of papal fables and abuses, and at the same time overwhelmed his enemies by his superior use of the dialectics of the schools.

It was this universality, this soundness and practicalness of his nature, this sympathy with his kind, which made him that echo of public opinion and feeling which led to his conservatism, and thus to saving the work of the Reformation—a con-

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servatism as necessary to its preservation as radicalism was to its production.

Luther had a great heart as well as a great mind. Bayard Taylor says, "He was the only Protestant reformer whose heart was as large as his brain." Calvin was cold and dazzling, like the ice-covered summit of Mont Blanc, visible from his own Geneva. So of others. But Luther was as warm and fresh and tender as the grape-clusters ripening in the sunny valley of the Rhine. His heart and heroism gave him his popularity, and drew men to him personally. The German knights were ready to draw their swords in his defense because they loved him, and they loved him because his great heart took them all in. He was, in its highest and truest sense, "a man and a brother." This made him one of the people, and put him into intensest sympathy with them, while his natural and acquired greatness placed him above them.

There was also in his nature a lively humor, a keen sense of the ludicrous. If this is sometimes coarse we must remember that Luther's age was not this age, and that he had been trained with monks, where woman's softening influence does not enter to polish and refine. Luther was brave. There are two kinds of courage, physical and moral. The first is purely animal, and fails when the blood oozes out. The lion and the bear have it in higher measure than man. The second comes from profound convictions concerning right and duty. It faces courts and councils because it feels it must do it or be guilty before God. It took Luther to Worms. It is the true heroism.

There was a vein of mysticism running through his religious character—a mysticism which grew out of the earnestness of his nature and the profoundness of his convictions. All profoundly religious natures have more or less of it. John the Baptist, Elijah the prophet, Gautama Buddha, Loyola, John Knox, John Wesley, and Martin Luther all had it: fastings, vigils, penances, prayers, visions. A thunder-bolt falling at Luther's feet induces him to become a monk; the weary road of penance upon which he traveled, hoping to find peace, and the flinging of the inkstand at the devil in Wartburg Castle are alike the evidences of its existence. It was, however, a mysticism that gradually passed away as the light and warmth of

the Christ-love shone more and more into his heart, and as he apprehended more fully in his own experience the great truth he declared, "The just shall live by faith."

His religious character, besides its honesty, conscientiousness, earnestness, and strong faith, is marked by a daily consciousness of the divine presence. "The Lord reigns," said he; "I see him there as if I could touch him." It was this consciousness that made him mighty; without it all his great qualities would not have availed him. This crowned his character, and in the light of to-day has a signification and meaning men did not see in it then.

Luther's enemies charged him with inconsistency. He was inconsistent; all great and growing things are. He could not have been a reformer if he had not been inconsistent. Luther the monk and Luther the reformer are opposed to each other. Luther the priest, with the vow of celibacy upon him, and Luther the husband of Catharina von Bora, and the father of six children, of course are inconsistent. Luther climbing up Pilate's stairs and Luther nailing the ninety-five theses to the door of the church at Wittenberg and burning the Pope's *bull* are very inconsistent. Luther at the confessional and Luther coming alone with all the earnestness of his great soul to God are inconsistent. Luther doing penance and Luther rejoicing in the full assurance of faith are inconsistent. Whether inconsistency is praiseworthy or blameworthy depends upon its kind. Luther's inconsistency was that of the growth of the tree "which bends with the yellow fruit of autumn, careless of the inconsistency with its first buddings in the cold rains of spring."

Consistency is the badge of the finished thing. It tells that the forces have reached their ultimate, and growth is ended. It belongs to conservatism. It is the measuring-line which limits all progress—the bands which, if applied to all things, would stop the growth of the world. The place of consistency is in the harmony of faith and works, the correspondence of the quality of the tree with the kind of fruit it bears. It is the bramble-tree bearing brambles and the fig-tree figs. It is not in the correspondence of beliefs and ideas and theories. And yet the world has sought to place it there, and by so doing has kept in existence dead and effete faiths and civilizations.

It is for this reason that the reformer is a benefactor. He buries the issues, and leaves the world to breathe a more healthful air; he drives away the ghosts and hobgoblins and introduces in their stead the angels of the benignant countenance and of the helping hand; he goes before and clears the way for humanity through the forests which have grown up because of human timidity which feared to penetrate them, and leads them out into rich lands which will hereafter teem with the loveliness of a refined and elevated civilization.

The difference between a great man and a small one is, the great man cannot be cribbed and confined within the bounds of precedent; other men's clothes do not fit him; he is too stalwart to be covered by them. If he attempts to wear them he rends them asunder and is forced to cast them aside. The small man will wear his father's coat, though it hangs bagging upon his diminutive limbs. He thinks things have no right to be unless they have already been. He is a pedant, and often a bigot. He thinks events have no right to be born unless they accord with the prescribed formulas of some obstetrical authority as old as Galen. These are the men who smother human aspirations, and debauch, while seeking to protect, the world.

Martin Luther could not be confined within the limits of the Vatican decrees. He was too great morally to submit to the falsehoods and fictions of Rome. Hence he became a Reformer, and led the Christian world out of a worse than Egyptian bondage into a more than Canaan inheritance.

That he was human goes without saying it. He had his faults, his weaknesses, his various imperfections. He was only a man, but through God's favor a man of wondrous gifts and graces, and a blessing of wondrous power to the world.

There he stands, God's man! After more than three hundred years his great character, undimmed by the flight of the centuries, like that of Abel, "still speaketh." May the Church of to-day, and through each succeeding generation, catch new inspiration from the contemplation of Martin Luther, and the wonderful works he wrought under God!

W. N. McElroy

Art. VII.—REGENERATION AS A FORCE IN REFORM MOVEMENTS.*

The great question before the people to-day is the problem of just and equitable distribution of wealth. They who are devoting their thought, time, and means in this direction are the reformers in the age in which we live. Their theories and plans, which challenge public attention, constitute the reform movement along this line. The principles thus forced upon the attention of the people are necessarily new, original, untried; and this definition excludes from the reach of this paper all social principles which have been ground through the mill of general discussion, whose merits have been decided—such as intemperance, gambling, and similar practices which affect the welfare of the people, and which have been condemned on the ground of morals and of public policy. The special principles under the general demand for reform which these men are pressing concern land-tenure, the monetary system, monopolies, class legislation, hours of labor, etc.

It is difficult to see fully the sweep and power of these social reformers. Within a quarter of a century they have erected such organizations as the Farmers' Alliance, the Knights of Labor, the Nationalists, the Single Taxers, the Christian Socialists, and other societies; they have set in operation printing-presses in almost every county in the land, and have gained large access to the secular press, including the great dailies and the leading periodicals; they employ a multitude of platform speakers; they have started experimental colonies; they have defeated powerful politicians, and elected from their own ranks members of both houses of the national Congress; and they have made their work the theme of conversation in many homes.

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* We do not agree with every statement in this article. The criticism of the Church for its alleged inattention to social and industrial questions is not wholly justified, for such questions are new, and it is a problem to know what more to do than discuss them. The *Methodist Review* during the present year has carefully considered the principles of sociology, especially as they seem to be taught in the New Testament, and in that particular the author is on our ground. The article is suggestive, and is published with the hope that it will assist the Church to a more definite solution of the industrial question.—Editor.

Already in the field, and based upon impregnable foundations, stands the Christian Church.* Organized Christianity claims possession of the oracles of God. It proclaims that all questions which involve sin, right and wrong, fundamental principles of truth and justice in human conduct, must be decided by the revealed will of God, and that of that revelation it alone is the authorized exponent. The Church, by its articles of religion, standards of theology, and books of discipline, decides what shall be preached from her pulpits and admitted into the columns of the religious press; and she withdraws her sanction from, and thus tacitly condemns, the preacher or the editor who steps aside from the paths beaten by the footsteps of the fathers. Thus she molds the thought and conduct of her adherents, confining them within the walls built in a past age and a ruder civilization, and hence becomes either a mighty agency for reform or a tremendous obstacle in the way of progress.

Most strange as it may seem to the thoughtful observer, the reform spirit has gained the earnest attention of every social organization except the Church. The political parties adapt themselves in a large measure to its demands, and industry and commerce are modified by its influence. The Church, when she does not condemn it, simply ignores it.†

We believe that all social questions must finally be settled by appeal to the law of God, "Thou shalt love thy neighbor as thyself;" and under the commission of Jesus, "Ye are the light of the world." "Regeneration," being "born from above," is essential to a proper conception of and obedience to the principles of the kingdom of heaven in the world. Thus far all exponents of the doctrines of Christianity are in harmony. But the contention of this paper is with regard to the meaning and application of the term "regeneration."

Jesus proclaimed a system of laws for the government of his followers which were absolutely antagonistic to the social customs of his day. He told Nicodemus that in order to understand and indorse them he must be born from above.

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* In criticising the attitude of the Church on this question I am not disloyal to her best interests, as my motive is a desire to increase her power and efficiency.

† The brevity of this paper excludes the possibility of a discussion of the religious literature on this subject. I assert that, so far as it has fallen under my notice, it is either condemnatory of the movement or attempts to explain away the necessity for any sharp and radical measures.

Paul (Phil. iv, 8, 9) recognized the existence of social problems, and commanded that they be investigated, and that Christian men imitate his example so far as he followed Jesus. "Regeneration"--making new—then, involves (1) faith in the Founder of the Christian religion; (2) thought, investigation, knowledge embracing all the facts in questions concerning the welfare of humanity; and (3) obedience to the precepts of and imitation of the example of those who organized the Christian Church. The first of these three elements of "regeneration"—faith in Jesus—is universally insisted upon, while the remaining principles are either ignored or openly rejected. The meaning of the term and the experience in modern times is defined by synonymous words and phrases, "conversion," "being saved," "accepting Christ," etc. It has reference almost exclusively to personal, inward experience—the remission of penalty—a changed attitude toward God.

The defective teaching regarding the renewal of the inward man results in incomplete, illogical, and dwarfed Christian experience and character. In fact, it permits, if it does not encourage, a man to believe that he is "saved" in the midst of his surroundings, and under his present relation to society as it exists, and that he is not concerned with grave questions of public interest. That it requires him to renounce all that he recognizes as sinful is admitted, but that it makes him learned, wise, and thoroughly furnished unto all good works must be denied. And because of this fact, it happens that many a good man is an unsafe guide in religious matters. This is not because of the lack of goodness; it is the result of ignorance and consequent unfitness. Regeneration, or faith in Jesus alone, does not fit a man to act intelligently and righteously upon questions of grave public importance. Paul understood this perfectly, and hence he warns believers of the necessity of something in addition to faith; he commands them to *think*, to be students, investigators of all questions of individual and social interest, all things that are true and grave, which involve justice and righteousness, advancement and reform. He knew that faith, regeneration, acceptance of Jesus, alone and by itself, would never change, purify, save the world.

No man believes, or even imagines, that modern regeneration does, or is expected to, lift a man out of and above the social

realm as we find it to-day, and bring him into subjection to the social teachings of Jesus and the apostles, from the fact that our present religious system nowhere enters a protest against present economic conditions, nor insists upon a return to the precepts of the Bible along these lines. The truths of the Bible were given to save men from eternal death, and at the same time to establish new principles of social conduct; but since the beginning of emergence from the Dark Ages believers in the Christian religion have been concerned almost exclusively with the spiritual teachings of the word as distinguished from the practical, under the mistaken impression that the sociology of the law and the prophets, and of the New Testament, were for a past age, and not binding upon the conscience and life of to-day. And this abandonment of the practical department of the Gospel has led to the condition of things which gives support to the following extract:

> It is now plain that religion is elevating or debasing, inspiring or intoxicating, favorable to real progress or retarding to it, according as it unites itself with other elements—with knowledge or ignorance, truth or falsehood, self-control or self-abandonment, civilization or barbarism, peaceful habits or warlike propensities, coarse tastes and brutal customs or refined feelings and softened manners. No form of religion, however primitive and crude in its original beginning, has ever failed to be interpreted and used for wholesome purposes when it has fallen into cultivated hands; and no form of religion, however pure and lofty its source, has ever failed to be corrupted and made tributary to lust, rapine, and ambition when it has fallen into the hands of ignorance, sensuality, and self-seeking.*

That regeneration does not reform society, and that it does not even attempt to solve the grave questions which are now up for settlement, may be shown by a simple line of illustration.

There is no crime more universally condemned and execrated by the civilized world to-day than that of chattel slavery. The armies and navies of the great powers are at the command of philanthropy to wipe out its least manifestations. Yet it is perfectly well understood, and is freely admitted by all, that thousands of intelligent, sincere, regenerated, and devout men and women, who had repented of their sins and had believed on Jesus, and were among the best supporters of the Church, believed in, upheld, and profited by the institution as one au-

* Johnson's *Cyclopedia*, article "Religion."

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thorized and justified by the word of God. Even to this day there are exceptional cases of regenerate men who cling to the belief that slavery was a divine institution. Regeneration did not hasten, it retarded, its abolition. The "saved" people in slave territory, almost to a man, sustained it, and the "believers" in the free States kept hands off. In truth, if the solution of this problem had been left to the religious organizations, the crack of the slave-driver's whip would be heard in the land to this day.

In direct connection with this fact there is another of equal significance. The imagination can paint nothing more inhuman, barbarous, cruel, and wicked than war; yet multitudes of regenerate men became enthusiastic agents for the perpetuation of slavery in one of the most terrible conflicts of all history. In one section Christian men asked God's blessing—divine interference—to give direction and efficiency to the minie-balls, grape, and cannister of their battalions, while in the opposing territory other Christians asked God to help their troops to destroy all before them. And even to this day—the fact would be grotesquely humorous if it were not so significant of the decadence of the true Christian spirit—the launching of war-vessels in Great Britain is attended by religious services.

Again, with regard to the possession of riches: nothing is more absolutely clear to the unprejudiced observer than that "regeneration" has practically no effect upon the intellect, the conscience, and the conduct of the individual in the right use of money. There is nothing more positive or easy of comprehension in all the word of God than its teachings with regard to wealth; but "regeneration" makes no change in the vast majority of instances in this matter. The transition from the outside to the inside of the Church has little effect upon convictions or practice. The "unregenerated" rich man when he becomes "regenerated" is simply a "regenerated" rich man. Outside of the regular and enforced contributions to denominational interests, the "regenerated" rich man is no more liberal in relieving want and reforming social institutions than his unregenerate neighbor. The "rich Christian," practically, manifests no more interest in the poor than the "rich sinner." The "converted man" is just as eager to secure and retain possession of money, tight notes, mortgages, bank-stock securities, and

other forms of wealth as the "sinner;" and it is a matter of course, so familiar as to excite no comment, that sometimes a "regenerate" man will lend money at usurious rates of interest to his brother whom he meets at the communion-table, foreclose the mortgage, and evict his family from his home, as quickly as any other mortal. These things are not subject to any new principle of conviction and conduct received in "regeneration," but are governed by the "business methods" of the community.

With regard to the industrial situation the same thing is true. The religious employer does not pay any better wages to his employees, give more attention to their comfort and welfare, or respect their rights in greater degree than does the infidel. The woman who would feel that she had committed almost the unpardonable sin by "neglecting the means of grace" does not offer the poor sewing-girl better pay for equal work than does the butterfly of fashion who is scarcely aware of the existence of a church. Few laboring-men or self-supporting women prefers as an employer the man who "holds family worship night and morning, rather than an atheist." In all the agitation of thought, and in the very midst of the poverty, wretchedness, and suffering of the city population, it is a rare thing for either minister or layman to raise a voice in the discussion of existing admitted evils, or to advocate a sharp and far-reaching reform.

If we can rise high enough to take a broad and comprehensive view of the industrial situation as it exists to-day, we shall see "wicked men" and "regenerated" men, in about equal numbers, engaged in a scramble for wealth. They monopolize the land, they own the money, they operate railroads, they engage in speculation, they profit by corporate power, trusts, and monopoly of every kind, they absorb the results of the toil of the wealth-producers and riot in luxury, while labor "strikes" and starves! They profit by the sufferings of the women and children, the widows and the orphans, and, looking down upon the busy scene, with all its cruelty, lust, inhumanity, and general devilishness, it is impossible to distinguish, by any thing unique or exceptional in their methods, the Christian from the pagan.

The fact of the matter is, the men who are unregenerated believe in things as they find them. They are republicans or

democrats, laborers or capitalists, working-men or speculators, artisans or bankers, clerks or merchant princes, plutocrats or serfs; and when they do become "regenerated" they do not change their views on living questions to any appreciable extent. It never enters their minds that the transition from a sinful to a religious life carries with it any obligation to investigate social questions and work for any reform along the lines now attracting the attention of every one except the preachers and the religious laymen.

All classes of men now "sit under the droppings of the sanctuary." It has been estimated by a leading religious periodical that three fourths of our population "are more or less regular attendants upon the services of the Lord's house;" yet the teachings from the pulpit have no appreciable influence upon the social movements of the day. I state it as a fact that if every individual in the United States should be "regenerated" in an hour this wholesale conversion of the community—under present methods—would not result in a single reform in the industrial or social world. Corporations would still extort all that the traffic would bear, monopoly would rob the masses of their earnings, land-grabbers would still grab real-estate, money-owners would demand all the interest business could afford to pay, society would still be composed of a moneyed aristocracy and a poverty-stricken class of laborers, the competition for work would tend to hold wages down to the minimum, the fashionable avenues would be lined with palaces, and the tenement districts would swarm with puny, hungry, ragged children. The only change that would follow would be that the present unjust methods in the distribution of wealth would be given the sanction of baptism and the authority of the Church.

The fallacy in the position maintained by those who hold that "regeneration" is a cure for all the ills of society is in the assumption that the renewal of the heart carries with it a corresponding change in the intellect, judgment, and conscience. It does result in the consciousness of the forgiveness of sins and a determination to lead a better life; but the conception of what constitutes the better life is gained by hearing sermons and by observation of society as it is. Practices which are condemned by the pulpit and the law of the land are renounced; it is supposed that such condemnation covers all

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that is evil, and that which is free from explicit prohibition remains unquestioned. Hence the life of the converted man is molded by his surroundings, and consequently "regeneration" works no improvement or reform in such practices and methods as escape the censure of the twofold authority of the Church and the State. It follows, then, that the Church remaining silent concerning the great questions at issue, "regeneration" does not and cannot solve social problems or reform society.

"Regeneration," to have any practical effect upon reform movements, must be preceded or accompanied by instruction in the sociological teachings of the Bible and the requirement of imitation of the best models. Paul not only demands that Christians shall think about these things, but he, in the literal meaning of the word, assures us that we may reckon upon them—that is, that they cannot be brushed aside or ignored, but will win their way to accomplishment. He declares, also, that the people cannot know these things unless a herald (minister) proclaims them. It is the duty of the preachers to discuss the questions of personal guilt, repentance, faith, justification, etc., but also at the same time all questions of human conduct in the social realm. In order to accomplish this the "man of God" must place himself in touch with the poorest class, study all social questions from that point of view, investigate without prejudice or fear the teachings of Jesus and the apostles. Such a method, if followed out, would insure a clear conception of and exposition of the precepts of the law and the prophets, Jesus and the apostles, the kingdom of heaven, the principles of the fatherhood of God and the brotherhood of man, make "regeneration" a living force and zealous fighter in the arena of the present, and bring about that which the Son of man came to accomplish—the salvation of "the world."

It may be admitted that there is possibility of uncertainty and controversy concerning some of the teachings of the New Testament along sociological lines. This fact is anticipated and a remedy furnished. Jesus says, "Whosoever doth will to come after me, let him disown himself, and take up his cross, and follow me." Paul says, "The things that ye also did learn, and receive, and hear, and saw in me, these do." Here, then, is laid down a method which cannot fail or be misunderstood—imitation of the conduct of Jesus and the apostles. Such a

course on the part of regenerated men would make Christianity a mighty force for righteousness in all departments of human activity.

The assumption, then, that "regeneration," under the current meaning of the term, is the only method, or even a method, of solving social problems and reforming society is a destructive fallacy. Such "regeneration," in the absence of a definite presentation of the sociological doctrines of Jesus, never has and never will accomplish these things. It is this unreasonable and illogical belief which keeps in silence the teachers of religion and holds the onward movement of humanity in check. The man who can force this fact upon the attention of the Christian organization will perform a vast and enduring service to the movement inaugurated by Jesus, and to "the world" which he came to reform.

Why the study of the sociological teachings of Jesus have been so long and universally neglected is an interesting study, but I shall not give it further attention. The omission must be supplied. Why it is permitted to lie like rubbish in the background in the presence of such demand as confronts Christianity to-day is, I think, because the great adversary constantly brings up other and less important questions to occupy the minds of religious thinkers. If the same earnest discussion and investigation were applied to the Bible doctrines concerning land-tenure or usury that are given by the Presbyterian Church to the opinions of an errant professor, or the Baptist Churches to the question of immersion, or the United Presbyterian Church to the matter of psalmody and the use of instruments in divine worship, or the "woman question" in our own denomination, Christianity would soon forge to the front as a social factor. And if the mission be not soon undertaken by the followers of Jesus, some other organization will do the work and gain the credit of the achievement.

C. M. Morse.

EDITORIAL NOTES AND DISCUSSIONS.

OPINION.

"Paulinism," or the religious system of the apostle Paul, is distinguished by the Tübingen school of critics from original Christianity by particulars that indicate specific differences between his conceptions of Christ and his teachings and those of the apostles generally. In their view he seems to have been an independent teacher, who sought rather to harmonize the reported religion of Jesus with his ideal dogmatics than to subordinate his individualistic system, with its semi-Pharisaism, to the current ideas of the Master. The purport of the theory is that, to a very large extent, Paul was substantially the founder of what they call "ecclesiastical Christianity," or that form of religion that has descended from the apostolic age to the nineteenth century. Paulinism is, therefore, not so much an honest and divinely inspired elaboration of Christianity as it is a perversion of original doctrine and a substitution of Paul's intense individualism in its exposition. Planck maintained this extreme conclusion, and Pfleiderer, with some modifications, accepts it. Schwegler held that prior to Paul's manipulation Christianity was essentially Jewish in spirit and structure, being limited in purpose and legalistic in phrase and form, and that it was practically Ebionitic in principle and influence. If this representation be correct, then Paul must be credited with perceiving its limitations, its asceticism, and its legal iron-cladism, and with planning for its enlargement and general improvement. It is conceded that he entertained very broad views of pending questions in the Church, and laid the foundation for a theology of universalistic properties, being more liberal than Peter, more ethical than James, more comprehensive than John. Upon him, more than upon all the other apostles, the superstructure of Christianity rests; and if his conception of the true religion were larger than the religion itself he deserves praise rather than criticism for promulgating it. If he exceeded the Master in teaching, then we must bow to Paul and not to Christ. Schwegler's theory exalts Paul at the expense of the divine Founder of Christianity. Köstlin varies enough from these critics to say that, whatever was the relation of Paulinism and Jewish Christianity, it is certain that Paulinism differs in substance from Gentile Christianity, which was a contemporaneous development of the original religion. As proofs of difference it is said that Paul dethroned the law, while the Gentiles observed it; that Paul represented righteousness to be the product of faith, while the Gentiles held it to be the result of works; and that Paulinism is antinomianism, while Gentile Christianity is ethical legalism. Thus Paul is a twofold heretic—a subverter of original or Jewish Christianity and the antagonist of contemporaneous or Gentile Christianity. It belongs not to the Church of the present age to

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defend Paul against Schwegler, Planck, Köstlin, Pfleiderer, and the disciples of Baur, living or dead; it is sufficient if the attack upon his work be pointed out and the grounds of opposition to his system be exposed. It is an unimpeachable historic fact that Paulinism has triumphed, not against Jewish Christianity, but as its divinely intended elaboration; not against Gentile Christianity, but in sympathy with its best and truest elements. Paulinism is in perfect harmony with the divine religion, whether in Judaic form or of Gentile spirit, or whatever its chosen characteristic and function; and it is a hypercritical and mischievous spirit that seeks to stamp it with original tendencies and to upbraid it for an alleged departure from the inductions of the Master.

In observing that Methodism did not introduce a new theology into England, Professor Pfleiderer does not intend to depreciate its virtues or ignore its usefulness; but manifestly he misapprehends the philosophic and religious conditions of England at the close of the eighteenth century, and the particular methods, doctrines, and achievements of Methodism in its early, and more especially its later and more largely developed, history. Few critical German scholars fully appreciate a religion whose predominant quality is spiritual rather than ethical, and whose system of operation is scriptural rather than physical and mechanical. They seem incompetent to distinguish the real power of moral beauty and supernatural influence of such religions as are represented by Pietism, Mysticism, and Methodism; and notwithstanding the great differences between the similar forms of pietistic religions they estimate them at about the same value and as possessing the same inherent vital characteristics and forces. The judgment of many scholars—Christlieb as well as Strauss, Luthardt as well as Pfleiderer—has been unfavorable to Methodism because to them it has seemed to rest on no philosophical or critical principle, and was designed more to promote emotional than intellectual life. From such a religion, useful in exciting moral desires and restraining evil inclinations, can come no great thought, no fundamental truth, no abstract philosophy, no system of theology. It may be evangelical, scriptural, social; it may be all-powerful in its influence over the masses and propagate the best ethical standards; it may turn a nation from evil, call the attention of mankind to biblical law, and reveal to human vision the divine throne; but it may not be philosophical in content or strictly theological in form and spirit. Thus is Methodism weighed and found wanting in the essentials of a true theology. The answer to this mistaken conception is that Methodism restored religion to the English nation, not by social and philanthropic methods, nor solely by appeals to the emotional element in man, but by preaching in opposition to the prevailing deadness in all the churches a theology essentially different from that they had received, and which was new to the masses. It is true John Wesley announced chiefly the doctrines of the Established Church, but so revised, or elaborated and applied, as to appear to be presenting a new revelation from heaven.

Why was he persecuted by the National Church if he was only declaring what it taught and what it believed? The differences between Methodism and the Anglican Establishment, now as then, are more ecclesiastical than doctrinal; but before organic union between them can be considered possible there must be a re-adjustment of the doctrinal systems of the churches to a common and harmonious belief. In some important respects original Methodism differed from the national religion, and introduced new ideas, truths, motives, and a new ecclesiasticism to the thought of the English people. It is equally a mistaken notion that Methodism is based on ethics, or religious feeling, and is without a philosophy or theology. The merit of Wesley's preaching was its theology. He searched the Scriptures for the truth, and proclaimed it when found. This it was that awakened the multitudes and rescued the nation from moral decline. The German critic, with eye upon the effects of Methodism, confounds them with its forces, and attributes the moral revolution to moral and emotional agencies instead of the truth underneath the gigantic reform. Acute in the power of discrimination, the critic has failed to analyze Methodism, to discover the source of its influence, to separate its idealism or philosophic character from its practical working, and its theologic basis from its visible and far-reaching results. It were well if it were studied in its comprehensive characteristics.

The agnostic philosopher, finding it over-difficult to disprove the existence of God, impairs faith in the theistic hypothesis by striking at a particular attribute, or questioning its supremacy among the constitutional characteristics of the divine Being. J. S. Mill, after groping along the pathway of inquiry, pronounced in favor of an existing Ruler of the universe, but denied that he is *omnipotent* because in his judgment the universe is imperfectly governed, and by its imperfection invalidates the theory of its creation by a perfect Creator. The pessimistic interpretation of the government of the world is not new, nor is the inference drawn by Mr. Mill startling and discouraging, but it gains in dignity as it assumes the form of a philosophical assertion. It must be admitted that the charge of imperfection in the universe, and of limitation in its general government, is plausible, apparently resting upon facts as patent as those that address the senses or appeal to the reason; but the inference from such facts is not necessarily against any form of theism or any truth in history or theology. The physiologist declares against the perfection of the human eye; the naturalist against the perfection of the crystal; and Comte pointed out imperfection in the solar system. It may not be an extreme view that the universe, as a whole, bears the marks of imperfect creation and imperfect government; but we are not warranted in concluding that the Creator is imperfect or that the Ruler is incompetent or indifferent in the exercise of his rulership. Other inferences, or other lessons, are quite as justifiable as those of the pessimist, and stimulate reverence and faith even more than those of the most devout agnosticism.

It may be discovered in the progress of human intelligence that our view of imperfection is narrow, limited, and incorrect, because founded on superficial data, and that when all the facts shall be in hand the universe will exhibit itself as a perfect picture, representing all the divine attributes in their beauty and co-ordinate working. With science yet in its swaddling-clothes, it is too soon dogmatically to declare against the perfection of government in the material universe. It may also become evident to man in the future centuries that what appears to be an imperfection is but a stage of evolution, or a part of the process by which an ideal government will finally be approximated, if not established. Admitting imperfection, it does not follow that it is a permanent condition, or that under laws now existing it will not generally disappear. That theory of evolution that does not provide for the elimination of imperfection has little in its favor, for the end of the government of God is perfection. In execution of the progressive design of nature it may happen that new physical laws will be imposed upon matter, working harmoniously with those that now control it, and carrying it forward with greater speed to its appointed destiny. Evidently, the present is not the time to decide against the omnipotence of the divine Ruler on the grounds of imperfection in an evolving universe; nor, with Paul declaring that the things which appear do reveal the eternal power of the Godhead, should a suspicion of divine limitations disturb one's faith or shake a single pillar in the temple of truth. Mr. Mill held that the denial of omnipotence would relieve the Deity of responsibility for imperfection in cosmic government; but the Scriptures do not intimate his limitations or his anxiety to escape responsibility for an alleged failure in creation, or that imperfection in his universe makes against his personal perfection. Above all gods is the true God, whose name is Jehovah, who sitteth on a throne, high and lifted up, before whom angels bow, and to whom all flesh shall come. He is omnipotent, immutable, the eternal King, ruling in majesty and glory, and knoweth all things even from the beginning to the end.

IN THE MIDST OF THE CONTAGION OF DOCTRINAL CHANGES in the Churches it is observable that the Methodist Episcopal Church is steadfast in its faith and seemingly immovable in all the essential teachings of religion. To what is its unity of faith and stability in doctrine due? It is not owing to any constitutional provision of the Church that forbids the exercise of the right of private judgment concerning the truths of revelation, or to any indisposition to investigate them from near view-points, or to a rigid conservative tendency that is opposed to progress in theology and new forms of statement of biblical truth. In part it is the result of a deep-seated conviction that the Wesleyan interpretation of the Bible in its spiritual character is correct, and therefore unimprovable, except, perhaps, in minor features. In part it is also due to a wide-spread understanding that our doctrinal system, both in its generic qualities and in its differences from other systems of theology, is rational and adapted

to the religious needs of man. A still more effective instrument of unity is the First Restrictive Rule, to wit: "The General Conference shall not revoke, alter, or change our Articles of Religion, nor establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine." This is the law of Methodism respecting "standards of doctrine." It seems to prescribe unity; it forbids change; it prohibits the General Conference from legislating a doctrine in or out of existence; it holds the Church to the same system of doctrines from generation to generation. With this apparently unalterable restriction in legislation affecting doctrine it is easy to account for stability in these times. If the General Conference may not change a doctrine an Annual Conference may not alter or revoke any standard; and if neither the General nor the Annual Conference may initiate or promote revision or change, the individual member of the Church may suggest no modification or radical departure from the faith. By our law all are bound to one standard, and none can revoke, alter, or destroy our doctrines. Complete as a restriction, and contributing to unity in doctrine, it should not be inferred that the Church has handicapped itself by this legal provision and rendered improvement absolutely impossible. Such an interpretation would provoke revolution. The rule does not prohibit an examination of the basis on which our system rests, nor does it pronounce against the possibilities of honest thought and of deep and original searching in the things of God. It aims to regulate or direct faith, but not to proscribe or intimidate it. Dr. Luthardt, of Leipsic, informed us that the Methodists of Germany take no interest in the work of biblical investigation, presumably because the Church forbids it, or that it is without progressive purposes. Neither inference is just or true. Methodism is progressive without being latitudinarian; is concrete without seeking abstractions; has conformed to law in its history, and to-day respects the limitations it has defined for its activities. It means enlargement of its faith without destruction of the system; it means new doctrine when discovered without prejudice to those "rules of doctrine" already established. The First Restrictive Rule is not irrevocable. The General Conference is the creature or instrument of the Church, and subordinate in its powers and privileges to the authority of the Church. At any time the Church may widen the powers of the General Conference, restrict them, or even abolish the legislative body. The Church prohibits the General Conference from altering our doctrines, but it would be suicidal for the Church to prohibit itself from altering or revoking its own constitution. Hence we hold that the First Restrictive Rule, apparently inflexible and rigidly conservative, is amenable to change or destruction by the Church; and that progress in doctrine and in the forms of theology is guaranteed in our Methodism by the very rule that seems to forbid it.

CURRENT DISCUSSIONS.

HERESY AND ERROR.

HERESY and error are not synonymous terms. Truth has often borne the name of heresy. The wisest and best of men have not seldom been branded as heretics. In itself heresy is an innocent term, and a heretic may be simply a man who has chosen to maintain "theological or philosophical opinions opposed to those authoritatively established or generally accepted." Heresy, in its Greek form *αἱρεσις*, signifies a choice, and, as Crabbe puts it, stands for "an opinion adopted by individual choice." The opinion may be the sterling gold of truth, or it may be base metal coined in the mint of destructive falsehood. Thus, when Paul stood before Felix defending the truth of Christ he avowed his adhesion to the doctrine or "way" of thinking which, as he said, the Jews "called heresy." As Adam Clarke, Richard Watson, and other learned writers correctly hold, there was nothing opprobrious in this term when the Jews first used it to designate the infant Christian Church. It simply discriminated it from the sects of the Pharisees, Sadducees, and Essenes. Later on the doctrines of the Church made it odious to both Jews and Gentiles, because of their undisguised and unalterable hostility to the religious tenets and ethical practices of both. For this reason, and not simply because it was a new sect, it was "every-where spoken against."

When the propagation of the Gospel was obstructed, as it was at a very early period by speculative minds who sought to blend rabbinical and philosophical opinions with its doctrines, St. Paul and St. Peter denounced their teaching as heresies to be strenuously opposed. The former, writing to the Galatians, classed heresies with dissensions and other "works of the flesh." He also warned the Corinthians against "heresies" as being plausible and perilous tests of their loyalty to pure truth. He bade Titus reject heretical teachers after faithfully admonishing them to abandon their errors. Peter, in still stronger terms, also warned believers against "false teachers," who should bring in "damnable (destructive) heresies," which he prophetically declared many would accept, and thereby be led into "pernicious ways." But it was not the act of choosing a new opinion but the falsehood, the ethical tendency, and the divisive effects of the opinions chosen and taught that these apostles condemned. In calling a teacher of false doctrine a "heretic" they affixed no degrading brand upon his reputation, albeit they regarded him as a fitting subject for admonition and possible excommunication, knowing as they did that his false teaching made him a worker of evil among men and a corrupter of his own character. They recognized the fact that a man's opinions are exponents of his character; therefore St. John said, "We are of God; he that knoweth God heareth us; he who is not of God heareth us not. By this we know the spirit of truth and the spirit of error." In this strong declaration the apostle spoke as an acute observer

who discerned that, as a rule, the root of a man's sympathy with antichristian errors is in the antagonism of his heart to spiritual truth. But the authoritative tone of his writing had its source in his consciousness that he was moved by the Holy Ghost to condemn as erroneous every theory that was not in harmony with the Gospel. And it was this lack of harmony which gave an evil character to the "heresies" of his time, because it made them ethically and spiritually destructive. Viewed simply as adhesion to a novel opinion or doctrine, heresy might be innocent, but if it were clearly antagonistic to the Gospel it was a destructive error.

During the time of the apostles the terms heresy and heretic retained their original indeterminate meanings. Heretics were then simply rejected by the Church because of the antichristian character and divisive tendency of their opinions. But after their decease a succession of men arose in all parts of the Roman empire whose plausible and specious teaching corrupted the faith and alloyed the morality of many. The disciples of these false teachers were formed into manifold sects, each claiming to be wiser and more truly Christian than those who adhered strictly to the Gospel. Then, as Peter had predicted, the fine gold of righteous character became dim in multitudes who were beguiled from the pure truth through which they had been regenerated. These intrusive theories were mostly irreconcilable with the fundamental principles of the Gospel. As Eusebius remarks, they were fitted "to lead those believers whom they happened to seduce to the depths of destruction," and also "to turn those that were ignorant of the faith from the path that led to the saving truth of God." They were malignant heresies, which, if not opposed, were sure to become spiritual and moral forces destructive to the faith of Christ. Moved by this conviction the Church rightly condemned them, and excommunicated their teachers from her fellowship. This, when done in the right spirit, was not persecution. It was simply defending "the faith once delivered to the saints." Had not Paul said to Titus, "A man that is a heretic after the first and second admonition reject?"

In those ancient days the manners of society were rude and boisterous. The passions of men were easily excited. Their resentments found quick, violent, and fearfully cruel expression. Hence, even to good men it was a very difficult task to subject their tempers and feelings to the reign of that meekness and gentleness which the Gospel enjoins. Consequently the pages of ecclesiastical historians contain records of violent aggressions by the leaders of heterodox parties on Churches which held fast to their orthodoxy, and of equally violent and tumultuous efforts on the part of the latter to suppress erroneous teaching and to protect their Churches from the intrusions of their heretical assailants. Mosheim cites a sad but telling illustration of the fierce spirit engendered by these polemical strifes from the writings of Augustine, Bishop of Hippo. Moved by the disturbances caused by the riotous proceedings of the sect of the Donatists in Africa, this distinguished man taught for the first time in Christian

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circles the "horrid principle that heretics are to be punished with temporal punishment and death." The spirit of this unchristian principle had been previously less offensively expressed by the recently converted Emperor Constantine, who, as Gibbon says, "easily believed that the heretics who presumed to oppose his commands were guilty of the most absurd and criminal obstinacy." Evidently both the emperor and the bishop possessed that self-willed disposition which leads one to regard another man's expression of an opposite opinion as a personal affront justifying angry resentment. In the case of the bishop his belief in the pre-ordination of non-elect human souls to eternal damnation may have so blinded his mind as to make the physical punishment and execution of heretics appear to be consistent with the religion of Christ. Happily, the Churches of his age were generally too deeply imbued with the free and humane spirit of the Gospel to accept his principle. It was not until the year 385 that it bore its first fruit in the execution of one Priscillian and some of his adherents at Treves. This, says Dr. Watch, cited in a note by Mosheim, is the first instance of a criminal prosecution for heresy. Other martyrdoms followed in many places, but generally the churches condemned the cruel principle of Augustine, albeit it had found a fatal lodgment in Christian thought and was destined to produce its baneful fruit in later years.

But it did not culminate in general systematic persecutions of heretics until the close of the twelfth century, when the Roman Catholic Church had become "the mistress of Christendom." Then, says Professor Lea, in his learned *History of the Inquisition*, "when the empire of her priests over the souls and consciences of man was complete, when mediæval doctors legally proved and universally taught that the pope was supreme over all the earth," then the priesthood—corrupted to its very core by the vicious use of its vast emoluments and power over men's souls—became so utterly unlike the Christ whose servants they pretended to be that truly Christian men began to lose their "blind reverence for the utterances of the Church," and to listen to the few brave souls who amidst the darkness of the age had kept fast hold of all the essentials of Christianity. These clear-headed, grand-hearted men saw the falsity of the sacerdotal system upon which the power of pope and priest was based. Moved by their convictions, by their love for Christ, and by pity for the souls of men, these heroic spirits began a vigorous assault on the vices of the Church of Rome. They found multitudes of willing believers. The common people heard them gladly. But the priests, from the pope to the meanest novice, infuriated by the voices of those good men, raised the cry of heresy, which they proceeded to make the synonym of the blackest wickedness, and began those terrible persecutions that had their culmination during the thirteenth century in the unparalleled ferocities of the papal Inquisition.

These heretics were not teachers of such speculative subtleties as those with which the Gnostics, Ebionites, Marcionites, Novatians, etc., had vexed the Churches during the gradual evolution of Christian doctrine. They

were devout men whose regenerated consciences and spiritualized affections moved them to cry aloud against the pride, the avarice, the unclean lives of priests and prelates. Their blows were directed against the abuses in doctrine and practice which priestcraft had invented to enslave the souls of men. They shrank with holy horror from an immoral priesthood, which one of their number, Peter of Pilichdorf, defended with the audacious assertion that "the worst of men who is a priest is worthier than the most holy layman. Was not Judas Iscariot, on account of his apostleship, worthier than Nathaniel, though most holy?" No wonder that, when the characters of priests were so bad as to justify such a blasphemous defense, the popular heart quickly and favorably responded to the preaching of those zealous reformers! No wonder that the nations of Europe rallied to their support, nor that the hierarchy of Rome, being steeped in its own vileness, instead of reforming itself, set in motion all the powerful enginery of its system to silence its assailants by every instrumentality of cruelty and destruction within reach of its potent arm!

Long years of persecution succeeded. The reforming sectaries, though in some cases lapsing into censurable theories and practices, persisted in their denunciations of the errors and vices of the fallen Church. Unnumbered men, women, and children were hunted to prison and to death, and though persistent heresy after centuries of suffering and contention resulted in the triumph of Protestantism, yet the word had been so long associated with infamy by the Roman priesthood that the nations had learned "to regard it with peculiar detestation." Professor Lea cites Bishop Lucas as claiming that "heresy justifies, by comparison, the infidelity of the Jews; its pollution cleanses the filthy madness of Mohammed; its vileness renders pure even Sodom and Gomorrah. Whatever is worst in other sin becomes holy in comparison with the turpitude of heresy!" He also quotes Thomas Aquinas, who is still held in the highest esteem as a philosopher and theologian by Romanists, as teaching that "the sin of heresy separates man from God more than all other sins, and is therefore the worst of sins, and is to be punished more severely. Of all kinds of infidelity that of heresy is the worst." Still another priest affirmed that "if a belief was catholic in a thousand points and false in one the whole was heretical. . . . The heretic who tried to convert others was regarded as a demon striving to win souls to share his own damnation!"

By such representations as these the priests of Rome through many centuries trained the people to an abhorrence of the term heresy so intense that even the modern mind can scarcely rid itself of the impression that heresy always and necessarily signifies opinions which are essentially false. Yet, as previously observed, and as the facts just stated abundantly prove, the word is in itself indeterminate and harmless. It was not the persecuted sectaries, but the Roman priesthood, who held false opinions. Those Cathari, Waldensians, Hussites, Albigenses, etc., whom the Church denounced as heretics held the fundamental truths of the Gospel more faithfully and far less mixed with error than she did. Hence, if heresy be taken as departure from Scripture truth she was far more guilty of it than they.

Indeed, she was then, as she is to-day, in this sense of the term an heretical Church. She holds now, as then, much fundamental truth; but she does so in unrighteousness, and blended with so many palpable and even blasphemous errors as seriously to neutralize its force. The sects she stigmatized as heretics were only such because they denied what was false in her teaching. They believed and taught otherwise than the so-called Holy Church believed. This was the head and front of the offense which she opprobriously termed heresy.

In recent discussions concerning rationalism and the relations of its abettors to Churches holding doctrines generally accepted as orthodox, it is noticeable that the terms heretic and heresy have been very sparsely used reproachfully by the opponents of rationalistic teaching. These seem to have been guided by Archbishop Whately's observation, that "a heretic properly signifies a person who maintains some *false doctrine condemned by the Church of which he is a member.*" Hence they have not designated the rationalist a heretic merely because he has chosen to identify himself with men who have embraced unorthodox opinions, but because his newly adopted opinions are errors destructive of all Christian beliefs, and that by teaching them while still retaining his relations to an orthodox Church he violates his obligation to maintain the essential doctrines of the Gospel as held by the body which invested him with his official status. The liberality of the Protestant spirit is emphasized in the fact that the terms heresy and heretic have not been cast at even these violators of their obligations as opprobrious epithets. It is men who are in secret or evasive sympathy with rationalism that have occasionally sought, by subtle insinuations or by outspoken assertions, to claim that censure of rationalistic teaching is equivalent to stigmatizing its teachers as heretics. They have thus assumed the pose of heretics in an opprobrious sense, as if seeking to impress irreflective observers with the idea that deserved censure is equivalent to persecution. Thus far, however, the transparent groundlessness of this shallow plea has been so obvious that the Christian public has not been deceived by it. Every Christian conscience perceives that a man on entering the Christian ministry, or in accepting a professor's chair in a church college, or the tripod of a denominational journal, virtually pledges himself to preach, teach, or write the doctrinal opinions of the bodies who elect him to his official post. Hence he is regarded as solemnly bound to fulfill that pledge. He is at full liberty to change his opinions, but not to teach his new and avowedly heterodox opinions in a position given him for a different purpose. By changing his views on essential points he becomes a different man from what he was when intrusted with his office. Had he been what his new rationalistic opinions make him, it would not have been placed in his hands. Having thus, by his own act, unfitted himself for his position, his sense of honor and of obligation to his Church and to God imperatively demand his voluntary retirement from his post. He may try to persuade himself that his new ideas are advances in thought which he is bound to propagate. But for one to talk of a new obligation while in the act of

trampling upon one having prior claims is to expose one's sincerity to justifiable suspicion. One's plain duty is not to abuse a trust by deliberately misusing it, but to show the reality of one's conversion to views fundamentally hostile to one's former concepts of theological truth by surrendering one's office. Men who are truly loyal to their convictions do not shrink from paying such a price for their loyalty as justice to others may demand.

Perhaps the most mischievous supporters of rationalistic theories are those who, lacking the courage of their convictions, diffuse their spirit by specious apologies for their more daring abettors by characterizing their opponents as narrow illiberalists, by professing a certain qualified reverence for Holy Scripture, and by stating those theories in equivocal language, to which they give a meaning different from that which it will be understood to express by its readers. These sympathizers with the great skeptical errors of the times disarm those just prejudices against rationalistic criticism begotten by its more outspoken defenders. Of these Franz Delitzsch, that veteran Old Testament scholar, among his last words said: "There is a crisis in the domain of the Bible, especially in that of the Old Testament, which repels me on account of the joy of its advocates in destruction, on account of their boundless negations and their unspiritual profanity." Now, this bold rationalism which repels is less dangerous than that specious presentation of it which conceals its skeptical deformities beneath a professedly Christian mask. Its plausible insinuations thereby gain admittance for its false pretensions into minds which revolt from its conclusions as stated by the defiant critics whose irreligious daring alarmed the keenly critical mind of the learned German. Hence the Church needs to guard her institutions and literary organs against men who, while warily denying the charge of being rationalists, scarcely conceal their sympathy with their spirit and aims. Even the Arab, who wills to exclude the intrusive camel from his tent, forcibly prevents the entrance of the creature's hoof.

In determining their treatment of rationalism and of its teachers Protestant Churches need to take serious note of the gravity of the issues involved. It is not a question of this or that creed, but of the basis of all creeds rightly claiming to be Christian. Rationalism denies the supernatural. It rejects all theories of biblical inspiration, denies the divine character of Christ, and is therefore destructive of all Christian faith. Its universal acceptance would blot the Christian Church out of existence and condemn mankind to a vain search for relief from its manifold miseries in the frigid atmosphere of a sunless, hopeless deism. With such a foe no spiritual mind can feel the least sympathy. No Christian Church can innocently show it favor or view its aggressions with indifference. It will treat its advocates kindly, and will not be bitter against them. But none except enemies of the miracle-working, living Christ can wish them Godspeed. And the stronger one's faith is in the Gospel the deeper will be one's conviction of duty to do what one innocently may to stop their progress and neutralize their influence, and reject them as

teachers whose errors cause "the way of truth to be evil spoken of." In requiring Titus to admonish such teachers and to reject them, if obstinate, as unfit persons to be retained in the Church, Paul did not approve the principle of persecution for opinion's sake. He simply, reasonably, and wisely taught that the Church owed it to herself and to her Lord to protect herself against men whose work tended to destroy her life. His instruction to Titus is especially pertinent to the demands of the present age. The modern Church, while tolerant and non-persecuting, cannot safely suffer teachers of rationalistic errors to fill her pulpits, edit her literary journals, or instruct her college classes. The law of self-preservation obliges her to protect from assault within her own precinct the truth through which she receives life from her ever-living Lord and Redeemer. And it surely cannot be justly regarded as persecution for a church to refuse a stubborn errorist official opportunity and sanction to corrupt the faith of her members. The law of hospitality does not condemn a householder for refusing to open his doors to a man whose avowed purpose it is to set his house on fire. Neither does the law of toleration condemn the Church which refuses to give a determined teacher of destructive errors official opportunities for its dissemination. Toleration is not fellowship, which cannot subsist without community of ideas and an affection common to its parties.

Our own Church, though characteristically catholic, is carefully guarded against the encroachments of rationalistic teaching. Her "Articles of Religion" are her doctrinal tests. They affirm the inspiration, authority, and sufficiency of the Holy Scriptures, together with a clear intellectual statement of those vital points of Christian belief which have been "the possession and life of the Christian Church at every pure period of her history, and the secret nutriment of her true life in her impurest periods." She requires a pledge from all who enter her ministry to preach and maintain these Articles. Every person admitted to her fellowship must solemnly profess his belief in them. And so free are these Articles from merely speculative interpretations of essential truths, so obviously in harmony with the simple teaching of the Gospel, and so productive of vigorous spiritual life, that she has hitherto been wonderfully exempted from divisive doctrinal controversies. Even the current flood of rationalistic criticism has found no alarming point of entrance into either our ministry or membership. Here and there individuals may have yielded more or less to its pressure; but as a whole she conspicuously stands an unyielding breakwater against those unhallowed waves.

In her antagonism to modern rationalism our Church has worthily followed the example of her founder, who drew a broad, clearly defined line between Scripture truths and the rationalistic errors of his own times. Wesley was a liberal thinker. "We break with no man," said he, "on account of his opinions. We think and let think." But there was no latitudinarianism in his liberality, no sympathy with the folly which pretends to minimize the vital relation which opinion sustains to character. Those who plead his broad charity for men holding opinions differing from his

own as an illustration of the liberality said to be due to the propagators of modern rationalistic criticism will do well to note Wesley's own definition of the term "opinion." "Whatever is compatible with love to Christ and a work of grace," said he, "I term an opinion." Hence he took into his fellowship men whose views of the essential doctrines of the Gospel, though partly obscured by intellectual misapprehensions, were yet sufficiently sound to lead them into possession of active and fruitful spiritual life. He called such misapprehensions opinions entitled to charitable consideration. Hence he wrote of himself and his societies: "We believe, indeed, that all Scripture is given by inspiration of God, and herein we are distinguished from Jews, Turks, and infidels. . . . We believe Christ to be the eternal and supreme God, and herein we are distinguished from Socinians and Arians, but as to all opinions which do not strike at the very root of Christianity we think and let think." Do not these words prove conclusively that Wesley ranked denial of biblical inspiration and of the divine character and work of Christ with opinions which "strike at the very root of Christianity?" To him a rationalist was no more a Christian than "a Turk or infidel."

And as Wesley thought so thinks, as we believe, the great body of his followers to-day. To them, and especially to such of them as think most broadly and love Christ most intensely, modern rationalism is so essentially hostile to Christianity that, despite the critical skill and historical learning of some of its supporters, it is a foe not to be trifled with, but to be firmly resisted and aggressively fought. They will not be deluded into sympathy with it by its false pretenses, nor will they apologize for it on the plea of the conceded liberty of its advocates to disport themselves in the field of free critical thought. But they will fight it unflinchingly with that very word of God which it so contemptuously flouts. In this contest they will not yield to that popular spirit of doctrinal unbelief which rationalistic criticism tends to diffuse, and which, on the plea of liberal thinking, proclaims the unimportance of doctrinal truth, asserts that error is harmless if sincerely held, and that the main element in saving faith is not the doctrines which Jesus so persistently taught, but the bare facts of his life. To all such false, superficial instruction, begotten by the spirit of rationalism, our Church will respond, not by petty polemical discussions, but by setting forth with all the emphasis of renewed conviction both the facts in the life of Christ and his doctrines, without which the facts would be an inexplicable enigma. The former are the supernatural vouchers for the truth of the latter. The one cannot be comprehended without the other. By insisting on both, and by more faithfully than ever before incorporating that message of the Father to a lost world which Christ came from heaven to deliver, the Christian Church will erelong deprive the pestilential errors of rationalism of their power to hurt mankind. The breath of Christ's mouth, the fire of the Holy Ghost, will surely consume them. As sure as "all power both in heaven and earth" belongs to Christ, so surely will the great destructive heresy of our times be itself destroyed.

THE PROGRESS OF CRITICISM.

In view of the activities of investigators in all departments of knowledge, especially in the realm of sacred literature, the present is a time of intense solicitude with the Church of our Lord Jesus Christ. Not a few conservatives are honestly alarmed over the reckless assaults upon the foundations of the citadel of truth, fearing that they may be shaken, if not overthrown. The critics, as Professor Baudissin says, are not reverent, and the way in which they work is not wholesome; and, as Delitzsch has said, the spirit of the whole class is bad and even shocking. On the other hand, the critic claims that he is working according to the best historical and scientific methods, and if he is overturning or modifying historical opinion concerning literary and other questions he is not impairing the biblical system, but relieving it of unnatural and indefensible incrustations. He, therefore, is not agitated by the consequences of his investigation, and wonders that the believer trembles for the safety of history and religion.

Notwithstanding the explanations of the latter, the Church as a whole cannot view the aggressions of negative or rationalistic criticism with any other than a feeling of hesitancy as to the final effect on the historical religion of the Bible. Its alarm is justified by the history of skepticism, by what in all ages of the Christian era it has sought to do, and by the catastrophes it has finally produced in Society, in the Church, and in the Individual Life. Its alarm is also justified by the fact that what was infidelity twenty-five years ago is now elementary truth in higher criticism, and that, going on at the present rate, the Church will soon be advocating what it has always repudiated, and welcoming so-called error with all enthusiasm into its life. It is a question if Semler, Strauss, Colenso, Baur, Voltaire, Thomas Paine, Bolingbroke, and Hume have not conquered, for many of their theories have re-appeared as the fundamental ideas of the critics. The problems they discussed and the conclusions they reached are in substance the problems and conclusions of Wellhausen, Kuenen, Pfleiderer, Socin, Cheyne, and a considerable number of scholars in England and America. Infidelity has frequently denied the Mosaic authorship of the Pentateuch, the infallibility of the Scriptures, the predictive element in prophecy, the Christian conception of Messiahship as founded on the Old Testament, the authorship of Peter's epistles and of several of Paul's epistles, the Johannine structure of the fourth gospel, and the general import and value of Christianity as taught by its Founder. When, therefore, the higher criticism champions the problems of infidelity and in result establishes the charges of the enemies of religion, is it surprising that the Church should be aroused, or that she should resist these attempts upon her faith?

Whether justly or unjustly alarmed; whether resisting every attempt to prove some things or granting a moderate degree of progress; whether antagonism, confusion, and dissatisfaction, or illumination, discovery, and

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change are occurring, certain it is that the era of criticism has dawned, and it is useless to evade or ignore it. The honest, broad-minded scholar, conservative or progressive, has no desire to evade truth, but rather is eager to employ the best methods and to ascertain the surest results. He does not seek change for its own sake, but he is not afraid of it, and so is hospitable toward investigation. The legitimacy of criticism, with its fears and conjectures, must be conceded, or there is an end to scholarship, to progressive thought, to a broader Christianity. To the question, *Shall there be criticism?* we unhesitatingly give an affirmative answer. It is necessary to free inquiry, to discovery of new facts, to results that shall confirm old beliefs, or modify or extinguish them. Truth, religion, history, the Bible, the Church can afford criticism; it is error that deprecates it and is destroyed by it. Dr. Pusey, of Oxford, predicted the present ferment, as any scholar of his day might have predicted it, for its antecedents are directly traceable to that particular period which, though semi-epochal, had its roots in the earlier rationalism of England and Germany. In the German rationalism of one hundred years ago may be found the seeds of modern historical criticism, which, though not so poisonous or deadly, is bearing bitter fruit and threatens destruction to the constitution of the Christian Church.

Recognizing the present as the period of criticism, and that long-established conclusions must submit to investigation, we are prepared for any proposed work on the part of the critics, and are not surprised at any venture made by them against the highest truths, even the supernatural and the eternal. It will, therefore, be profitable to observe the trend of criticism, to understand what it demands, and to consider the grounds of its conclusions.

Hitherto the doctrine of the divine inspiration of the Scriptures was held to be of pre-eminent significance; but criticism has not only impaired its value but also given occasion for rejecting it altogether. When it is said that the biblical books were compiled or prepared in the same manner as other books, and that therefore they may be examined by the historical methods applied to other books, it follows that they are human books, possessing no more than human authority and determinative of the highest problems only in a human way. From the solid teaching of the Lutheran theologians in the Baltic Provinces, that the Bible is of inspired authority, to the extreme rationalism of Wellhausen, that the Old Testament writers were above the average, but were no more inspired than Shakespeare, Luther, and Augustine, there is some distance, some tendency to degradation of the doctrine of inspiration, some proof of a decline of reverence for divine truth. It may be that the Baltic theologians are too rigid in their views, but it is certain that Wellhausen is too loose and wanting in reverence. The conflict is not whether the theory of verbal inspiration, or any theory, be correct or not, but whether there is any inspiration worthy of the name. Conservatives are not required to defend particular theories of inspiration, for these are not, after all, in question; but they are required to defend the fact of some kind of inspiration that differentiates the Bible

from other literature. Wellhausen, holding that all great men are inspired of God, Confucius as well as Plato, Seneca as well as Paul, Socrates as well as John, Horace as well as David, and Justinian as well as Solomon, finds it difficult to exalt the Scriptures above the highest level of human products, except as their writers partook of a higher but not more authoritative inspiration. In any case, however, Wellhausen does not mean by inspiration what the Church has defined it, and does not, therefore, attribute divine authority to the Scriptures.

It is sometimes affirmed that Wellhausen does not represent progressive scholarship, but is an extremist, and is losing ground; but, in answer, we say that while as a leader he is waning, his extreme view of inspiration is affecting a large circle of critical scholars, and marks the tendency of criticism. Professor Kaftan, of Berlin, rejects inspiration and accepts no dogmatic definition of the doctrine. Comparing the books of the Christian Fathers, such as Clement, Ignatius, and Polycarp, with those of the Bible, he intimates a preference for the latter, but makes the striking observation that it is a great point that some books are in and others are out of the canon. He also holds that some books *out* are more valuable than some that are *in* it, as the Wisdom of Solomon is superior to the Canticles and the book of Esther, and the Clementine epistles are more excellent than that of Jude. In this view there is no elevation of biblical literature above a human level.

Without intending to be in sympathy with either Wellhausen or Kaftan, some English scholars have given expression to views that are suspicious and perhaps dangerous. Professor Ryle, of Cambridge, maintaining that the Scriptures as we have them are those which were quoted by Christ and his apostles, has no definite conception of inspiration, and is unable to declare that the Bible is inspired, though he admits that God had something to do with it. This is a nebulous view of the Bible, unsatisfactory, undecisive. It shows the drift of the critical mind in England and partakes of the German spirit. Perhaps it is due in part to the vague and superficial view of the doctrine that obtains in the National Church, for Professor Freeman, of Oxford, assures us that the Church in its formularies uses the word "inspiration" but twice, and in each case with no reference to the sacred books. He also declares that it is not a technical word in English theology, but is held to mean that the common influence of the Spirit is granted to all good men. Hence, the Bible is not more than ordinarily inspired. "Moses, according to this standard," says the Professor, "did not write from any higher inspiration than did Herodotus." It is this low view of the doctrine that has enabled criticism to advance with astonishing rapidity. It found the ground prepared for it in the indefinite views of the English Church and in the rationalistic proclivity of the German mind. Professor Freeman is not on the wrong side, but merely states the looseness of the English definition.

Varying from the preceding is Dr. Herrmann, the rector of the university at Marburg, who, acknowledging that the biblical writers had the Spirit of God, declares it to be impossible to define the measure of the

Spirit's influence, or what he guaranteed in that influence. He, however, determines the influence of the Spirit in a particular scripture, or proves its inspiration by its beneficial effect upon the mind or heart of the reader. Whatever verse, paragraph, or book makes one better, to him it is inspired, but it is not inspired to him whom it does not refine or elevate.

He affirms that there is no inspiration in the two books of the Chronicles, because they render no effectual service to mankind; yet this *ipse dixit* is overthrown by the single fact that in their genealogical tables the books confirm Genesis. The objection to the Professor's theory is that the inspiration of the Scriptures is made to depend on individual judgment, and the moral results of communion with their teachings. The individual becomes the standard or measure of inspiration — the old rationalism again, though repudiated by the Professor.

Professor Strack, of Berlin, is the most definite of the German critics, and approaches nearer the historic standard than the majority of university teachers. He declares that the biblical books are the product of inspiration, citing in proof that Jeremiah was compelled to write, and that Isaiah was divinely prepared, not only for work but for uttering and recording divine teaching. He joins Dillmann in his opposition to Wellhausen, believing that the triumph of extreme criticism means the downfall of the Bible.

In its critical aspects the doctrine of inspiration has assumed the rationalistic, the indefinite, and the historical or conservative form, with the first in advance, the second exerting influence from its agnosticism, the third vigorous in self-defense, but compelled to furnish new proofs of its integrity and solidity. *In criticism, therefore, we note progress from the historical to the rationalistic theory of inspiration, and that the Bible by this process is indeed becoming a new book.*

In its treatment of the doctrine of the infallibility of the Scriptures criticism exhibits a peculiar if not discouraging tendency. Professor Frederick Delitzsch holds that the historical books were not inspired and are not without error, but the prophetical books were inspired and are divinely authoritative, though they were somewhat changed in transmission. The dividing-line between inspiration and infallibility is clearly drawn, certain books being pronounced fallible and uninspired, and others infallible and inspired. It is not discourteous to remind our readers that certain American critics have recently espoused this distinction, proclaiming in definite terms that in history and science the Bible is fallible and uninspired, but in matters of faith and ethics it is inspired and therefore infallible. Hence, criticism has given us an inspired and an uninspired, a fallible and infallible, Bible as a substitute for the old view of a completely inspired and entirely infallible book.

In the discussion of the single point of infallibility, separated from all relation to the doctrine of inspiration, most conservative scholars concede difficulties, and not a few surrender to the general demand of criticism. Weiss acknowledges contradictions among the synoptists, and declares that the notion of infallibility must be abandoned. Herrmann finds both

truth and error in the Bible, and does not hesitate to say so. Luthardt concedes error, but says it cannot be distinguished from the truth, and is not injurious to the believer in Christ. Freeman firmly holds that the Old Testament is true as history and true as serving a divine purpose, but he also holds that "infallibility" is too strong a word to apply to it. As he believes that the narrative of Thucydides is correct as a whole and yet incorrect in some details; as he believes that Xerxes invaded Greece according to Herodotus, but not that he had so many people with him as the historian records; so he believes that the Hebrew writers wrote truly but not infallibly, and are therefore to be credited with honesty and general fidelity to facts. Professor Schrader holds a similar if not identical view, maintaining that Assyrian inscriptions and Bible history generally agree, the one confirming the other. He goes beyond some archæologists in affirming that while the inscriptions sometimes, but not often, modify the Bible there is not *one instance of a contradiction* between them. This is remarkable, and points to a certain degree of trustworthiness that borders on infallibility.

It is admitted that the faith of critical scholarship in infallibility is disturbed, and that modification of the doctrine seems inevitable. The effect of modification in this particular, however, will not stop with itself; it will involve our faith in the Bible as a record of revelation. If we regard the historical and scientific portions fallible, incorrect, contradictory, or, in other phrase, unhistorical and unscientific, what will prevent the modification of our faith in the higher or spiritual contents of the book? It may be possible to separate the fallible from the infallible, and to discriminate between the inspired and uninspired; but the Master said (John iii, 12), "If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?"

On the supposition that the Bible is a record of revealed truth it is a question if the record should not be as errorless as the truth. To say that the former may be incorrect and defective in essential elements, while the latter may be infallibly communicated, is almost like saying that a pipe full of holes may transmit water. Has divine truth come to man through a perfect or an imperfect channel? Orthodoxy has claimed a perfect record, both as a fact and as a necessity of faith; criticism insists upon an imperfect record, claiming that it does not interfere with faith; but we know that faith trembles. *The second step of progress in criticism is away from an infallible toward a fallible Bible, the result being a new book.*

Less important, but as a distinctive work of criticism, we mention some of the changes it proposes concerning the authorship of certain biblical books, observing that in the judgment of the critic these changes do not invalidate the Christian system, but really strengthen it by placing it on a truer historical basis. It is therefore confidently affirmed that Moses was not the author of the Pentateuchal books; that David wrote very few of the psalms; that Solomon did not write the books attributed to him; that the second part of Isaiah was written by an unknown prophet in Babylon; that the book of Daniel was not written by the prophet of

that name; that the book of Zechariah was composed by three prophets; that the fourth gospel was not written by John; that Paul did not write more than four epistles, and his authorship of these is again seriously doubted by Loman and others; that Peter did not write the epistles attributed to him; nor John the Apocalypse, though the argument for his authorship is irrefutable. To the mind of the conservative scholar it makes something that, while the accredited historical authorship of the biblical books is impeached, in scarcely a single instance is the name of the substituted writer given. All the substituted authors are unknown to history, to the Jewish people, to the Christian world. The Church is asked to forsake known authors for a list of unknown authors. If this is the most criticism is able to do in its literary investigations it must not complain if the Church pronounces it negative and destructive. *The third step of progress in criticism is from the known to the unknown authorship of the biblical books, truly making of the Bible a new book.*

Because of its prominence in the Old Testament it was inevitable that prophecy should feel the touch of criticism. It is no longer held that the predictive element is the principal element in prophecy or that it is valuable in the history of religion. The Church has relied especially upon so-called Messianic prophecies in proof of the inspiration of the Scriptures and of the Messiahship of Christ; but criticism ventures to allege not merely the unimportance of these prophecies, but that they have been misinterpreted, and had no original reference to Jesus Christ. Professor Workman, of Canada, is bold in declaring that there is not in the Old Testament a single allusion to Jesus as the forthcoming historic Messiah. This is further than most critics go. Professor Harnack, of Berlin, maintains that while the predictive element is not conspicuous, the Messiah was predicted and fulfilled the prediction. Kleinert admits the subordinate relation of the predictive factor, as do most scholars, conservative and negative, many of them attaching their own explanations to particular predictions. More forward than most German critics, Professor Strack insists that prediction is a large element in Old Testament literature, and played a mighty influence in the religious development of the Jewish nation. This is genuine orthodoxy, but it holds its ground, if at all, against the majority. The current view of the critics is that the ethical element predominates in prophetical literature, the predictive being subordinate to it and explained by it. They maintain that the prophets were moral teachers, especially the school of Amos, and that their prophecies were moral teachings rather than predictions. The conservative mind readily discovers both the ethical and the predictive in prophecy, assigning to each a specific purpose—the ethical to rivet the idea of righteousness on the nation, the predictive to establish for all time the inspired authority of God's word and the proof that Jesus was the Christ. It is not difficult to admit the existence of both elements in the Old Testament, and without subordinating the one to the other; but the negative critic either denies prediction or reduces it to a low rank, depriving it of its historic force and interpretation.

The fourth step of progress in criticism is from the predictive to the ethical in prophecy, converting the Bible into a new book.

With the work of criticism on the New Testament we shall offer but a single statement. It will be enough to consider its proposed interpretation of the quotations in the New Testament from the Old Testament. The old view that these quotations—eight hundred and forty-six—established the authorship of books quoted, or to a degree vindicated the Old Testament literature, is abandoned for a view that throws no light upon authorship, but rather multiplies the difficulties in the investigation of the literary questions of the Bible. Harnack and Dillmann agree that Jesus, in quoting a book, always spoke according to prevailing beliefs, knowing, however, that such beliefs were erroneous. When he quoted Deuteronomy or Exodus, attributing the same to Moses, he accommodated himself to the Jewish belief that Moses was the author, and left the people in ignorance as to the true authorship. It is certain that Jesus was as ignorant of questions of authorship as his contemporaries, or he deceived the people. Weiss says he was ignorant; Kleinert says he may have been ignorant, because he did not profess omniscience in all things. Is it to this that we have been brought? Must we decide that Jesus was an ignoramus or a deceiver? The celebrated "accommodation theory" compels us to regard Jesus as a literary deceiver; the theory of Weiss compels us to view him as ignorant and yet a great teacher. From either view New Testament quotations are without literary value, and Jesus loses caste in the world of scholarship. *This is the fifth step of progress in criticism, involving the overthrow of the New Testament and the dethronement of Jesus Christ, making of the Bible a new book.*

In its most general aspect criticism proposes the reconstruction of the Bible. If Ezra, as redactor, could revise the Pentateuchal books, why may not Wellhausen, Kuenen, Smith, and others edit all the books? If the Council of Carthage in A. D. 394 decided the canonicity of New Testament books, why may not the Tübingen school and others re-decide the same question? If two plus two equals four, the fact is the same yesterday and forever. To say that every age may decide for itself the canonicity of the books is to make the Bible always an open question. But revelation should not be an open question any more than the multiplication table. Rationalism would reconstruct authorship; it would reconstruct the canon, omitting several books, as Esther, Canticles, Lamentations, Daniel, the fourth gospel, Jude, and II Peter, from its list; it would reconstruct the historical books, making them correspond to modern discoveries; it would reconstruct the theology of the Bible, casting out its Old Testament monotheism and its New Testament doctrines of incarnation and resurrection; it would give mankind a new Bible, without inspiration, without infallibility, without Messianic prediction, without literary integrity, without miraculous history, without reliable divine revelations. *This is the sixth and final step of progress in negative criticism—the overthrow of the Bible as the Church received and transmitted it.*

Is the Church ready for the surrender? Shall it exchange its old-time beliefs, supposed to rest upon history, for the advanced hypothesis of criticism, which also appeals to history, and declares that it overthrows the old faith by the very weapon it has usually employed in its defense? The issue is not between conservatism and radicalism, nor yet between religion and skepticism, but between truth and error, fact and falsehood. In this paper thus far we have aimed only to outline the propositions of so-called negativism without interposing special objections, in order to apprehend the situation and be prepared either to accept or resist and modify it. Whether the progressive steps of criticism shall finally be taken by the Church will depend, not upon the violence of the aggression against the old system, nor upon the supercilious attitude of negative critics, nor upon their haughty assumption of scholarship, but upon the new and absolute testimony of history and the discovery of new evidence in the Scriptures themselves against the old forms of dogmatism in biblical study. The Church, usually unyielding to skeptical suggestion, must yield to facts whatever the consequences to religion and revelation, but it should not yield to arrogance or furious insinuation on the part of the critics. It is true that already a change in methods of investigation has taken place as the result of criticism, the Church adopting the new methods quite as willingly as those who proposed them; but it is too soon to claim on the one side or admit on the other that great changes in belief have also resulted from criticism. Suspicion now exists against the fundamental ideas of inspiration, infallibility, authorship, and prophecy that a few years ago would have found no quarter in the Church; but it is premature to claim that the historical conception of these teachings has been overthrown. We admit bombardment, siege, violence, and determination against these doctrines; we also admit the wall of the temple shows some scars and here and there some weakness, but we cannot admit that the wall is broken down and the temple taken. Quite to the contrary, it begins to appear as though the wall would stand and that the besiegers must raise the siege. On the whole, the superficial results seem favorable to the negative critics, but the permanent results are not particularly destructive of the historical system of religion.

As to the Mosaic authorship of the Pentateuch he is presumptive who says it is destroyed. The old view may be modified, but the new view will not extinguish Moses. Professor Freeman says that the trouble in rejecting Moses as author is that Christ and his apostles quote him. Professor Green maintains the literary unity of Genesis i and ii, and of the book of Genesis, vindicating the single authorship of that book against the theory of composite structure. Principal Cave says Moses was the Jehovist, the principal writer of the Pentateuch, and it is not difficult also to believe that he was the Elohist. Such scholars as Hengstenberg, Keil, and Hävernich disposed of objections to the Mosaic authorship, while Rawlinson, Green, Strong, and Harman advanced arguments for it that have not been refuted. It is affirmed that the two titles of Deity in Genesis signify two authors; but as Psalm xc has four titles may we

conclude that it had four authors? Wellhausen says Genesis i was written after the exile, but Elohim was not in use then. Dillmann says Elohistic documents are older than the Jehovist documents, but Socin says the latter are the older. According to Graf and Kayser Leviticus xvii–xxii was composed by Ezekiel, but Nöldeke, Hoffman, and Dillmann say Ezekiel depended on Leviticus. Socin says that Moses wrote none of the Pentateuch, and that no portion of the Pentateuch, not even the decalogue or song of Miriam, is old. Even Wellhausen admits the great age of some parts of the Pentateuch, and Kautzsch, of Halle, says that Moses was a lawgiver and prophet, whose laws and institutions were handed down by oral traditions and embodied in the Pentateuch, and thus the Pentateuchal codes are, in an important sense, Mosaic. Professor Ryle maintains the composite character of the Pentateuch, but concedes that it contains a Mosaic nucleus or element. Schultz, of Göttingen, holds that many things, as rites, customs, etc., in the Pentateuch are older than Moses, and that much of its larger material, as Exodus xxi–xxiv, came from his time, if not from him. Strack claims that Moses wrote the greater part of the original Pentateuch, but it has been revised.

As to Deuteronomy the opinions are equally various, and yet decisive against Cheyne's theory that Hilkiah wrote it, and against the still larger theory that it was the product of Josiah's time. The Deuteronomist is friendly to Egypt; Isaiah and Jeremiah are not. Is not this a proof that Deuteronomy was not written in their day? Dillmann, Knobel, Kautzsch, Schultz, Wellhausen, Socin, and Kaftan are pronounced against Hilkiah's alleged authorship, and some of them favor an earlier date than Josiah's reign. Delitzsch and Zahn advocate its Mosaic authorship. In view of the contradictory conclusions of the critics, in view of the arguments on both sides touching each book, we can agree with Professor Augustus Strong that "we shall soon see the speedy collapse of the destructive criticism against the Pentateuch."

In respect to the New Testament books the retreat of the critics is both evident and significant. Baur said *Matthew* was written A. D. 130; Hilgenfeld, 70; Weiss, 70; Harman, 60–67. *Mark*, according to Baur, was written A. D. 150; Schenkel, 58; Weiss, 69; Dods, 68. Baur's date for *Luke* is A.D. 150; Holtzman's, 80; Weiss's, 70–80; Tholuck's, 58–60; Ebrard's, 63; Olshausen's, 66; Meyer's, 70; Ewald's, 75; Harman's, 63. *John*, says Baur, was written A. D. 160; Hilgenfeld, 130; Renan, 125; Weiss, 95; Harman, 80. Weiss, Luthardt, and Köstlin are able defenders of the Johannine authorship of the fourth gospel. The *Acts*, says Baur, was written A. D. 150; Zeller, 120; Hilgenfeld, 100; Ewald, 80; Dods, 64. As to the other books the same decline from the view-point of the Tübingen school is manifest, and the victory is complete. According to Baur not one fourth of the New Testament was written in the first century; but Renan concedes that more than *three fourths* were written in that period, while conservatives maintain that all were the products of the apostolic period.

We have given enough to show that on the general subject of the

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authorship of the biblical books negative criticism is not maintaining its ground, and the Church should not hurry to accept its conclusions. In like manner the reaction against criticism in its attack upon the prophetical books and the predictive element of prophecy is quite marked and indicative of a settlement in favor of the orthodox position. The bisection of *Isaiah* cannot be maintained on the common ground of two subjects—the captivity and the return—in the two parts of the book, for *Micah* discusses both subjects, and no one except Ewald ever alleged two authors of that book. Nor is the argument from two theologies in the two parts any more helpful, for Dr. Driver admits that the "fundamental principles of the Israelitish religion" are the same in both. Nor is a difference in the styles of the two parts an adequate support for dual authorship, for writers vary in style according to their subjects. The only argument of any weight against single authorship is that the second part seems to have been written from the exilic view-point. But in order to validate the argument it is necessary to deny inspiration to the original Isaiah, who under its influence could write of events one hundred and fifty years beyond him as well as of the Messiah seven hundred years in advance. The argument loses by this necessity and casts suspicion upon the inspirational character of the second part of the book. As against the theory of dual authorship it is evident that the literature of second Isaiah was impossible in the exile. Specimens of exilic and post-exilic literature we have in Esther, Ezra, Nehemiah, I and II Chronicles, Daniel, Ezekiel, and Malachi, no one of which rises to the majestic level of second Isaiah. The latter was the product of the Isaian period—the period of classical Hebrew learning. Besides, Ezra and Ben-Sira accept the entire book as the product of Isaiah.

The book of Daniel has had complete vindication in the arguments of Professor Margoliouth, of Oxford, the substance of which we gave in the March–April number of the *Review*.

The value of the arguments in favor of the historical authorship of these two books is that inasmuch as they are the chief prophetical books of the Old Testament, and contain special Messianic prophecies, the predictive element in them is sustained and the critics are put to flight. Hence the Church will be slow to reverse its verdict of the value of prophecy.

Beyond the questions of authorship and prophetical content is the supreme question of the supernatural factor in the book of Revelation. Is it gone, or is it going, or is it the ever-present force of revelation? Instead of disappearing it is re-appearing to the vision of the Church, not modified, but cleared of some manifest superstitions and vaguenesses, and holding its place more triumphantly than at any other time in the history of the Church.

The locomotive with its train of critics can hardly ascend the mountain at an express rate of speed. It will meet difficulties all the way to the summit, at times being compelled to pause on the verge of frightful precipices, then to enter tunnels of unknown length and dense darkness, its passage often blockaded by land-slides or great divinely sent granite

rock, its ascent slow, tedious, toilsome, with neither bread nor oil for its passengers; and if perchance the summit shall be reached the humiliation will be complete if, with the broader vision of the outstretching world acquired, it shall prove to be barren, rocky, unfruitful, with not a flower to beautify it nor a lake to refresh it, nor food from heaven to satisfy it. The Church should be serene. Instead of parting with doctrine, let it hold fast to the once delivered faith; instead of sinking into paralysis, let it mightily *work;* instead of surrendering the Bible, let it manfully FIGHT; instead of negotiating with criticism for terms of reconciliation and unity, let it WAIT WITH PATIENCE THE ISSUE.

THE CHRISTIAN COMMUNITY IN ALLIANCE WITH THE LIQUOR TRAFFIC.

It is a grave charge to make against our so-called Christian civilization that it is in any aspect, even remotely or indirectly, in alliance with the greatest evil of modern times. We have been taught to believe that it rests upon principles that forbid its co-operation with any form of injustice, tyranny, and general wrong-doing. We know that it professes to accept the doctrine of human brotherhood, and seems ever ready to enact laws for the promotion of human welfare. To charge it with complicity with a traffic that undermines these principles and operates against the good of society is so serious a matter that proof of its truthfulness must be furnished by those who make it, or they will be regarded as committing a high misdemeanor against the civilization they assail.

It must not, however, be taken for granted that society is incapable of the crime alleged, for history shows it to have been guilty of equally flagrant scandals, and even anxious to participate in iniquity when its fruits were desirable. We regretfully confess that the feudal system flourished in civilized Europe under Christian auspices; that the institution of human slavery had its most eloquent defenders in the statesmen of England and America; and that war for purposes of conquest has had its authority in the fiat of Christian peoples. Shocking and inexcusable as is the participation of Christian governments in gigantic wrongs, we must not innocently or ignorantly imagine them incapable of, or indisposed to, such participation. It was Christian England that established the opium traffic in China, legalized idolatry in India, and unlawfully waved its flag over seized lands in Africa. It was Christian Europe that partitioned Poland and kept alive the "sick man" of the world. Slowly, but more from necessity than education in right principles, the nations hesitate longer than at any former period to join in enterprises or movements or traffics that, wrong in themselves, promise large compensation; but none is so well intrenched in virtue as to be able to resist every temptation. In the progress of civilization it will doubtless happen that peoples will become strong enough in the love of right to frown out of existence the first appearance of evil; but that day

has not come. As yet they need watching—even the great Protestant nations of the world—for they are not impeccable in spirit or design, and are not invulnerable to the shafts of the enemy of all righteousness. We have a striking example of the weakness of Christian civilization in respect to moral questions in the United States, in which, contrary to the moral judgment of the nation and its best interests in every particular, the liquor traffic not only flourishes, but permissively menaces the foundations of the Republic. Viewed without partisanship and in its relations to our institutions, one must conclude that the situation is not in any sense expressive of a very high order of virtue in the people. It is needless to discuss the evil of the traffic, pointing to its most manifest results, for these have been recapitulated even to weariness; but it is necessary to discuss the greater evil of the people's participation in it. We assume, perhaps unwarrantably, that our fellow-citizens are not blind to the nature and enormity of the liquor business; that they perfectly understand what it is, what it is doing, what are its results, and whether it affords any compensation for the injuries it inflicts on society. If one is blind to these things it is because one is willfully blind; for history, statistics, incidents of all kinds illustrative of its work, have been so published to the world at large that ignorance can hardly have an excuse or explanation. The people are informed, and they are purposely deceiving themselves if there is any deception in the matter. Knowing its character, and not denying its results, the continuance of the traffic is the more inexcusable; and especially since the only arguments employed in its behalf are those that condemn it, and its chief friends are those who should be its greatest enemies. It is in the light of this fact that we are led to the consideration of the question from a view-point that is startling and humiliating.

We affirm that the Christian community in this country, except where restrictive and prohibitory laws are in operation and honestly sustained by the majority of its citizens, is in shameful alliance with the liquor traffic, not only making its existence possible, but giving it legitimacy and respectability such as no other business struggles to obtain, or would obtain if it were necessary to struggle for the right to exist. This is a bold charge, but the facts confirm it. By it we do not mean that the drink-habit is universal, or that public sentiment is positively friendly to the traffic, or that existing laws protect and honor it; for the majority of American citizens do not indulge in intoxicating drinks; public sentiment is, on the whole, adverse to the business, and restrictive legislation is on the increase, showing that the American people prefer the extinction rather than the promotion of the evil. Under these circumstances its existence excites astonishment, and that the Christian community has operated so as to perpetuate it is almost incredible. Again, we do not mean by definite overt acts of sympathy and patronage, or by a refusal of society to pronounce in various ways and with some severity against the iniquity of the traffic, that the community is committed to its maintenance: it would despise itself if it consented to any bond of union with the iniquity. In spite, however, of the moral protestation, expressed or implied, of the

people against the evil it practically continues, with the aid, protection, and the connivance of the community; and it is to show the connivance, adroit in its methods, more than any other feature, that this paper is written.

The chief consideration is the fact that the arguments employed by the advocates of the liquor traffic are the arguments that constrain the Christian community to permit it to exist. We know not how to account for this anomaly in human affairs. It presents a phenomenon in psychology as well as religion, inasmuch as it reverses all rules of logic and all the principles of social progress. The average citizen may imagine that the argument advanced for the liquor business is the argument that should destroy it; but he will find on examination that this is not the case. He probably will be disturbed to learn that the foundation of the rum traffic, ruinous in its final results, receives the approval of the community that presumptively condemns it; but he might as well recognize an existing condition that is by no means pleasant to contemplate or easy to modify.

Perhaps the *financial argument* is the strongest of all arguments used in defense of the traffic. Men are in the business wholly from the money that is in it. They would abandon it in a day if it were not remunerative, for it costs something to be a liquor-dealer of any kind. It costs one his good name; it ostracizes him from the best society; it alienates him from Christian people; it stamps him as thoroughly wicked. He earns this disreputable position by his business. Unless he thought there was money in it he would not be persuaded to enter or continue in it. That the business is profitable admits of no doubt. The wealth of brewers and distillers attests its remunerative character; the comfortable home of the average saloon-keeper is proof of success in his pursuit; and even the poorest of those in the traffic seem not to lack any good thing. Were proof wanting, it could be furnished in the fact that this business in some States pays a license, or tax, that would destroy any other business in society; but it rises above tax or license, builds palaces, owns railroads, and subsidizes the press of all parties, because it has the wealth required for such purposes. We presume our readers will not deny the general statement that the liquor traffic is a source of wealth to the men engaged in it. It is the bond that holds the man to the business, for, the bond broken, the business ceases. Let it be understood that the traffic will conduce to the poverty instead of the wealth of its dealers, and breweries and distilleries would close to-morrow. But it is the best-paying "industry" in America. No one may at first admit that the financial argument, of so great weight on the wrong side, has any influence with a community other than to excite its indignation against the traffic. The fact that an iniquitous business flourishes because it enriches the dealer naturally arouses the opposition of men of Christian principle and honor, and it ought to organize a community against its existence. That it, however, does not have this effect is capable of proof. It will be instructive to trace the influence of the financial argument in a Christian community, resulting

in a paralysis of endeavor for the extermination of the business, in a bribed silence on the part of tax-payers when any movement is inaugurated against intemperance, and in an idle and fateful acquiescence of the people in the general business features of the traffic. The virtue of prohibitory, local option, and positively restrictive laws is manifest; but it was a new triumph of Satan, because it was a device when tax and high license legislation obtained a footing in the governments of the States. As we were favorable to tax legislation when it was introduced, because it *promised* restriction and ultimate prohibition, we now write our disappointment over its effects with grief and shame. Close examination has convinced us that the profits of such legislation are the profits of the traffic, and that municipalities are greedily availing themselves of these profits in erection of public buildings, in introduction of improvements such as electric lights, street railways, water-works, etc., and in the payment of the police, the interest on bonded indebtedness, and current expenses. If to this list may be added the support of infirmaries, of the public schools, and of the fire department, in whole or in part, it will be seen how far the liquor traffic aids in maintaining public interests, and what is the measure of its influence on the community in restraining it from further aggressions upon the traffic. In one town in a prohibitory State we learn that the business men are soberly considering the necessity of the repeal of the constitutional amendment in order to obtain money enough by tax from the saloons that would be established to maintain electric lights in their midst! The financial value of the traffic to communities, notwithstanding it is offset by the pauperism, increased expenses in criminal court proceedings, and general decline of virtue and honor in the drinking classes, will, we fear, be the argument of business men and tax-payers in prohibitory States for the overthrow of existing legislation against the traffic. Once assure a community that the saloon will pay its official expenses, besides building opera-houses and public buildings of all kinds, and that community must be thoroughly gospelized before it will resist the temptation. It is this argument that has already triumphed in States where tax legislation is now supreme; it has blinded the average citizen to the dreadful evil; it has quieted opposition to its presence and given it a new respectability; it has made the city official anxious to increase the tax that the city may have more revenue; and, while the temperance sentiment is rising, temperance legislation is slyly favoring the traffic or is on the decline. The financial argument maintains the traffic; it enriches the dealer, and therefore he continues in it; it supports the Christian community, and therefore it relapses into quietude. In this way the community is in alliance with the liquor traffic.

In an equally double-acting way is the *hygienic* argument employed by the dealer in vindication of his business and by the community in explanation of its reticence and transparent indifference. With the evident ruin of the body, as the result of the use of intoxicating drinks, in disproof of any claim in their behalf as conservators of physical life, it is remarkable that the health argument is maintained with so much vigor

and enthusiasm. In answer to the fact of undermined health as a consequence of intemperance, it is said that it is the result, not of the legitimate use, but of the abuse, or excessive use, of the common liquors; and that a moderate or temperate use of the same will promote strength, health, and long life. This is a theoretical answer, a fine-spun philosophical distinction, contradicted by the every-day facts of experience. Nevertheless, it is a delusive argument, powerfully affecting the judgment of men, the dealer, and the average citizen, respecting intoxicating drinks. Moreover, the theory that drunkenness is a disease, and, therefore, not to be condemned any more than typhoid fever, is gaining ground, and tones down the wrong of inebriety and the wrong of the traffic that contributed to its development. In this way, public sympathy being awakened for the drunkard, it is gradually extended to the drunkard-maker, and nobody is held guilty. The third claim of the traffic is that liquor is necessary in a majority of diseases, and therefore is good for the body, refuting the charge of those who hold that it is the enemy of health. It is true that scientific works on the evil effects of alcohol in the system fairly negative the supposition of its health-promoting tendency; and it is also true that the expressed judgment of many physiologists and physicians is contrary to the supposition. But this testimony, it is admitted, is not all it seems, nor is it decisive of the question. Being a physician's son, and having access to medical literature, we write the more boldly because we are familiar with the difference between the public and private judgment of men of this profession on this subject, and we are compelled to affirm that in practice they do not always observe their theories. Publicly, they will avow the temperance sentiment; privately, they will declare alcohol in some form indispensable in their practice. In his lectures on physiology last summer a professor in the University of Berlin exhibited charts of the organs of the human system tracing the damaging effect of alcohol on them respectively, and in a way pronouncing a wholesome temperance address. At the close he would take his beer in quantities, and often, it is said, would share with the students in his bacchanalian delights. We do not mean in any sense to impeach the medical profession, but so long as differences of judgment as to alcohol obtain among physicians, it being as easy to quote them on the one side as on the other, we have the right to question their testimony and wonder what it is worth. If their written testimony is against alcohol their practice should conform to it. Let them say once for all, either that alcohol is the enemy of the body, and refuse to administer it, or that it is indispensable to physical health, and defend its use. We are impatient with the contradictory testimonies of physicians, and call for unanimity of opinion if the facts will warrant it.

Here, then, is the hygienic argument: the proper and temperate use of liquors is not only harmless, but promotive of health; drunkenness is a disease, and not the result of the drink traffic; and alcohol in some form is necessary to the restoration of impaired health. Whatever the facts in the case, and however self-refuting the logic of his position, the liquor-

dealer employs his argument with some faith in its honesty and worth. Destroying his victims by the thousand, he poses as the advocate of drink as a means of health, and exonerates himself from the crime of the murder of men. As he rejects moral responsibility, he does not surprise us by resorting to an argument that is as false in its premises as it is destructive in its conclusion. The surprise that seizes us is that the Christian community, disposed to recognize the awful ruin of the traffic, emphasizes the hygienic argument in defense of its toleration, and justifies the business to a limited extent on the ground of its necessity or benefits. Hence, as a class, physicians and druggists are not active in temperance reform, nor are the multitudes, because they use liquor in some form, privately or otherwise, for health if diseased, and for increased strength if debilitated. The secret of the reserve of the average citizen is his approval of drink on this ground; and until he is made to believe that it is his enemy he will not aid in banishing it from the city. In this way the community is in alliance with the liquor traffic, the best citizens often being the strongest foes of temperance reform.

Defending himself in proportion as he is attacked, the liquor-dealer has another argument that appeals to the community with more than ordinary force. He claims that he is engaged in a legitimate business, and resists restriction and destruction on the ground that the assault on him endangers business generally. He insists that the merchant, the grocer, the clothier, the druggist, and the hotel-keeper has no more right to engage in the business of his choice than he has to do the same thing, and that the law makes no distinction between his business and that of others. No constitution or law of any State pronounces his business immoral, or that it is conducted contrary to business principles; hence, it is unjust in public opinion to declare his business illegitimate. He gains immensely if he proves that his business is not contrary to law, and especially if he proves that he has the right of every other man to engage in any business he prefers. It may seem easy to answer this claim; but the strange thing is that the community is usually disposed to grant it, and thus consent to the traffic. Especially are business men influenced by the claim, the majority of them saying that their neighbor has as much right to run a brewery as they have to open a dry-goods house or sell hardware. Without discussing the fact, it is well known that business men, as a class, are the least interested in temperance work of all classes in a community; more, it is not too much to affirm that while it is in their power, by combination, to destroy the traffic, they do less than any other class, and are the moral cowards in every community, making progress difficult and success well-nigh impossible. The explanation of their attitude is in part that the liquor traffic is as legitimate from a business view-point as their own, and they cannot oppose it. On ethical, social, and financial grounds they may regard it as every way injurious and detrimental to public interests; but on legal and business grounds they acknowledge its right to exist. In this way, also, the community is in alliance with the liquor traffic.

The *political argument*, however, is the strongest in deciding the continuance of the traffic, for it affects both dealer and citizen at all times, and especially in all the emergencies of political strife. Whatever the politics of the citizen, he is compelled to acknowledge that the saloon is a dominating power in State and national elections; that it supports the party that in return promises to support it; that it dictates nominations, controls the suffrage of its friends, secures the patronage of candidates, and obtains the legislation it seeks. It is useless to charge that the influence of the saloon is confined to one party. It has its hand upon all parties, and purchases acquiescence by the votes it can control. Politicians, candidates, statesmen, legislators, and officials in high rank as well as those with only local authority, are in bondage to the despotism of the rum traffic. And in elections the average citizen, seeing the necessities of his party, tacitly consents to an undisguised union with the rum power, that success may be achieved at the polls. We may grieve over the situation; we may denounce the political alliance which involves the community in practical relations with the traffic; but that is not enough. In all honesty let us acknowledge the fact of such an alliance, and then demand its repeal. *The party that unites with the rum power is the party that unites the community to that power; and as we condemn the union so should we condemn the party that affects it.*

After this survey we are forced to admit the awful fact of a diabolical alliance on the part of the Christian community with the rum traffic. Whatever the reason or explanation, the union is as open as the day. The explanation involves nearly all classes of society, because nearly all public interests are affected by it. The tax-payer halts in his opposition to the traffic because it assists in paying municipal expenses; physicians, druggists, the debilitated and infirm, and private drinkers are reticent because health is at stake in the issue. Business men generally are opaque and inert, because the liquor traffic is legitimate; politicians, lawyers, statesmen, and officials are sympathetic with the traffic because it may defeat or enthrone them; and the people under partisan control yield to the despotism of the hour in order to achieve political success.

If this is not the situation it is useless to indicate a remedy. If it is the situation the remedy is not at present in law, unless in law to arouse and punish the community, nor at any time in tax or license, but in repentance, even as Nineveh repented in sackcloth and ashes; in amendment, because the wickedness of the community is greater than that of the rum power; and in turning unto the Lord, who, though he has pronounced a woe upon the traffic, will hold no less guilty the community that by sympathy, subterfuge, or otherwise gives it support and favor.

PROGRESS OF CIVILIZATION.

Federation as a principle of corporate association has lately received an increased emphasis in current discussions. The term is not new in the nomenclature of political economists, nor is the theory of co-operation which it represents unfamiliar among the governmental experiments of ancient or modern times. It traces its etymological origin to the Latin tongue. Among its early illustrations were the Ætolian and the Achæan confederacies, respectively a league of districts and of cities, which for a period perpetuated the Hellenic power. Prominent also among the later applications of this principle of federative union must be enumerated the "complex confederation" of the German empire, which existed before the French Revolution but which was abruptly terminated by the victories of Napoleon. It would be altogether foreign to our present purpose to discuss the peculiar phases of the theory of federation as a political principle, with a consideration of its minute differences from kindred theories of government. Enough is it to know that the principle has won the admiration of such a philosopher as M. de Tocqueville, and has led so profound a political student as Mill to declare its efficiency. But it might be logically inferred that the principle is capable of transfer to other departments of human association, and that such benefits might follow as have already resulted from its political application. The apparently increasing demand for federation in the departments of education and of ecclesiastical organization is such a recognition of the universal value of the principle. An analysis of this demand and of the popular confidence in the theory of federation will show, in the first place, a belief in its protective quality for the weak. Grote represented the Achæan league, to which allusion has been made, as "never attaining to any thing better than a feeble and puny life." Yet in that association of upward of seventy cities in one federal government, while still retaining control of their own local affairs, was embodied a means of protection and development for the weak which, under the favoring suns of some later civilization, might have resulted in important consequences. To conserve rather than to destroy the feeble is philosophically the design of a federative union. In the ideal association of which theorists dream the rights of the most inconsiderable must be equally regarded with those of the strongest, and fortification must be made against assault upon the weakest member of the common family. Because of the right of the weakest to be—because the weak may to-morrow become the strong—the union that watches over the interests of the feeblest of its component parts approaches most nearly the ideal organization. But the conservation of the interests of the strong is a further consideration which recommends the principle of federation and justifies its application in commercial, literary, and religious as well as in political affairs. The Hanseatic League, as an instance of federative association for commercial ends, is a trenchant

illustration of the principle. Including at one period eighty-five of the towns of northern Europe, it enhanced the power of such cities, already prominent, as Hamburg, Bremen, and Lübeck; strengthened the interests of such centers as Amsterdam, Antwerp, Cadiz, and Dordrecht; and made possible the establishment of foreign factories in such metropolitan cities as London, Bruges, and Bergen. Nor is the rule which this historic quotation exemplifies merely a human expedient for utilitarian ends. Indications are not wanting in support of the view that it is a divine order. So far as it has been obeyed it has already wrought recognizable benefits. The strong lose nothing in confederation with the feeble. If they must sacrifice individual rights in the interests of regulation, they gain not only the joy of corporate fellowship but also that inspiration to exertion which comes from the sense of championship assumed for the weak. An appeal to experience certainly justifies the wider adoption of the federative principle in various departments of human association where it is yet an untried experiment.

SWITZERLAND, in her six hundredth anniversary of the establishment of civil liberty, so recently observed, stands as an instructive object-lesson for contemporaneous nations. With parades, illuminations, the ringing of church-bells, the panoramic portrayal of Swiss history at Schwyz, and such other methods of demonstration as an intelligent patriotism might devise, has the formation of the "Everlasting League" in 1291 been celebrated; to which the processions and rejoicings of Swiss residents in the United States must be added as a spontaneous and patriotic memorial of the great event. The observance re-opens some of the most fascinating chapters of European history; nor can the student be insensible to the charms of such a national record, so multiform, so free from the commonplace, so crowded with climaxes. But without delaying upon the technical features of this history, however important all may be, it is the quality of the Swiss character that rather engages our present notice. A scrutiny of this character at once reveals many of the virtues upon which a nation bases its expectation of endurance and of greatness. The industry of the Swiss, for illustration, deserves particular consideration. It must not be forgotten that many of the important natural endowments which contribute to the success of other nations are wanting in the case of Switzerland. She has no sea-board, like Italy, Spain, or even Egypt. She has no broad, productive champaigns, like France or India; she has few extended and life-bearing rivers, like the Americas. With mountains that are world-renowned for height and precipitousness—with a climate that is variant, and with at least seven elevenths of its territorial area of necessity unproductive—the conditions for ordinary commercial success would seem altogether unpromising in Switzerland. If such topographical considerations make struggle necessary for a livelihood they are nevertheless disheartening to the largest and freest manual labor. Under such circumstances the world should admire and imitate the intelligent

industry of the Swiss. They have become, through centuries of application, more than coarse-faced herdsmen and shepherds. Their skill in wood-carving, their silk industries, and their expertness in the manufacture of time-pieces demonstrate to the world the superiority of the human mind over adverse natural environments, and prove the possibilities of national success every-where as the reward of right application. Certain it is that the mechanical and artistic achievements of Switzerland put to shame the lesser skill of the tropical and indolent nations of mankind.

Of the patriotism of the Swiss it would seem almost gratuitous to speak. The fidelity of the Helvetii and the Rhætians is their inheritance. Their attachment to their native scenes, even when removed by force of circumstances to other lands, has given them mention in psychological treatises as ideal illustrators of the virtue of patriotism. To the nostalgic malady they are particularly susceptible; and of such material are the world's best patriots made. Switzerland has never been wanting in heroes. Her list of canonized braves is long. The anniversary so lately kept has revived the memory of their sufferings and even martyrdom for national liberty. The names of Tell and Winkelried have been talismanic words in the celebration. Men have felt their undying influence, and have offered new incense of fealty upon the altars of Switzerland. With a peculiar subdivision into lesser states that differ in "political, social, industrial, physical, and linguistic" features, the coherence of the Swiss confederation, its essential unity of interests, and the changeless love of its people for civil liberty mark a race of patriots whose superior the world has never seen. We may only speak besides of the religious instinct that marks the Swiss character. With its majestic evidences of the divine workmanship Switzerland could not well be the home of an infidel people. Voltaire was but a transient resident there. The Swiss are not less religious than patriotic. We may not forget that this land has been the cradle of reforms wherein the wide world has been renewed and blessed. Zwingli and Vinet here had their birth and wrought their important work; and here, in all the future, will be found one of the strongholds of the faith. Reverence for the supernatural and confidence in the divine rulership over man is not the least important lesson to be learned in such a passing scrutiny of the Swiss character. In which virtues, as well as in the illustration of many other graces that adorn human life, the world may well study the example of this worthy nation whose dials now mark the six hundredth anniversary of its birth.

The germ of a fruitful educational growth is lodged in the innovative proposition for University Extension. The movement, which has long been gathering force, has of late crystallized into the proposal to give the essential benefits of university instruction to the rank and file of the community. One of the considerable hinderances to higher education which has heretofore existed in the enforced presence of the scholar in university halls is now nullified by the more liberal attitude of many

English and American colleges toward the non-resident student. As a result of this concession the steady popularization of the curricula of such institutions as Cambridge, Oxford, and Johns Hopkins must be recognized, with the promise of even larger consequences. It will not be contended that the plan is altogether free from objectionable features. Not a small disadvantage in the pursuit of studies apart from university halls is found in the absence of libraries for consultation, of laboratories for practical experimentation, and of the ample conchological, geological, and botanical cabinets of our larger institutions, with their concrete illustrations of the records of scientific text-books. An equal detriment occurs in the loss of that enthusiasm which comes through class association and competition. To the extent that the individual is removed from local organizations for university study his way is toilsome and unattractive. It is not easy to overestimate the value of co-operative study through all the grades of scholastic life. Certain is it that competitors for the benefits of our higher institutions cannot afford the sacrifice of that spontaneity of spirit and that spur to ambition which result from association with kindred workers. The stimulus of great teachers and gifted specialists in every department of investigation is another loss for the student of whom we write. Of inestimable benefit was impact with such great personalities as Neander, Agassiz, Arnold of Rugby, Wayland, and Mark Hopkins. To sit at their feet was life's great benediction. The tradition of their methods is enduring; the fragrance of their unending work fills all the world of scholarship. Exceptional though they may have been among the world's instructors, nevertheless on the part of many of our living specialists in professional chairs is the genius for tuition seen. To explain recurring difficulties, to foster the spirit of original inquiry, to rouse the dormant qualities of the mind to action is the privilege of wise instructors; and all of these results are unaccomplished, through the influence of any superior personality, in the case of the solitary student. It is pleasant, nevertheless, to notice the results that have followed the application of this educational theory. In connection with the work of the "London Society for the Extension of University Teaching" the surprising record shows that no less than forty thousand English men and women last winter received instruction at the local centers of tuition in England. The organization of a similar American society, in 1890, has been prolific of equally promising result, more than fifty thousand persons having already availed themselves of the opportunity to pursue some of the forty courses of instruction provided. The whole movement breathes of the progressive spirit which is the earnest of a more liberal instruction for the masses. There is clearly a practical value in their education. It was a restriction of the privileges of humanity, in the earlier centuries, to relegate liberal learning to the monasteries; it was an equal violation of the laws of equity later to maintain the claim that education was the privilege of the nobility. Men have a right to the best. Under the operation of the later laws of progress, the uplift of a liberal education is to influence all the departments of human life and work.

THE ARENA.

A MORE HOPEFUL VIEW OF THE LABOR PROBLEM.

Among the wage-workers of the country there is manifestly a spirit of great interest in the matter of their remuneration. Largely they are made to believe that they are robbed, despised, and their rights trampled upon; that the rich are against them, and that the aim of capitalists is to reduce them to a state of dependence. The ideas of the average laboring man respecting any one having come by considerable possessions seem to be that thereupon he becomes a changed man, a veritable monster, with a heart as the heart of a beast, having no longer any regard for his less fortunate brother. Of the many wrongs done to the laboring man the most cruel is that of endeavoring to make him believe that his tasks are steadily becoming harder, his friends fewer, and his lot in life less desirable. It is that of having his sky painted for him in the most dreadful pessimistic colors, with not so much as one star left to twinkle amid the groaning darkness. Laboring men are being confidently told that the poor (meaning themselves) are becoming poorer and the rich richer, that every man's hand is against them, and that to them, from every quarter, comes more oppression.

Now, I am persuaded that if ever the laboring man needed a friend it is at the present time, and that if ever a voice of warning was needed in his behalf it is now. The effort is being made to deceive and mislead laboring men as to the real facts in the case. This is being done from at least two sources. First, by an unreliable and dangerous element within the ranks of labor itself by men who cannot endure to see others prosper; who regard all employers as robbers, and ~~some of~~ whom, were it not for the law, might not scruple to be robbers themselves. Secondly, by a sleek, well-fed, gushing class of gentlemen who are glad to have something going on; and so, to keep up interest and help to make things lively, write books, publish papers, magazines, etc., to have the laborer see how dreadfully he is being treated and how greatly his interests are in jeopardy.

These are they who pose as the friends of the laboring man. We can scarcely think that they mean it seriously, but it is from these specially that the laboring man needs to be saved. What are the facts, then? They are these: Never in the history of the world from Adam till now was labor ever so well paid and so prosperous as at the present time. Never was labor in possession of so many and so comfortable homes: never so secure in the rights of Church, citizenship, and social life; never so respected, intelligent, and enterprising as now. Instead of the laborer being cast out, ostracized, and looked down upon, he is more and more being honored and welcomed. Place and position are having less to do with men; worth and character, more. It is not true that the Church is a rich man's corporation, and that ministers of the Gospel are the sycophants

of the wealthy. The facts are, never since the days of the Christ has the Church been so interested and so active in behalf of the great masses of mankind as at the present time. Never has the Church presented a tenderer and more loving gospel than she is presenting now, and never were her ministers more honorable and brave. Among the rich never before has there been such benevolence, such generosity, such willingness to help all and every-where. Among the wealthy are many who are contemptuous, hateful, and ignoble; but on the other hand there are many who are generous, Christlike, noble. Respecting men as such, this is the gospel of the age; neither rags nor riches commend or condemn them, but character only or the want of it.

In this country, when we speak of the laboring class, we practically have among them no poor. Very largely our laborers are good livers and well-to-do. There are poor—some because of vice, others because of misfortune or bad management, but few because of others' prosperity.

Never were the humanities of man more active than now, and, all in all, never were opportunities for rising better or more abundant. If men will do good and be diligent they can hardly fail to see good and to be rewarded. J. C. Arbuckle.

Columbus, O.

A BUBBLE PRICKED.

In the *Review* for July–August a venerable brother labors hard to make constitutional law out of a statutory enactment the terms of which plainly violate the constitution of the General Conference. The Fifth Restrictive Rule says that the General Conference shall not do away with the privileges of our ministers or preachers of trial by a committee, and of an appeal. The statutory enactment (¶ 193) says that an Annual Conference may locate a traveling preacher "without formal trial." We claim that the provisions of the statute conflict with the restrictions of the fundamental law. Our opponent says no. His position is that the statute "relates to Conference membership alone, which the restrictions of the rule do not embrace."

To this we object:

1. Because Conference membership is the only membership which a traveling preacher sustains to the Church. It is this membership which makes him a "minister or preacher," unless it can be shown that the rule refers to local preachers only. But local preachers sustain church relations in common with regular members, and their right of trial and appeal is protected by the last clause of the fifth restriction, which specifically mentions "members." Therefore the phrase "ministers or preachers" unquestionably includes traveling preachers, and Paragraph 193 is an infringement upon their constitutional rights. But,

2. Our opponent affirms that the restrictions of the rule apply only to triable offenses which imperil church membership, and not to secularity or insufficiency, which, under the statute, might forfeit church member-

ship. This is pure assumption. We hold that any offense is triable which is calculated to eject a traveling preacher from his Conference relations. As a preacher he must be afforded an opportunity, under properly constituted authorities, to defend himself against accusations calculated to reduce his standing and deprive him of a possible claim upon the produce of the Book Concern. The paragraph in question provides for no such defense. It is claimed that it contains provisions for an "investigation," but even an investigation is not made mandatory, and as a matter of fact is seldom had. The restriction is plain—"of trial by a committee"—and the infringement is plain—"without formal trial." These two things are not in harmony.

3. Our opponent claims that an Annual Conference has "supreme authority over Conference relations." We retort that it has its sole authority under the constitution. Even the General Conference has no right to bestow upon an Annual Conference a power which conflicts with the organic limitations. Moreover, has the brother never heard of the Judicial Conference, which has authority to sit in review upon the judicial proceedings of Annual Conferences, and to reverse the findings thereof? A queer supremacy that which is overshadowed by at least two higher tribunals—the Judicial Conference and the General Conference!

The "Arena" space is too limited for an overhauling of all the objectionable statements of Dr. Gee. There is a vein of sophistry running through his entire contribution, and to expose all his errors one needs to take him up sentence by sentence. His defense of the Seneca Howland tragedy is proof of his inability or utter indisposition to grasp the principles of constitutional law and hold them in sight while considering legislative enactments. And we affirm that any man who, in the face of the record, declares that Bishop Simpson and his reviewers touched upon the constitutionality of Paragraph 193 manifests more solicitude for the memory of a great man who would not thank him for advertising his inadvertence than he does for the facts and principles which bear upon the status, character, and welfare of his brother-preachers around him.

Detroit, Mich. JAMES H. POTTS.

NATURAL SELECTION AND CHRISTIANITY.

PROFESSOR CONN, in his able paper in the July–August *Methodist Review*, is evidently attempting to reconcile modern evolution with Christianity. How well he succeeds every reader of nature and the Bible must judge for himself. He considers it established beyond controversy that "the animal kingdom is universally subject to the law of natural selection," and asserts that "this same law governed man in his early history, and in almost the same way as it governed the brute kingdom." He further assumes that the law of natural selection, or "the survival of the fittest," is intended by the Creator as the best method to insure "the constant advance of the race in strength and perfection. The biologist,

therefore, cannot fail to ask whether a law which has proved so valuable for animals would not also be best for the development of man. Has man reached such a stage of perfection that he no longer needs the beneficial results of the law of natural selection? Is it possible that the law of love for others is the best law for man, while love for self has been the best for the rest of nature?"

I might quote more largely, but this is sufficient to show that I allow him to speak for himself. From the Bible stand-point I think Professor Conn's positions are clearly liable to the following serious difficulties:

1. It is implied that Adam and Eve, our first progenitors, were created with a low grade of moral, intellectual, and physical powers; and this is clearly contrary to the Mosaic account.

2. It is implied, logically, in the Professor's view, that the law of natural selection and the law of love or altruism taught in the Old Testament and by Christ are antagonisms; but if so they are the offspring of the same Creator. The law of "the survival of the fittest" does not seem to be necessary to angelic existence in order to insure growth and perfection, and it must be admitted that they are under the law of love. Does it necessarily follow that mankind, who are under the moral law, cannot improve in strength and perfection without violently destroying each other?

3. If the law of natural selection is a necessary condition for moral and intellectual beings in their earlier stages, and also in the maturer stages in which we find civilized and Christian manhood to-day, it follows that there is no moral quality in much of the selfish brutality and measures adopted to destroy and displace the weaker members of the tribes and inferior races; for this theory assumes that this is the Creator's law and method of procedure. What binding force, then, is there in the decalogue? Can there be any such thing as sin or moral guilt under such a necessary law through the earlier and middle stages of human development? Under this supposed law would not the atonement, or substitutional death of Christ, be a fiction? What avails self-sacrifice for the supposed good of others if natural selection is essential to strength and perfection of human nature, as seems to be here insisted on?

4. Another serious objection to the Professor's view is that it assumes that moral and intellectual beings must necessarily be developed under the same law that mere animals are developed under. It must be apparent to all reflecting persons that this is a gratuitous assumption. I think the verdict will be, "Not proven."

5. Is not this theory of natural selection a serious reflection on the wisdom, power, and goodness of the Almighty, who could not create moral and rational beings and lead them to physical and moral perfection without such a vast amount of suffering and sin as is implied therein?

6. Is not the Professor's theory clearly liable to the objection that Christ himself is only an evolution from a barbarous race of men, and is in no proper sense a supernatural being? I submit that I am so consti-

tuted mentally that I cannot escape that conviction under his theory. If modern evolution is an absolute fact, then it follows that the distinctions of right and wrong, of virtue and vice, of innocence and guilt, are "*nil*" until natural selection, with its ages of development, has brought the human race to a point where consciousness of right and wrong for the first time has made its appearance. These are difficulties, as far back as Adam at least, that most minds cannot surmount and reconcile with human consciousness. We concede Professor Conn's ability as a scientific gentleman, but must respectfully hint to him that he has a heavy task on his hands to reconcile these legitimate difficulties raised by his theory of evolution. It is safe to say that when two systems of philosophy so violently in conflict as are modern evolution and Christianity are presented for consideration the one most in harmony with human history and human consciousness—the one beset with the fewest serious difficulties—should compel our belief. W. S. Turner.

Spokane, Wash.

EXPEDIENCY AND RIGHTEOUSNESS.

Is there not too much of one at the expense of the other? A course of action is proposed which avoids a temporary annoyance, but involves a sort of diplomacy scarcely consistent with simple righteousness. *In every congregation* there are persons ready to take offense at a faithful utterance aimed at some popular form of amusement of questionable moral tendency. A skillful jugglery of words will leave the point untouched, for direct condemnation would result in a loss of favor, money, and membership. Is not *the temperance reform* seriously impeded in its progress, and frequently set back, by the entangling considerations indulged by many modern Christians with regard to the business and social and political consequences of a direct and warm espousal of the cause of "God, and home, and native land?" A position of uncompromising antagonism to the license liquor system would sunder a number of hitherto prosperous relationships. *In the annual adjustments* of the *pastorate* it is a question whether this factor of expediency is not working serious injury to the Church. The insistence of certain official members, the deliverance of a covert threat, the fear of the loss of a moneyed membership, a warm desire to gratify a friendly minister, the dubious grading of pastors and churches, a determination to exhibit the power of personal prerogative—do not these, at times, unduly sway the powers that adjust? An expedient diplomacy may be ecclesiastical statesmanship, avoiding temporary unpleasantness and secular loss by the choice of a doubtful middle course; but any transaction which depreciates the exact value of righteousness can never be substantially profitable either to the individual or the Church. In this arena of conflict between right and wrong how immensely important it is that one should possess keen spiritual discernment and a stalwart spinal column! J. T. Swindells.

Philadelphia, Pa.

THE ITINERANTS' CLUB.

THE PREACHER AND MODERN SCIENCE.

By persons who argue that scientific matters lie entirely outside the range of the preacher's legitimate work the question is sometimes asked, Shall ministers enter fields not traversed by Jonathan Edwards, John Wesley, John Calvin, Martin Luther, or by other church fathers, ancient and recent?

While the opinions of the fathers as to matters falling properly within the range of Christian consciousness, religious experience, and Bible interpretation, especially as to its spiritual meaning, are entitled to the profoundest respect, still in scientific and certain other matters modern preachers are not to be trammeled by "the silence or the traditions of the elders."

This, however, should be said: that in their day Edwards, Wesley, Luther, and several of the church fathers, in matters then under discussion took rank among the most advanced thinkers of their time. Were those men alive to-day, and could they command the time, they would leave no branch of modern science uninvestigated. They would silence atheism with Huxley's bioplasm; they would group such an army of facts and statements from such men as Professor Tyndall as would tear the fabric of an independently evolved universe into shreds; in refutation of Agassiz's theory that there were fifteen cradles instead of one for the human family, they would present to the Church the investigations of Cuvier, Blumenbach, and Prichard. They would quote from a score of scientists to show that the Mosaic record in no way conflicts with the most recent discoveries of science. In a word, they would urge modern preachers to meet infidelity page by page, and on its own favorite grounds. Indeed, it is in the highest sense Edwardsian, Wesleyan, and Lutheran not to be prevented by such traditions of the elders or the fathers as interdict the acquirement of knowledge in any or all of its domains. "Culture and success were not meant to be divorced. God joined them together, as in the case of Moses, who was skilled in all Egyptian learning, and in the case of Paul, who was among the foremost scholars of his age."

We do not know that any member of our Itinerants' Club needs reasons for inducing him to engage in scientific studies; but as he may find it serviceable to be posted when discussing the subject with those who are opposed to a thorough ministerial training, we offer a few of the many reasons that can be urged in behalf of scientific knowledge among preachers. A leading and an important reason is that unless preachers are informed in scientific matters they will soon fall behind the common people—a condition that of course must not be allowed. The American mechanic and farmer are becoming better acquainted with natural science than were the most highly educated people a century ago. Fresh pages of easy scientific reading are open to them daily. Their eyes were yester-

day looking through the telescope; to-day they are looking through the microscope; to-morrow the wonders seen by the spectroscope will be familiar to them. Even the inspiring truths in the field of comparative science are already beginning to be translated into the speech of every-day life. The Protestant ministry must therefore be familiar with at least the pass-words of science, and be able to speak intelligently of what is uppermost in men's minds, or their authority will be first questioned, then ignored.

Another reason why preachers should be informed on scientific matters is that they will frequently have an opportunity of changing the scientific drift from skeptical directions, into which it has been forced, back to its native—that is, to its religious—channels. This more than once has been successfully done. Butler, with his *Analogy*, made the atheism of his time unpopular, if not contemptible. Chalmers so far mastered the science of astronomy that he was able to meet the infidel astronomers of Europe upon their own ground, and to silence them. Thus, also, more than half a century ago, John Pye Smith from the science of geology illustrated and enforced various Scripture truths much to the discomfiture of unbelievers, as did also William Jay from the science of metallurgy. "We believe," says a wise writer upon this subject, "that God designs that these questions shall be fought out book for book. Let skeptical theories be pierced with the pen of the ready writer. As objectors advance one book let the Christian scholar advance another to meet it, if the question is worth the time and trouble." It is like that cures like.

Another reason why the preacher should acquaint himself with science is that he may the better accomplish his legitimate work, which is Bible exposition. The Bible is full of the matter of science—science in the rough; it is like the *Cosmos* of Humboldt, or the *Principia* of Newton. But without scientific knowledge scientific matters in the Bible can be neither appreciated nor expounded.

And, too, some of the doctrines of Bible theology find their most forcible illustration in the facts of science. For instance, to the ordinary congregation there is nothing awe-inspiring in the mere statement that the Creator is omnipotent; but if the majesty and might displayed in the movements of the heavenly bodies are set forth—if the various other forces of nature are enumerated, such as the wind, the tides, the lightning, the tornado, the earthquake—and if all these forces, and others known as chemical and mechanical, various and innumerable, are shown to be the manifestation of one eternal, ever-present Power—then the divine attribute of omnipotence will have a wealth of meaning before unknown.

Or, if the preacher in abstract terms speaks of the duration of God's existence he will suggest to the minds of his hearers none but vague ideas. Let him, however, give the history of a single cobble-stone, tracing it back to the time when it was "star stuff," millions and millions of ages ago—let him show that God was at that time present and active, and has ever since been the efficient cause of things, and that this First Cause is to be the Last Cause—then will the people see new meaning in the

words, "The eternal God is thy refuge, and underneath are the everlasting arms." Even a moderate acquaintance with science will enable the preacher to do much by way of illustrating religious truth; but a thorough acquaintance will lead him into a land full of enchantments, where he can entice children to quit their toys and men their amusements to look through science to nature, and through nature to God.

Still, again, familiarity with the facts of science will better enable the preacher to work in harmony with God's designs. The present zeal of scientific men, their tireless research, though in some instances they care nothing for religious truth, is a part of a providential drift. These men, by collecting, classifying, and labeling all important natural materials, are rendering valuable service; but after these come the students and the expounders of Bible truth, who are called on to use these collected and systematized materials of scientific men for religious purposes. If, therefore, the present scientific drift continues, and if ministers set themselves against it or depart from it, they need not be surprised if the churches in which they minister are shortly deserted by the more thoughtful and studious people.

We shall not forget that another question is before us for future consideration—this: How may the members of the Itinerants' Club master this class of sermonic materials ?

THE SELECTION OF BOOKS.

The world is getting full of books; they are cheap as wrapping-paper, and within easy reach of the poorest man who walks the street. It is estimated that at the present time the different public libraries of the United States, including Sunday-school libraries, contain from twenty to thirty millions of volumes.

Taking the world at large, it is estimated that there are added to its literature from twenty-five to thirty thousand volumes yearly, and that more than three thousand years would be required for the mere mechanical reading of the books which at one time or another have been standard works in literature. It must have been blissful to have lived in the Middle Ages, when in an ordinary life-time a vigorous student could read all the books then known in Europe. But that day has had its go-by.

Since, therefore, the majority of even the best books are to be left unread by the most diligent of long-lived readers, it is clearly a supreme piece of absurdity for one to feel shame that he can read only a few of the good books that have been and now are being published.

If, then, it is impossible and even unnecessary, and without much effort we could show that it is even undesirable, to read all the books published, we are next confronted by this important practical question: How shall one select such books for study and reading as are the most beneficial?

Answers to this question, since each vocation demands special lines of reading, and since each man in a given vocation has his individual likings and purposes, must be somewhat general.

Very general and yet sound, and as suggestive as a single sentence well can be, is the remark of Carlyle: "The art of selecting books is the art of rejecting them." But amid the on-coming deluge of books Carlyle should not have dismissed us quite so quickly, for the rejection is what we desire to know about.

Professor Shedd makes the word "choice" cover matters of education. With no less propriety can that word be made to cover matters relating to books. But this choice is the very thing that perplexes and sometimes torments us.

Perhaps by quoting from two or three other authors whose words are entitled to consideration we may be helped in passing from darkness to light, or at least may find a clew that will lead out of the maze in which most readers of books at times find themselves.

Says Mr. Spurgeon: "Forego, then, without regret, the many books which, like poor Hodge's razors of famous memory, 'are made to sell,' and do sell those who buy them as well as themselves."

"Insist," says Dean Stanley, "on reading the great books of the world; then the little books may be left to take care of themselves, and the trivial incidents of passing politics and diplomacy may perish with the using. Bear in mind that in every branch of knowledge—scientific, literary, or artistic—the first question to be asked is, Who is it that in that branch stands confessedly at the head? Who is its chief oracle? Who is the ruling genius, head and shoulders above the rest? It is the master-works of the respective departments of study which are, as it were, the canonical, the symbolical books of science and literature, established beyond appeal by their own intrinsic merits and by the universal acceptance of mankind," that are to be selected for our permanent companions and friends.

How much better to follow this advice of Stanley than to spend our time with those who do little else than copy, in inferior style, the great high-priests of literature, or with those who stand on the outside of the great temples of truth picking up and vending the chips of the master-workmen!

Emerson's three rules: "Never read any book that is not a year old," "Never read any but famed books," "Never read any but what you like," are open to criticism, but more readers would be benefited than harmed by following them.

"The book to be read," says President McCosh, "is not the one which thinks for you, but the one that makes you think." That is, any book, no matter what subject it discusses, which healthfully stimulates the mind, which stirs the better emotions, which suggests thought as well as informs the mind of the reader concerning the subject treated, is the book for one to choose. Books, too, that tag the reader and haunt him, and waylay him, are his best friends.

The fundamental principle, then, is this: Every person who has any desire at all for reading has a guide in his own breast which is of more value to him than a score of rules on the selection and reading of books. The reader must consult his mood if he would read with profit; and if he

knows his needs and will suppress his whims, rejecting what is profane and impure, he will not go far astray or require much dictation from others: Keeping in mind the foregoing qualifications, it follows that one may read what one likes to read—books that are reluctantly laid down though the brain and eyes are wearied—provided the mind is not perverted.

Our space is filled; but more anon.

THE PREACHER AND SERMON-BUILDING.

We promised, at the close of an article on the above-named topic in the last number of the *Review*, to help, by means of a few suggestions, the preacher whose sermon-building is not a pastime, but a task.

Our first word to our young friend is, Do not be disheartened; our second is, Keep building sermons, experimenting all the while with the different methods until a satisfactory method is discovered.

The young preacher is to try this way, that way, and every way. He is to use the mental method—that is, construct his sermon without the use of pen or paper; and he is to try the pen method—that is, write down his thoughts, elaborate and arrange them on paper; and he is to combine both the mental and the pen methods.

The preacher is also to try the method of the bee, gathering from all sources, then converting what is gathered into sermons; and he is to try the method of the spider, drawing from his own mental wealth, allowing one thought to suggest another, without referring to authors or authorities, until the sermon is finished.

The preacher is to work early and late, easy and hard, remembering that, at length, he can do his best thing easiest and his easiest thing best. He is to keep foremost in mind, however, the supreme object of his life, which is the building up of Christian character among his people by means of the word of God. By this persistent and dogged perseverance, if one keeps at it long enough, and if swayed by a noble and inspiring purpose, the logical and rhetorical instincts and intuitions will be brought into vigorous and healthful play; and as true as any law of God's universe, if God has called the preacher to build sermons, he will discover a method that will free him from bondage and make him shout for very joy while the sermon is building. What is one year, or what are five years, or even ten years of experimenting, if this bliss in professional work can be reached?

In the meantime, and at any stage of his experimenting, when favorable opportunities present themselves, the young preacher should ask every successful preacher he meets to explain his method or methods of work. The lives of eminent preachers also should be carefully read, and text-books on sermon-making patiently studied. In a word, the preacher who has not yet found sermon-building a delight should seek help from every quarter; not that he is to copy the methods of others, but is to aid himself by the help of others in discovering his own throne.

We have said as yet only a part of what our subject calls for. We must, for the present, defer the rest.

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FOREIGN RÉSUMÉ.

SOME LEADERS OF THOUGHT.

WILHELM BENDER, OF THE UNIVERSITY OF BONN.

PROFESSOR BENDER is a Ritschlianer of the Ritschlianers. Originally a professor of theology, he was compelled to change to the department of philosophy on account of his theological opinions—a further proof that in some places and under some circumstances, even in Germany, one cannot teach what he will to future pastors and retain his place. As a philosopher Bender is not distinguished outside of the philosophy of religion; and upon this subject he continues to lecture, and thereby still reaches the students of theology with his religious doctrines. The philosophy of religion is a convenient vehicle by means of which philosophy can continue to interfere with theology. Bender has written two important works: *Frederick Schleiermacher and the Question of the Nature of Religion*, and *The Nature of Religion and the Underlying Principles of Church Fellowship*. It will be noticed that in both the "nature of religion" takes first prominence. Professor Bender claims that it is the impulse to seek happiness which leads to religion, and that the differences between religion are explainable by the differences of form which this impulse takes under the changing conditions of culture in different lands. This places all religions upon the same level, so far as their origin is concerned; and it is not to be wondered at that he regards religion as a secondary and merely accompanying phenomenon of the process of civilization. His definition is inexact and incomplete. If it is the desire for happiness which leads men to religion, then the assumption must be that religion affords something which cannot be found outside of religion, and which is necessary to man's happiness. This simply means that man does not find in this world what he needs to satisfy his desire for happiness. Hence that satisfying portion must be the introduction of elements from the heavenly world into the lives of men. That is, religion is a gift of God. But if it is a gift of God, then the claim of Christianity to be the exclusive religion must be accepted by all Christians. This leads to the rejection of all other professed revelations, as well as of the idea that religion is man's effort to secure happiness, and that it is a merely secondary and accompanying phenomenon of civilization. Had Bender not overlooked the assumption underlying his own hypothesis he would have reached different and better results than he did.

PROFESSOR W. BEYSCHLAG, OF HALLE.

PROFESSOR BEYSCHLAG is one of the comparatively few negative critics belonging to the theological faculty of Halle. Yet by the term "negative" no kind of reflection is intended upon his sincerity, for with this all must be impressed who know any thing of him personally. We select from his

teachings, as a fair sample of his scriptural theology, his discussion of the term "Son of Man," and his comparison of it with the term "Son of God." The Son of man is spoken of by Christ when he designates his humiliation as well as when he designates his power (as to forgive sins). Baur understood the designation as expressive of the humility of Christ, and appealed to Matt. viii, 20, when he said, "The Son of man hath not where to lay his head." The true explanation is to be found in the expressions from which Christ could choose. The Old Testament uses the term very often, but in Daniel it is used in a special sense. When Jesus asks the disciples what they think of the Son of man it is evident that they did not attribute to the term a Messianic significance. Jesus used it to express his consciousness of his Messiahship, and at the same time to hide it from others. Instead of applying to himself a Messianic title which had been much misused he took one which was rather mysterious, but which would be sure to give a hint of its meaning to those who should later give themselves the trouble to reflect. He meant to indicate his office of introducing the kingdom of God according to Daniel. As Son of man, as bearer of the kingdom of God, he does and suffers all that is given in his life. Thus far the reasoning is both ingenious and ingenuous. It is a sample of his clearness and power to convince when he is supporting the *role* of an objective theologian. But when he comes to compare the content of the term with the expression "Son of God," and deduce their united significance, he cannot escape from the force of his preconceptions. The terms Son of God and Son of man both designate the whole Christ, but in different relations—the former in his intimate relations with God, the latter in his office of bearer of the kingdom of God. But when he calls himself Son of God the expression shows that he is not God himself. Strange reasoning! for if so, then one could not prove that that one who is a son of man is man. *The* Son of God must, for the very reason that he is the Son have the nature of his Father. This conclusion must be accepted, even though we are obliged as a consequence to seek a reconciliation with our faith in monotheism. But Beyschlag means to deny true divinity to Christ; for he says that when Jesus quotes, "Man shall not live by bread alone," he places himself in the ranks of mankind. But he forgets that Jesus as distinctly placed himself on a level with God in many other places. Beyschlag fortifies himself by references to all the places where Christ denied his own omniscience, etc. To formulate a Christology which shall satisfy all the passages of Scripture is indeed a difficult undertaking. But it certainly cannot be accomplished by a one-sided emphasis upon passages of a certain class while ignoring others. The negative critics, however, have a vast amount of courage, or they would not make the attempt. The longer one studies the subject the profounder becomes the conviction that the outcome of the great Christological discussions of the Church, ending in the accepted orthodox creeds, is the best and truest expression of scriptural teaching and harmonization of the same with the demands of reason. All other attempts have been but partially true to the Scripture, and have finally

been rejected. Men will and should continue to answer for themselves the question, "What think ye of Christ?" But we suspect that in proportion as men think without the trammels of prejudice or preference they will reach substantially orthodox results.

PROFESSOR E. HAECKEL, OF JENA.

We bring from the tomb of oblivion to which he was consigned in American theological circles some years ago the hero of the "Bathybius." He is as truly the laughing-stock of European thought as he was in the days when he thought he had discovered the secret of life in the deep-sea mud. Just now he is engaged in the effort to produce living, palpitating protoplasm, without contact of the constituent elements with precedent life. Haeckel simply shuts his eyes and seals his mind to the teachings of Scripture and philosophy. He is exclusively a biologist. His hopes are more absurd than the attempts of the alchemists to transmute the baser metals into gold, while his efforts do not seem to be attended by any of those accidental discoveries which compensated for the energy which the alchemists expended. He simply proposes to prove that no divine Creator is needed to explain the world or the life that is upon it. He thinks himself able to breathe into dead matter the breath of life. One shrinks from the employment of irony in connection with such a blasphemous attempt to claim for man the power which the faith of mankind has uniformly attributed alone to God. But on the other hand it is difficult to refrain from it in characterization of the self-conceit and folly of the man who will spend his time at such an effort. Truly in his case it is the fool who "hath said in his heart, There is no God."

RECENT THEOLOGICAL LITERATURE.

INTRODUCTION TO THE JOHANNINE WRITINGS, BY PATON J. GLOAG, D.D.

Following his able work on *Introduction to the Catholic Epistles* comes this excellent book. Although with far less show of learning than German authors exhibit, the British theologians bring profound research and equal ability to their task. Gloag defends the Johannine authorship of the Gospel, the three letters, and the Apocalypse. In the main the book is so satisfactory that its excellences need not be pointed out. He clearly makes out what he took in hand—to prove that the books of the New Testament attributed to John are from his pen. There are some points to be adversely criticised, and because they deeply affect questions of method and certainty of result and hence cannot here pass unnoticed. First of all, the author seems not to have had in mind those readers who doubt the Johannine authorship of one or several of these books. As a consequence he does not argue his case with that energy and thoroughness which is demanded in these days. The real difficulties are not

grasped in all their strength and overcome. The failure lies, not in the fact of inability, but of presenting to his mind a class of readers already convinced. When the Johannine authorship is defended the defense should be addressed to doubters or deniers, since no others need it. Had the author had these in mind he would have set the difficulties in sharper outline, and this would have given vigor to their overthrow. That this is his general failure is evident from the further specific fault in method, that he discusses the genuineness and reaches his conclusion before he takes up the objections to the same. These faults do not, indeed, destroy the value of the book, but limit its usefulness.

THE GREAT WESTERN SCHISM, BY CHAPLAIN ABBÉ LOUIS GOGET.

The author has written this work from contemporaneous documents deposited in the secret archives of the Vatican. Here we have another illustration of the importance to Roman Catholicism of ecclesiastical history. The question is of the greatest importance to the Romanist whether the Council of Constance had a right to depose the two popes, Gregory XII. and Benedict XIII. The chief question in this connection is whether the cardinals were so influenced by the Roman citizens that they could not and did not exercise their free choice in the election of Urban VI. In the course of his treatment of the subject the author leaves no room for doubt that the cardinals acted under compulsion. But this he does, not as an expression of his own opinion but as a result of the impression made by the original documents introduced. Hence, when at last he comes to the conclusion that all was done decently and in order, and that the Pope was properly chosen, he contradicts not his previously expressed opinion but the tenor of the documents. Here is a case where the Romanist dare not draw the inferences requisite to loyalty to the truth of history. For the consequences to the papacy would be disastrous could the legitimacy of the choice of Urban VI. be placed in serious doubt. It is a question which very little concerns the Protestant in a practical way. All Goget's protestations of unpartisanship amount to nothing in the face of the fact that he produces documents which teach one thing and then draws a conclusion favorable to another, the conclusion being of course favorable to the claims of the Church of Rome. In other respects the work is valuable, since it renders accessible to readers of French many original documents.

THE FIRST BOOK OF THE BIBLE.

Pastor O. Naumann here defends the unity and genuineness of Genesis. And the defense is conducted with such fairness, comprehension of the difficulties involved, and historical and linguistic learning that but for the orthodoxy of his conclusions he would at once be admitted to the ranks of the "higher critics." The mildness of the author's spirit in dealing with his opponents is also worthy of praise. Any one who has

studied the book of Genesis sufficiently to comprehend the elements involved in a reasonable explanation of it is entitled to propose and defend an hypothesis as to its unity, purpose, and authorship. And that hypothesis which best explains the facts in question will become the accepted doctrine. Naumann finds the object of the book by means of right conceptions of God and the destiny of man in opposition to heathen faith and character, in the preparation of enslaved Israel for their departure from Egypt. He thinks that not only Abraham, but all the fathers, down to and through the Israelitish history to the time of Moses, had false conceptions of God. They did not possess the true monotheistic idea. Moses undertook to teach the Israelites that the different names for God do not indicate different gods, but refer to the one true God. For this purpose he relates the lives of the fathers in such a manner as that this identity appears. In Exod. vi, 2, this identity is clearly expressed: Elohim-Jahve, Jahve-El-Shaddai. Similarly Moses exhibits the future theocracy of Israel as in contrast with the monarchical-tyrannical state which they had known in Egypt. The author admits more than one account of some events, and assumes the working over of different and even heathen records as the explanation of the same. It is impossible to give further details, or to attempt to point out the satisfactory nature of the hypothesis. Suffice it to say, that although it may not be perfect as an explanation it does far less violence to the facts to be considered than do any of the destructive hypotheses which it opposes.

THE OPERATIONS OF THE HOLY GHOST, BY PROFESSOR HERMANN GUNKEL.

THE number of books which have appeared in recent years in Germany on the Third Person of the Holy Trinity is considerable. In most cases, however, they have not been prompted by a desire to comprehend the scriptural doctrine so much as to antagonize the teachings of Ritschl. It is refreshing, therefore, to find a book written in the spirit of this work. The purpose of the author is to bring out the contrast between the popular conception of the operations of the Holy Spirit and Paul's teaching concerning the same. As a rule, only effects in men and not in nature were attributed to the Holy Spirit, and in man not the usual religious functions of the every-day life of the Christian but the extraordinary and mysterious effects, and these not because of their wholesomeness, but because they could not be explained in any other way. Paul held essentially the same view, but claimed that the influences of the Holy Ghost must serve the purposes of sanctification. Furthermore, he included much under the influences of the Holy Spirit excluded by the popular view, as love, joy, peace, etc. The author makes his point very clear. And the distinction is one of the utmost importance, since in all ages the average Christian is inclined to overestimate the extraordinary and unusual, even though the so doing may not minister to profit. The inspired writer, on the other hand, who sees as God gives him to see, prizes the substantial results which tell for righteousness, peace, and joy in the Holy Ghost.

LACK OF ORIGINALITY IN THE LITERATURE OF THE PRESENT DAY.

That in comparison with certain periods of the past the present is one of dearth in originality of literary product must be evident to all who have surveyed the literature of the period with any special attentiveness. Books there are in plenty, and they are lacking neither in profundity, insight, nor thought. But the epoch-making productions in the various departments of thought do not, with some few exceptions, belong to our generation. If there is any one word which marks the character of the literature of the period it is the word criticism. We hear much about literary and historical criticism, but we seldom hear of productive, creative thought. The very word criticism implies the lack of originality. In so far as one is a critic he is not original, and in so far as he is original he is not a critic. The two ideas are mutually exclusive. Hence the truth in a recent utterance of Eduard von Hartmann concerning the study of philosophy. He asserted that for the best results in the study of philosophy the hearing of lectures is insufficient, if not dangerous, and that the philosopher must not be too well acquainted with the writings of others if he proposes to become an original thinker. When we come to search for the causes which have contributed to this dearth of originality, therefore, we must name among the first the very spirit of criticism itself. By this we do not, however, mean to intimate that criticism is to be rejected. On the contrary, it is to be encouraged within certain limits. It will serve to prepare the way for still higher flights of thought in the future. In fact, in almost all departments of intellectual activity the mind is overloaded with the productions of the past. Take, for example, the immense number of ideas, which are but half understood and but half tested, in the philosophical systems of Kant, Schelling, Fichte, and Hegel. Until the mighty thoughts, principles, and systems which sprang from their brains are subjected to the most rigid criticism, and the tested results made the property of the intelligent world, they form a barrier to originality rather than a help. The time will come when their fundamental truths will be incorporated into the every-day life of the people, and when their errors will cease to seriously affect human thought. Only when what they have given to the philosophical world becomes matter of course will the mind be left free to build new structures upon the noble foundations thus laid. But as long as the mind is taxed to its utmost merely to understand the products of the past there is little probability of original creation. The same holds true in regard to theology. The Protestant world has only fairly begun to reflect upon its creeds. To-day the Churches, in the spirit of Christian brotherliness, recognize as never before that no one denomination has all the truth in its confessional utterances. Hence the question arises, What is true and what is false in the various theologies? But this very question is an invitation to criticism. The process is one of sifting, of analysis, not of construction. The stones and timbers of the great temple are being prepared, and the noise is great. Perhaps we shall some day see the beauteous structure rise without sound of ax or hammer.

That Protestantism has not sooner begun to criticise its own theology is due to the fact that it has hitherto been on the defensive. Now that it has successfully asserted its right to be it has begun, in the true spirit of Protestantism, to ask after the exact truth it contains. That it should find some error is no wonder in view of the historical facts which lie at the origin of its existence. Those who think it strange that disputes should arise in process of the effort to test the doctrines simply fail to understand the depth of the problems involved. The result of all criticism will probably be the formation of a theology so consistent with Scripture in all its parts, and so reasonable and satisfactory in itself, that Protestantism will from that time begin an era of unprecedented success. There are other reasons to be mentioned for the lack of originality in thought in the present day. The scientific spirit is abroad, and it does not permit of broad originality. Its methods are those of observation and classification. As soon as reflection upon causes and consequences begins science ends. But there is a compensation in the fact that those great intellectual constructions of the past, which were built up by processes of abstract thought and in almost total disregard of observed facts, can never be repeated in the history of mankind. Then, the love of ease and luxury have led to the bending of all human energy toward invention. The mighty inventions of our day have replaced the great intellectual products of the past. Furthermore, literature, and all thought, have come to be too self-seeking. Thought has become a paid profession. Writing of an order which requires least mental effort pays best. The mind is flooded with the ephemeral products of the daily paper and the monthly magazine, and the strain of business and social life makes more solid reading almost an impossibility. We console ourselves with the reflection that in every age thinkers have been few.

RELIGIOUS.

A PRINCESS'S CHANGE OF FAITH.

The adoption of the Greek faith by the Princess Elizabeth, of Hesse, wife of Prince Sergius, of Russia, has caused a great excitement in Germany. Resolutions deploring the deed have been passed by conferences of Protestant ministers, and the act is universally condemned as one of unfaithfulness to the sacred traditions of the Reformation. It is asserted that instead of members of the princely houses setting an example of indifference to the principles of Protestant Germany they ought to be the champions and upholders of them at home and abroad. The history of princely religion constitutes a sad chapter in the records of Christianity. Much as one must sympathize with the sentiments of the Germans on this subject, yet they are only a repetition of what has been observable from the time of the Reformation to the present day: the prince is expected to adhere to a religion provided for him by others. As long as such is the case princely faith will be likely to rest lightly on the princely conscience.

For he virtually feels himself bound, not by his own conscience, but released from its behests and obligated by the demands of policy. In fact, national jealousy seems to have as much to do with the complaints of the Germans as zeal for the Protestant cause. The charge is freely made that it is owing to the haughty pride of the Russians that it ever became customary for German princesses to adopt the Greek faith upon their marriage with Russian princes. In fact, history shows that Russia never demanded a change of religion on the part of princesses of European nations of first rank, but only with those of smaller States. When Germany was divided Russia could and did demand a change of faith. Since 1870 this demand has not been made. All the more bitter is it, therefore, that the Princess Elizabeth should voluntarily reject the faith of her own, and adopt that of a foreign country. The equally voluntary entrance into the Greek Church of the Crown Princess Sophia, of Greece, daughter of the late Frederick III. of Germany, and sister of the present German emperor, has not caused a tithe of the excitement occasioned by the defection of Elizabeth of Hesse. But then Germany and Greece are on most friendly terms.

THE ECCLESIASTICO-POLITICAL SITUATION IN ITALY.

The address some months ago of King Humbert, of Italy, to the Parliament contained a passage which is significant in making up a judgment of the situation in Italy. He declared that he had protected the rights of the religion of his fathers without injury to the freedom of worship and of conscience of others, but that he would never consent that in the name of the Roman Catholic religion, and for the attainment of a political end, an attack should be made upon his authority as sovereign. This utterance was received by the Chamber with great applause. Those not acquainted with the situation might fail to understand the reference. Prior to the last election, the official organ of the Vatican not only commanded all Roman Catholics in the name of the "sovereign" Pope to abstain from all participation in the election, but also openly made the proposition to form a Romanist Parliament alongside of the Italian for the purpose of seeking "first the kingdom of God and his righteousness"—which, according to the blasphemous interpretation of the curia, means to procure a worldly rulership for the Pope. The *Osservate Romano* has made the discovery that at home and abroad men have generally reached the conclusion that it is impossible to get along without the Pope. At first the fight was against him. Then the second stage was reached, and the attempt was made to get along without the Pope. We are now in the third stage, where it is perceived that we must work with the Pope. How long it will last cannot be predicted; but it will be followed by the majestic and brilliant period when men will work for the Pope. For those who have any knowledge of what the world was when every one worked with and for the Pope comment is unnecessary.

EDITORIAL REVIEWS.

SPIRIT OF THE REVIEWS AND MAGAZINES.

NOTWITHSTANDING the action of the last General Assembly of the Presbyterian Church in sending the "Report of the Committee on the Revision of the Confession of Faith" appointed by the preceding Assembly to the presbyteries for their "consideration, criticism, and amendment," the outcome of the revision movement must still be reckoned problematical. The *Presbyterian and Reformed Review*, which largely represents the best scholarship of the Presbyterian Church, is vigorously opposing the revisionists both editorially and through its contributors. In its July issue, for example, it has a paper by Professor A. Kuyper, of the Free University, Amsterdam, Holland, which aims to influence the action of American Presbyterians by pleading the probable consequences of revision, "for the Dutch Churches," which are, as yet, firm in their devotion to Calvinistic principles. It also embodies a strong and plausible defense of those principles as expressed in "the Confession of the Reformed Churches in Holland and in the Westminster Confession." The point of this polemically diplomatic paper is the duty of all Calvinists to stand firmly by their Confessions as now written.

As if suspicious that Calvinism is losing its hold on the convictions of American Presbyterians, this learned professor seeks to quicken the dying convictions of his American brethren by claiming that "Calvinism is the only true exponent of the fundamental truths taught in Holy Scripture;" by an attempted defense of the dogma of preterition; and by claiming that while there is ground for belief in the salvation of the infants of elect parents there is no evidence that the infants of non-elect parents are saved! Plainly, this theologian fails to perceive in the revealed fact that "God is love" conclusive evidence that all departed infants are saved; for, surely, neither love nor justice could possibly doom an irresponsible infant to damnation. But, not seeing this, he further pleads against revising the "Confession" which contains these awful impeachments of the divine character, by claiming that it is "God-given," "a document inspired," embodying the "Calvinism which is a sacred trust committed to the Church by God!"

These ultra Calvinistic views of Professor Kuyper are substantially sustained in the editorial department of the *Review*. "We are Calvinists *con amore*," says one of its editors. "We believe every doctrine that enters as a constituent part into the Calvinistic system to be the truth of God. We are not ashamed of any one of them." There is nothing obscure in this profession, and whoever sincerely holds it ought to oppose revision. But the *crux* of this question lies in the fact that Arminianism has honey-combed the ministry and membership of the Presbyterian

Church. Its dilemma is that by revision it will wound its conservative theologians and laymen; by refusing revision it will offend its many adherents, both lay and clerical, who have gone back from Calvin and Augustine to Him who brought the Father's message of love and mercy, not to an elect few, but to the whole world.

THE *North American Review* for September discusses: 1. "Goldwin Smith and the Jews;" 2. "A Plea for Railway Consolidation;" 3. "Coöperative Womanhood in the State;" 4. "A Famous Naval Exploit;" 5. "Anecdotes of English Clergymen;" 6. "Dogs and Their Affections;" 7. "The Ideal Sunday;" 8. "Reflections of an Actress;" 9. "Hayti and the United States;" 10. "Is Drunkenness Curable?" In the first of these papers Isaac Besht Bendavid ably defends his Jewish brethren against the assertion made by Goldwin Smith that "the Jews are a parasitic race." He claims that their persecution by the Russians is not because they are bad citizens, but because, not being Slavs, they are hated by the Panslavist leaders; they are the victims of *political* persecution. In the third paper Mrs. Mary A. Livermore eloquently describes the benevolent achievements of women through their various organizations during and since the war of the rebellion. She also predicts the near approach of the time when women shall sit side by side in "the government now composed of men alone," but then to be "changed into a government of men and women." This, she frankly and correctly admits, "involves a radical reconstruction of social ideas and usages all along the line of human relations!" The tenth article is a symposium by four eminent physicians who question the theory which assumes the possibility of curing the appetite for drink by medical means alone. Every victim of the alcoholic appetite and every friend of the temperance movement should study these papers, which deepen one's conviction that it is far easier to prevent the birth of the alcoholic appetite than to cure it.

THE *Fortnightly Review* for August has ten articles, mostly literary; but its third paper on "The Labor Movement in Australia," and its ninth, on "Marriage and Free Thought," have special value for students of sociology. The former forcibly illustrates the mischief wrought in the political life of Australia by unwisely managed labor organizations; the latter shows with painful distinctness the baneful influence of skeptical thought on men's opinions concerning marriage and divorce. Having excluded the divine authority of Christ's teaching from its theories, "Free Thought" views marriage not as God's institution, but as the creature of "instructive utilitarianism;" as the "companionship of a man and woman," which ought to be permanent, but which should be dissolved without scandal whenever a cause arises which, in the judgment of the parties interested, makes it hopelessly unhappy! This, as stated in the article under consideration, is the conclusion which "free thought" in England maintains. It further claims that through the teaching of modern skeptical criticism

the majority of Englishmen are at least in secret sympathy with this view; which, doubtless, is an exaggerated statement. Yet it is to be feared that the faith of multitudes in the divine origin of the Bible has been seriously weakened by modern skeptical criticism, and that their opinion of the sanctity of marriage and of all other institutions which repose on its revelations and commands have been sadly distorted. But this is the logical result of that reckless criticism which burrows beneath the Rock on which Christ's Church is built. Thus the pen of the so-called higher critic prepares a "coigne of vantage" for the cartridge of the socialistic radical.

In the *Quarterly Review of the Methodist Episcopal Church, South*, for July we find: 1. "Preparatory Education from a Southern Stand-point;" 2. "Chemical Lucubrations;" 3. "The Stem ΒΑΠ- in Greek Literature;" 4. "Place of Elocution in Ministerial Education;" 5. "A Wesleyan Arminian Confession of Faith;" 6. "The Negro in the South;" 7. "Early Days of Methodism in the Blue Ridge Section of Virginia;" 8. "Rise of Arminianism in Holland;" 9. "Beginning of Religious Persecution;" 10. "Cromwell and His Times;" 11. "George Eliot and Mrs. Browning;" 12. "Rev. C. K. Marshall." The first of these papers contends for such teaching of American history in the schools of the South as will beget generous feeling toward the North and filial affection for Southern participants in the late war. It claims that the North originally consented to slavery and then refused to abide by it; "she rebelled against it, and with justification." The South revolted against the legislation of the North forbidding the extension of slavery. Both sides were responsible for slavery, and both were justified in going to war. It insists that the hour calls upon educators to teach "brotherly love, admiration of the valor, purity, and moral grandeur of both the Cavalier and the Puritan, with charity for the *motives* of both Northern and Southern *leaders*. It rejoices over the relinquishment of slavery, and hopes for a perfect understanding, with full and easy intercourse, between the North and South. Without indorsing all its points one can admire the spirit and aim of this paper. So far as it says to North and South, "Let us be brothers!" every Christian patriot will respond to it with an emphatic Amen! In the second paper we have the doctrine of the resurrection illustrated by the teaching of chemistry concerning the identity, mobility, and chemical changes of the atoms of which the various forms of matter are constituted. The human body, it says, is resolved by corruption into atoms which are scattered far and wide and changed into various other forms. But God out of these scattered atoms can form bodies which, though not composed of their former identical *atoms*, may have an equal number, "similar in all respects and of equal value in building up the bodies that perished long ago." So reasons this interesting but speculative paper. Yet it does not solve the mighty problem. The mode of the resurrection still remains among the inexplicable mysteries of divine operations. The fifth paper argues with some force for a Wesleyan Arminian Confession of Faith, and states some valid

objections to certain phrases in our "Articles of Religion." But since the "Confessions" of one generation become occasions of division to Churches in later times, one may question the wisdom of the proposal of this writer to have the doctrinal system authoritatively formulated in "a duodecimo volume of from one to two hundred pages." More life, not more dogmá, is the need of the Churches in this unbelieving age. The sixth paper favors suitable education and fair treatment of the Negro as the best means of peacefully solving the race problem. The eighth paper sketches with skill and force the career of James Arminius and the rise of the first Arminian movement in Holland, without which the second and more spiritual, though less theological, one under Wesley "had not been." The eleventh paper presents with literary skill the similarity of powers, both of heart and brain, with which George Eliot and Mrs. Browning were endowed, and the widely different uses to which those ladies put their splendid gifts. The dissimilarities of their respective careers are also strongly and happily drawn.

THE *Andover Review* for September has: 1. "Criticism *versus* Ecclesiasticism;" 2. "The Challenge of Life;" 3. "Apollonius of Rhodes and the Argonautica;" 4. "Some Experiments Worth Trying in the Ministry;" 5. "A New Chair." Of these we note the first, which traces the critical movement of the present time back to the spirit evolved by the Reformation, and later on to the influence of Schleiermacher. It predicts over-confidentially, as we judge, that it will carry the higher intellectual life of Protestantism with it. The second paper discusses in a philosophic spirit the pessimism of Schopenhauer and Hartmann, and shows that the answer to its challenge against the value of life is "the answer of faith in the God of our life." The fourth paper contains suggestions to ministers worthy of consideration. The fifth strongly contends, and wisely, for the establishment of "a chair of social science" in our theological seminaries. In its editorials more good is claimed for the so-called higher criticism of the Bible than is justified by facts as we view them.

THE *New Englander and Yale Review* for September has: 1. "English Lexicography;" 2. "A Study of Browning's Dramas;" 3. "Euthanasia: The Pleasures of Dying;" 4. "Genesis of Spatial Sensation;" 5. "German Socialism." Of these papers the first has special value for students of English literature. It succinctly sketches "the lexical development in English philology;" it defines the "legitimate province of lexicography." It contends that the final end of language is not its philological feature, but literature. It is a scholarly and suggestive paper. In the second article we find a very readable critical analysis of several of Browning's dramas, aiming to show that "the secret of his dramatic power" lies in his theory that "one moment or episode of a man's life contains the germs of his whole character." In the third paper the act of dying, viewed simply on its physical side, is claimed to be "as pain-

less as falling asleep." This is probably true, but since death is the vestibule of the purely spiritual world its blissfulness or agony depends on the relations of the dying one to the Judge before whom it calls him to appear. The fifth paper ably discusses the economic and political doctrines of Lasalle, Marx, Bebel, Liebknecht, and Engels, whose theories are the rallying points of German socialists. Perhaps there is uncertainty as to whether the "conservative socialism" of Lasalle is preferable to the "collectivism" of Marx, since both contain seeds of social disturbance; but it is encouraging to lovers of social order to learn that socialism, even in Germany, is "a house divided against itself." Its leaders constantly change their principles, and their followers war against each other. In their disagreements lies the promise of their failure.

THE *Unitarian Review* for September has: 1. "The Peace of the Church: a Review;" 2. "Notes on Buddhism at Home;" 3. "Antislavery: a Reminiscence;" 4. "The Higher Individualism;" 5. "Critical Theology." The work reviewed in the first of the above-named papers is Dr. Huntington's Bohlen Lectures, in which the union of Christian Churches, on the basis of the Lambeth proposal, is pleaded for. The reviewer, after discussing its principles, assures its amiable author that his aim is impracticable. Neither the Unitarian nor the Orthodox sects will enter a union which implies that they are not as truly Churches as is the Episcopal Church. The second paper briefly notes the moral effects of Buddhism in Ceylon, Siam, Burmah, Thibet, and China, and finds nothing in them to commend, but much to condemn in those purblind theorists who seek its introduction into Christian nations. The fourth paper views Socialism "as a tendency to enlarge the functions of society and extend its powers over the individual." This is contrary to Christianity, which seeks the regeneration of society through the spiritual development of the individual man. Students of sociology will do well to read this lucid paper. The paper on "Critical Theology" is one of the fantastic products of the present "rage of innovation." It proposes a reconstruction of the gospel history, evidently based on Baur's theory that the gospels and epistles were written to serve the interests of the Petrine or Pauline parties which are said to have divided the early Church. This theory, once effectually disproved by the best German theologians, is reviewed at the demand of that modern skeptical temper which yearns to destroy men's faith in the divine authority of the book of God.

THE *Westminster Review* for August, in a very lucid paper entitled "Federation and Free Trade," speculates intelligently and prophetically(!) on the political future of the nationalities of the world. It forecasts the consolidation of the present Powers into great empires and republics, within whose boundaries free trade will flourish. Such confederations, it predicts, will put an end to wars. A paper on "The Persecution of the

Jews in Russia" shows how cruelly they are oppressed and how mercilessly they are persecuted in that country; it defends them against the aspersions of their enemies, and finds the root of their ill-treatment, not in their bad characters, but in the spirit of the pan-slavist party, and the indifference, not to say connivance, of the czar. An entertaining article on the audience recently granted by the Chinese emperor to the representatives of foreign nationalities at Pekin, contains evidence that China is beginning to see the folly of its long-cherished affectation of superiority to other kingdoms of the world. In another paper, entitled "Complements and Compliments," the lively pen of a lady sketches the measures by which, in 1865, the Senate of the University of Cambridge, England, consented "to open the local examinations to girls as well as to boys;" and how it came to pass, in 1881, that women were admitted to "the honor examinations of the University," and their standing published in the class lists, albeit their admission to the "degrees of the University" was, as it still is, denied. The lady writer rightly thinks that this "exclusion cannot be looked upon as either graceful, honorable, or wise."

THE *Contemporary Review* for September reviews Henrik Ibsen's Poems, Mrs. Oliphant's "Life of Lawrence and Alice Oliphant," and Dr. Huggins's Address at the Annual Meeting of the British Association, which treated of the "Achievements of the Spectroscope in the Exploration of the Heavens." It has also an essay by Professor Emil Schürer on the authorship of "The Fourth Gospel." The Professor, using manifold assumptions in place of arguments, favors those scientific critics who suspect, if they do not deny, the Johannine authorship of that gospel, and contends that even if proof of John's authorship should be found lacking "its peculiar worth will still remain." But he does explain how this gospel came to be, as he admits it is, superior to the synoptic gospels in clearness, distinctness, ardor, fullness of faith, and victorious confidence, if its author was neither John nor any other apostle, but some unknown writer of later times steeped in Platoism. Surely there is more credulity than sound reasoning in much of our modern higher criticism!

Our Day, for September, has an historical paper by Cyrus Hamlin on the Anti-Opium Resolution passed by the British Parliament. It pungently censures the British government for the appalling ruin wrought in China by the infamous traffic in opium forced upon it by British bayonets. It shows, also, how the Chinese have introduced their "joints" for smoking opium into the United States. Its third paper is one which Professor Stearns read before the Pan-Congregational Council in London, and which is editorially censured for implying that "American Congregationalists are disposed to agnosticism on the great questions of eschatology." Its sixth paper is Joseph Cook's lecture on "General Booth's Great Plan for the Poor," to which Mr. Cook gives only a judiciously qualified approval.

In "Vital Points of Expert Opinion" Dr. Plumb traces the venality of the secular newspaper to the demand of a depraved public taste for the record of crime, to partisan severity, to Roman Catholic influence, to bribery, and to its publication on the Sabbath. This is a deservedly caustic article. Its closing paragraphs show that Christians can and ought to compel the secular newspapers to respect the religious sentiment of the country. A pithy *résumé* of the proceedings of "The Tenth National Temperance Convention," held at Saratoga, July 15 and 16, closes this very excellent issue of *Our Day*, which as a record and review of current reform, is almost indispensable to every thoughtful man who desires to keep himself in sympathetic touch with the reform movements of these critical times.

The *Theological Monthly* for September contains: 1. "Exegetical Hints on the Old Testament;" 2. "Philosophy and Religion," part iii; 3. "The Original Rechabites;" 4. "The Secret of the Epistle to the Hebrews;" 5. "Inspired Hebrew Poetry," part i. These papers are all scholarly, orthodox, and suggestive. As to the difference between Philosophy and Religion, in the second article, the author finds that the former "contains doctrines which, by their very object, will ever be strangers to the latter." Nevertheless he discovers a concordance between the two, from a general point of view. The third paper is valuable in its attempt to trace the history of the Rechabites since Scripture times, and to identify them with some Eastern tribe now existing. The conclusion of the writer is that a people known as Beni Rechab has probably existed since biblical days. Whether, however, this Arabian tribe can establish its descent from Jonadab is uncertain. We note the fourth as claiming that "the two immutable things" spoken of by Paul were not God's promise and God's oath, but the divine covenant ratified by sacrifice and the divine oath. This claim is enforced with clear reasoning and skillful exegesis. The poetry of the Hebrews, according to the closing paper, differs from that of any other people in the fact that it was "essentially sacred." Favored with a language that was rich in symbols and capable of poetical expression, the Jew has sung the "works, the ways, and the will of Jehovah" in sublime and splendid strains.

Harper's Monthly for September is fully up to its high standard. We note among its best papers, "The New York Chamber of Commerce;" "Glimpses of Western Architecture;" "London—Plantagenet;" and "Germany, France, and General European Politics." This latter paper reasons admirably from existing national conditions and relations in Europe that war, though probable in the future, is not imminent. But its author, Mr. De Blowitz, forgets that great wars are often kindled, not by reason, but by sparks of unreasoning passion.——The *Missionary Review* for September is an exceedingly strong number, treating various phases of missionary progress in Japan with rare ability, and noting judiciously the immoral marriage law in India, etc. It also cites Dr. Cyrus

Hamlin's ten reasons for doubting the wisdom of petitioning the sultan of Turkey to favor the occupation of Palestine by the Jews.——The *Gospel in All Lands* for September mainly devotes its pages to valuable descriptive papers on Japan and Korea.——The *Chautauquan* for September closes its thirteenth volume, and promises that in its fourteenth it "will be more brilliant than ever." And since the *Chautauquan* always keeps its word, its readers may stand convinced that they cannot afford to do without its next volume.——The *Indian Evangelical Review* for July treats of, 1. "Mission Work among the Low Caste Tribes of the Punjab;" 2. "Evolution *versus* Miracles;" 3. "Bazar, Mela, and Village Work for the Masses;" 4. "Reasonableness of Christianity;" 5. "Ancestor Worship in India;" 6. "Disabilities of the Pariah;" 7. "Spiritual Equipment." A strong number full of information about India mission work.——The *Century Magazine* for September has eight illustrated papers, among which we note Kennan's "Journey Through Siberia;" "To California in 1849 Through Mexico;" and "Italian Old Masters." Worthy of special note are, "The Distribution of Ability in the United States," by Henry C. Lodge; "The Government of Cities," by Seth Low; and "The Treatment of Prisoners at Camp Morton."——The *Catholic World* for September, taking its cue from the Pope's Encyclical, has two contributions and several editorial paragraphs on the labor question. In "Socialism and Labor" it rejects "the fundamental principles of socialism and collectivism;" in "American Iron-workers and Coal Miners" it pleads strongly for "arbitration" as being every way the preferable method of settling difficulties between workmen and employers. In another paper it speaks strongly and soundly concerning the witness of science to religion; but in dealing with the alleged "miracles of St. Francis Xavier" it reveals its unscientific loyalty to the superstitions of the Dark Ages. The *Catholic World* forgets that science and superstition are irreconcilable foes.——The *Methodist Magazine* (Toronto) for September is filled with papers fitted to impart knowledge, feed the heart, and direct the life.——The *Wesleyan Methodist* for August (London) is a good number. Its biographical sketches and views of existing missionary work are admirable papers.——The *Christian Educator* for July contains the Twenty-fifth Annual Report of the Freedmen's Aid and Southern Education Society of the Methodist Episcopal Church. If any man has hitherto supposed the work of this society to be of small magnitude the reading of this report ought to fill him with penitence for his neglect to acquaint himself with its doings.——*Christian Thought* for October presents various scholarly papers delivered before the Fifteenth Summer School of the American Institute of Christian Philosophy, at Avon-by-the-Sea. An outline of the exercises during this recent session is added by the secretary.——*The Treasury* for September is full of suggestive matter for the pastor in his sermon-making.——The *Homiletic Review* for October, as a rival publication in the same department, maintains its usual variety and excellence of pulpit hints.——*Lippincott's* for October seems a superior number.

BOOKS: CRITIQUES AND NOTICES.

SOME BOOKS ON THE HIGHER CRITICISM.

The controversy on the higher criticism has excited a new interest in biblical literature. Moreover, it has produced books both of rationalistic and conservative or orthodox tendency. Many of our readers have requested a list of books that shall enable them to discover the claims, arguments, and results of both sides of the discussion. In compliance with the request we append a brief list, some of the books having been reviewed in these pages, and others are in process of review. All of them may be obtained from Hunt & Eaton, or Cranston & Stowe. The following represent conservative thought:

Studies in Theology, vols. i–iii, by Bishop R. S. Foster, indispensable to the Christian thinker; *The Battle of the Stand-points*, by Alfred Cave; *The Battle of Belief*, by Nevison Loraine; *Moses and His Recent Critics*, by T. W. Chambers; *Prophecy and History in Relation to the Messiah*, by Alfred Edersheim; *Messianic Prophecies in Historical Succession*, by Franz Delitzsch; *Jesus the Messiah in Prophecy and Fulfillment*, by E. H. Dewart; *Historical Evidences of the Old Testament* and *Historical Evidences of the New Testament*, by American Tract Society; *Pronaos to Holy Writ*, by Isaac M. Wise; *Introduction to the Holy Scriptures*, by Professor H. M. Harman; *An Introduction to the Old Testament*, by C. H. H. Wright; *The Foundations of the Bible*, by R. B. Girdlestone; *The Methods of the Higher Criticism*, by W. P. Dickson; *History of Rationalism*, by Bishop J. F. Hurst; *History of German Theology in the Nineteenth Century*, by F. Lichtenberger; *Whedon's Commentary on the Old Testament*, vols. i and ii; *The Impregnable Rock of Holy Scripture*, by W. E. Gladstone; *The Servant of the Lord*, by J. Forbes; *The Book of Leviticus*, by S. H. Kellogg; *Commentary on Isaiah*, by Franz Delitzsch; *Jacob and Japheth*, by E. Cowley; *The Unity of Isaiah*, by John Kennedy; *Introduction to the New Testament*, by Marcus Dods; *Romans Dissected*, by E. D. McRealsham; *The Living Christ and the Four Gospels*, by R. W. Dale; *Introduction to the Johannine Writings*, by P. J. Gloag; *Hittites: Their Inscriptions and History*, by J. Campbell; *Nature and the Bible*, by Dr. Fr. H. Reusch; *Studies in the Christian Evidences*, by A. Mair; *Supernatural Revelation*, by C. M. Mead; *Essays on Supernatural Religion*, by Bishop Lightfoot; *Critical Essays*, by Ezra Abbott; and the *Methodist Review*, 1890 and 1891.

The following represent the so-called progressive criticism with rationalistic bearings:

Judaism and Christianity, by C. H. Toy; *The Book of the Beginnings*, by R. Heber Newton; *The Religion of the Semites*, by W. Robertson Smith; *Jeremiah: His Life and Times*, by T. K. Cheyne; *Isaiah: His Life and Times*, by S. R. Driver; *The Minor Prophets*, by F. W. Farrar; *The Book of Isaiah*, vol. ii, by G. A. Smith; *Gospel Criticism and Historical Christianity*, by O. Cone; *Who Wrote the Bible?* by Washington Gladden;

The Authority of Holy Scripture, by C. A. Briggs; *Biblical Scholarship and Inspiration*, by L. J. Evans and H. P. Smith; *What is the Bible?* by G. T. Ladd; *Prolegomena*, by J. Wellhausen; *Religion of Israel*, by Professor Kuenen; *The Change of Attitude Toward the Bible*, by J. H. Thayer; *The Influence of the Apostle Paul on Christianity*, by Otto Pfleiderer; *The Way: the Nature and Means of Revelation*, by J. F. Weir.

RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

The Apostolic Fathers. Comprising the Epistles (Genuine and Spurious) of Clement of Rome, the Epistles of S. Ignatius, the Epistle of S. Polycarp, the Martyrdom of S. Polycarp, the Teaching of the Apostles, the Epistle of Barnabas, the Shepherd of Hermas, the Epistle to Diognetus, the Fragments of Papias, the Reliques of the Elders Preserved in Irenæus. Revised Texts, with Short Introductions and English Translations. By the late J. B. Lightfoot, D.D., D.C.L., LL.D., Lord Bishop of Durham. Edited and Completed by J. R. Harmer, M.A., Fellow of Corpus Christi College, Cambridge. Published by the Trustees of the Lightfoot Fund. 8vo, pp. 568. New York: Macmillan & Co. Price, cloth, $4.

The revival of interest in patristic literature is closely associated with the recent movement looking to the critical study of the Scriptures in their literary character. In themselves many of the epistles of the "Fathers" are not of a high order, but as they relate to New Testament writers and the doctrines of the apostles they are of value because they afford external testimony to these teachings and the authorship of the epistles. In this respect, however, they are not worth all they seem, because the authorship of some of these epistles is in dispute, and the same controversy rages over them as over the fourth gospel and the epistles of Peter and Paul. It is not known who wrote the Didache, and skepticism assails the Epistles of Ignatius and the Fragments of Papias. Before these epistles can be generally received their authorship must be verified.

The question of authorship aside, the epistles of the apostolic Fathers are valuable for showing the superiority of the New Testament gospels and epistles when contrasted with them. As a literary question the difference between the epistles of the apostles and the epistles of the Fathers is most striking, and can be accounted for in no purely literary way. Many of the Fathers, as Clement, Ignatius, and Barnabas, were scholars, and impressed their age with their culture; but Clement is inferior to Paul, Ignatius is below Luke, and Barnabas is not the equal of Peter. Contrast Clement's Epistle to the Corinthians with Paul's two letters to the church at Corinth, and the difference in style, piquancy, perspicuity, logic, pathos, and unfolding of divine truth is all in favor of Paul. Clement is not original, but borrows from Paul. He dwells on details; he uses the phenix as an illustration of the resurrection, which does not compare with Paul's use of a grain of wheat; and so in nearly every thing he is commonplace, without force or elegance. In like manner one might contrast the several Fathers with gospel writers, discovering in each case the superiority of the latter. Polycarp is devotional, but John excels him. Papias is historical, but Luke is his superior; and all of them are

ethical, but James eclipses them. Bishop Lightfoot had the rare faculty of discovering both the excellencies and defects of this early Christian literature, but he has embodied little of his original reflections in the work before us. The aim of the book is not a dissertation on the various epistles, but a reproduction of the epistles, both in the Greek from the best versions and in English translation, so that the scholar and the ordinary reader may avail themselves of the collection. In this respect alone the volume is worth twice its cost; but when we add to its contents their suggestive value, such as the questions of authorship, criticism, and comparison with New Testament writings which they inspire, the book is indispensable to those who desire to compass the whole subject of Christian literature. We may, therefore, say that the purchaser of this volume will not make a mistake.

The Doctrine of a Future Life, from a Scriptural, Philosophical, and Scientific Point of View; including especially a Discussion of Immortality, the Intermediate State, the Resurrection, and Final Retribution. By JAMES STRONG, S.T.D., LL.D. 12mo, pp. 128. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, 60 cents.

Agnosticism is compelling Christian thinkers to be more decisive in their proofs of a future life. Nor can it be denied that the more intelligent class of Christians have been dissatisfied with the ordinary teachings on this subject, and reasonably demand a more accurate interpretation of the New Testament in its eschatological references, if they themselves shall be saved from a relapse into indifference. Mindful of this state of things, Dr. Strong has prepared a monograph on the all-absorbing question, treating it with scholarly independence, original boldness, and a venturesome elucidation of the obscurities and perplexities arising from the occult revelations on the subject of the Old and New Testaments. He is scientific, philosophical, and scriptural; reaching the same conclusion by the different paths of logic and revelation. Were it otherwise the argument would be faulty. If it could be demonstrated that the doctrine of immortality is unscientific, it is questionable if, as a doctrine of revelation, it could win the intelligent judgment of mankind. For while the doctrine may not have an *a priori* scientific demonstration it becomes a scientific truth in the light of revelation. Left to itself, pure science may not indicate the truth of revelation; but the truth of revelation may indicate the scientific accuracy of its teaching and the scientific basis of the doctrine. Dr. Strong does not undertake to establish the doctrine on independent scientific grounds, but, reverently relying upon the sacred revelation, he finds it scientifically problematical but possible. It is this feature that will commend his work to thoughtful readers. Fortunately the author ignores the platitudes and superficial and superstitious arguments usually employed in the defense of the doctrine. He makes it rationally intelligible; and in compact form suggests the negative and affirmative aspects of the great subject. To some readers he may seem speculative; but he is cautious, reverent, and evidently in sympathy with the doctrine as a scientific fact and a revealed truth. The chief merit of

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the book is that without circumlocution or elaboration, but briefly and yet in a sense comprehensively, it affords a demonstration of the fact of another life. It opens the door into eternity, and directs one's gaze into the life to come. It is a necessary part of his plan to consider the intermediate state, the resurrection, and final retribution; and while he vindicates the orthodox views respecting these subjects he is careful to refute the errors, especially second probation, that have appeared in these latter days as stumbling-blocks to faith and reason. It is enough to say that the entire subject is discussed by a master in a masterly way, affording comfort and satisfaction to those who, though believing, are desirous of a larger hope in their experience, and a broader ground for faith in the great doctrine of another life.

Pseudepigrapha. An Account of Certain Apocryphal Sacred Writings of the Jews and Early Christians. By the Rev. WILLIAM J. DEANE, M.A., Rector of Ashan, Essex. 8vo, pp. 348. New York: Charles Scribner's Sons. Price, cloth, $3.

In recent years the tendency toward a revival of interest in pseudepigraphic literature has been very marked. It has its explanation partly in the fact that such literature is the exponent of the current thought of the period to which it belongs, and partly in the fact that it is related more or less to Christian belief, or the origin and development of Christianity. It is also understood that books of this class are not literary forgeries, as has been suspected, though some of them bear the names of the prophets, and nearly all were written from the view-point of others than their authors, whose names are usually withheld. In short, the books are apocryphal but not fraudulent; and, being written to incite patriotism, or stimulate religious faith, or teach doctrine either prophetically or otherwise, they rise in value and possess a dignity that separates them from those distinctively spurious works that bear the marks of their dishonesty, and serve no purpose in criticism or religious study. However, the reader should not expect in these works a very high order of literature, for, whether written in the Maccabean period or in the times of Christ, or later, they exhibit the haste, the fabulous spirit, and the intellectual infirmities of Jewish thought in that age of the world. They cannot be recommended for their literary excellence; but as they represent the theological thought and the religious aspirations of the more devout of the Jews in the times of their humiliation they may be studied with profit. In his analysis of this species of Jewish literature the author of this work omits the apocryphal books published with the Old Testament, and confines himself to other lyrical, apocalyptical, and legendary works that are almost as famous as those he omits. The Book of Enoch, the Book of Jubilees, the Assumption of Moses, the Ascension of Isaiah, and the Testaments of the twelve Patriarchs are examined with care, and the value of their contents is given with a free and unbiased judgment. Whatever the origin of these books, the author plainly shows that religious teaching is their chief feature, and that such teaching, for the most

part, harmonizes with Christian doctrine. With fable and fact, imagination and truth, closely joined in the ancient books, they nevertheless adumbrate or illuminate the doctrines of monotheism, Messiahship, and eschatology with striking vividness, if not with the force of picturesque reality. It is because of their relation to Christian thought that they have for the student of these times a permanent interest, and they may be examined with some assurance that the Christian system will find support in the pseudepigraphic literature of the Jews.

The Gospel of Spiritual Insight. Being Studies in the Gospel of St. John. By CHARLES F. DEEMS, D.D., LL.D., Author of *The Light of the Nations*, Editor of *Christian Thought*, etc. 12mo, pp. 377. New York: Wilbur B. Ketcham. Price, cloth, $1 50.

It is not alone the easy, graceful style of the writer, nor the evident signs of the habit of authorship in the arrangement of the gospel facts and development of a logical order of thought, that constitute the special value of this volume. It at once lifts the reader to an exalted plane of truth, and he forgets the rare beauty of diction and the superb literary work of the author in the grander and richer spiritual truths and conceptions to which he introduces us. No one can read the fourth gospel without being consciously admitted to the mysteries of divine knowledge; no one can analyze and brood over the supernatural revelations it contains without discovering that Jesus was the Christ and the fulfillment of all truth. Dr. Deems undertakes to open the gate-ways to the inner sense of this spiritual or theological gospel, but he does it, not in a metaphysical or speculative or even critical way, but with the far-searching spiritual instruments of sanctified knowledge and a spiritualized consciousness, under the powerful direction of the Holy Spirit, without whose aid our exegesis and hermeneutics will always be in vain. Only those who have received the things of the Spirit are competent to discover the spiritual significance of the divine word. Renan, never attaining to a spiritual level, could only interpret the supernatural as the effusion of fancy or the embroidery of superstition. In comparison with such writers the Christian scholar has an immense advantage, because he explores with the lighted candle of the Lord, and distinguishes between the natural and the spiritual, the human and the divine. By this inward experience of spiritual things, not to mention other prime qualifications, Dr. Deems was most adequately prepared to interpret the gospel which eclipses all others, both in its literary perfection and its grandeur as a supernatural revelation. In his study of this wondrous gospel he has clearly confined himself to the narrative, extracting from it either a great doctrine or an ethical hint or a practical lesson in humanity, and always reflecting the elevated tone of its author and the divine glow of his affections. Finding that the incarnation is the great thought of John, the author discusses it from the human and the divine side, and thus prepares the way for its manifestations in the actual life of Jesus. From miracle to miracle; from one incident to another; from parable to discourse, and from quiet fellowship

with disciples to furious antagonism with Pharisees; from hints of death to the tragedy of the cross, and from resurrection to glorification, the author conducts his readers, at every step emphasizing the spiritual intent of fact or teaching and the spiritual glory of event and triumph. To be under the influence of the book is to be made wiser and richer in spiritual things, and to understand better the inheritance of the saints prepared for them by Jesus our Lord.

Romans Dissected. A Critical Analysis of the Epistle to the Romans. By E. D. McREALSHAM. 12mo, pp. 95. New York: Charles Scribner's Sons. Price, cloth, 75 cents.

If the higher critics are satisfied with their work on the pentateuchal and other books of the Old Testament, and also on the fourth gospel and other books of the New Testament, relative to their authorship, they should be jubilant over the results of the application of their methods to the Epistle to the Romans, by which Paul is conclusively dispossessed of its authorship. A more remarkable instance of the folly of the higher criticism has not been furnished than this effort to dissect *Romans* according to its principles. The author discovers in the epistle the evidence of the work of four authors, whom he calls G^1, G^2, J C, and C J. Doctrinally he divides it into fifteen sections, according to difference of subjects, and assigns them to these various unknown authors. He then employs the linguistic argument in support of a quadruple authorship, holding that the two forms "Jesus Christ" and "Christ Jesus" indicate two authors. He notes in particular the style and verbal differences in the four authors, adopting the plan of the critics in pentateuchal analysis, and with a similar result. Not satisfied with the overthrow of Paul by the two methods, he resorts to the historical argument, neutralizing tradition, refuting the internal and external evidence of the Pauline genuineness of the letter, and concludes that it belongs to a group of pseudepigraphical writings common to the first century. The ruin of the Pauline authorship is complete. We need not inform our readers that the author has completely routed the critics by this maneuver. It outflanks them at every turn, and proves that it is time for the higher criticism to cease its attempts upon history and the Christian faith. The book is serious and comical, and withal conclusive against the rationalism that would subvert established truths. In the beginning the higher criticism mocked the orthodoxy that was unyielding; now orthodoxy has put to flight the army of the alien by the pointed shafts of endless ridicule. *Exit.*

The Book of Leviticus. By the Rev. S. H. KELLOGG, D.D., Author of *The Jews; or, Prediction and Fulfillment*, etc. 8vo, pp. 566. New York: A. C. Armstrong & Son. Price, cloth, $1 50.

Notwithstanding its monotonous style in representing the legislative system of Moses, Leviticus is a very interesting book, its chief excellencies being admirably indicated in the introductory chapter of Dr. Kellogg. The common reader has not taken kindly to the severity or minutiæ of the ancient system, but he has accepted it as a part of the scheme of reve-

lation, and accordingly has been more instructed by it than by studying any other national statute-book. To the critical reader the book wears an entirely different appearance, and he views it with a questioning faith both as respects its Mosaic origin and its inspired authority. The rationalist goes so far as to insist upon its post-exilic origin, notwithstanding that such a theory being established, the book, claiming to be from Moses, would prove itself to be a forgery, with no right to a place in the canon. This theory, with some other critical notions, the author combats with fairness, discrimination, and force, making it evident that though some traditional views may be surrendered, the fact remains of the Mosaic authorship and the divine authority of the book. In the twenty-seven chapters of Leviticus it seems that Moses's authorship is affirmed fifty-six times —a number that is overwhelming against any theory that contradicts it. Besides, Jesus frequently quotes certain laws as Mosaic which are recorded only in Leviticus, as those in chapters xii, xiv, and xxiv. This of itself would seem to be conclusive. Passing to the book itself, it is unique in contents, literary form, and moral purpose, and is indispensable, as the Christian reader will see, to the whole theocratic arrangements of Israel. Its law, designed to discipline the Jews in holiness; its ritual, aiding them in worship and loyal service; its sacrificial system, typifying the great Sacrifice of the New Testament; and its whole spirit, restricted and elevating both in conduct and religious belief, constituted an integral part of a system that rested more on law than on any other element; and the book of Leviticus, amplifying this ground-work of the system, is as historically valuable as it is spiritually instructive. Over the range of its contents, its tabernacle worship, its offerings, and its various laws as they applied to daily life, the author has gone, finding here a type, there an ethic principle, now a festival of gladness, then a provision for individual happiness, and altogether discovering an organic purpose and symmetry in the development of the system that shows it to have been providential as well as Mosaic, and influential in the great history of the Hebrew people. With this view of it the book well deserves the faithful consideration of the thoughtful.

The Change of Attitude Toward the Bible. A Lecture Given under the Auspices of the Boston Board of the American Institute of Sacred Literature, February 17, 1891. By JOSEPH HENRY THAYER, Professor in Harvard University. 16mo, pp. 69. Boston: Houghton, Mifflin & Company. Price, cloth, 50 cents.

The adverse criticism which this lecture provoked at the time of its delivery should have cautioned the lecturer when tempted to commit it to publication. It is in no accepted sense evangelical, but positively rationalistic. Its spirit is reflected in the statement (p. 65) that "the critics *are* agreed that the view of Scripture in which you and I were educated, which has been prevalent here in New England for generations, is untenable." The author assumes that all the critics are unanimous in their opposition to the historic view of the Scriptures, when it is apparent that the majority are still conservative. It is one way, however, to make

opinion for a new or a bad cause, to claim that every body is in sympathy with it. This may deceive the multitude, but the scholar knows how to estimate such demagogy. After presenting *his* "change of view," the author states that it "consists simply in conforming our opinion respecting the Bible to the undeniable properties of the book itself." This is a fraudulent statement of the first water. It assumes that the conservative view is not founded on the "undeniable properties of the book," but upon tradition or something else, and that until certain critics commenced their warfare upon the book its "undeniable properties" were either unknown or had not been disclosed. Great scholars before the advent of this professor had studied every word of the Bible, with its doctrines, history, science, poetry, literary aspects, and religion, but somehow they overlooked its "undeniable properties!" This claim of a discovery of new properties is neutralized by the fact that those facts which the critics have brought forth are not new, but as familiar to scholars as the signs of the zodiac. Moreover, the claim answers itself by the consideration that the supernatural element is the most "undeniable property" of the biblical literature, and yet the higher criticism in its finality reflects this property, and offers an emasculated Bible as the result of its discovery. The author merely shows a personal change of attitude, and by no means a change of attitude in Christendom toward the Bible. The arguments are of the usual type, showing an exhaustion of resources. We have only to wait a little and the end will be reached.

The Miracles of Our Saviour, Expounded and Illustrated. By WILLIAM M. TAYLOR, D.D., LL.D., Pastor of the Broadway Tabernacle, New York City. Crown 8vo, pp. 449. New York: A. C. Armstrong & Son. Price, cloth, $1 75.

An inquiry into the nature and purpose of miracles must precede any adequate notice of the public works of Christ. The possibility of supernatural intervention under given conditions, the right of Jesus of Nazareth to represent the Godhead in marvelous works, and the adjustment of the ordinary laws of nature to the new conditions involved, are therefore preliminary questions whose importance has long since been recognized. In the realization of their gravity Dr. Taylor has devoted an entire introductory chapter to the discussion of the miracle and its place in the gospel system. By his estimate it may be understood as "a work out of the usual sequence of secondary causes and effects, which cannot be accounted for by the ordinary operation of these causes, and which is produced by the agency of God through the instrumentality of one who claims to be his representative, and in attestation of the message which, as such, he brings." Nor is such a work, in the author's belief, a violation or even a suspension of what are popularly termed the laws of nature. The failure to discriminate between wonders wrought directly by God, and indirectly through his human representatives, is the possible defect of this definition. Yet over the merits of Dr. Taylor's discussion, his convincing reply to the familiar objections of Hume, or his citation of Christ and the apostles as witnesses to the truth of the gospel miracles, we may not

linger. As a scholarly, strong, and convincing compendium of Christian apologetics the opening chapter is an important introduction to the detailed notice of Christ's miracles which follows. Upon their parabolic teaching, rather than on their attestation to the divinity of Jesus, the author prefers to dwell. In his spiritualization of Christ's miracles, from the wedding at Cana to the draught of fishes after the resurrection, he discovers many applications of truth to current moral questions, such as Sabbath observance, wine-drinking, and the like, that are pertinent and valuable. For these and other excellences this latest issue of Dr. Taylor's discourses must take enviable rank among the sermonic literature of the day.

Isaac and Jacob: Their Lives and Times. By GEORGE RAWLINSON, M.A., F.R.G.S., Rector of All Hallows, Lombard Street, and Canon of Canterbury; Corresponding Member of the Royal Academy of Turin; Author of *The Five Great Monarchies of the Ancient Eastern World*, etc. 12mo, pp. 186. New York: A. D. F. Randolph & Co. Price, cloth, $1.

The relation of the Jewish patriarchs to the modern Church is so definite and important as to warrant the occasional revision of their lives by competent scholarship. While the Scripture is the fountain-head of information on these long-finished yet ever-influential careers, it is also satisfactory that other sources of instruction are being continually furnished by archæological and geographical researches, whereby confirmatory light is shed on the sacred narrative of the patriarchal times. Realizing the value of such corroborative evidence, Dr. Rawlinson, with his masterly facility of employment, has enlisted these helps in his present review of the times of Isaac and Jacob; the consequence of which is not only a sketch of the patriarchal environments which is full of romantic interest, but also an analysis of Jewish character that, in the light of the latest research, may be reckoned as the most truthful of portrayals. The goodness of Isaac, under this interpretation, is "passive rather than active," and he himself a type of excellence not so removed from ordinary humanity as was Abraham. The character of Jacob is also "of that mixed kind which it is peculiarly difficult to estimate;" yet in him the harsher and baser feelings were finally "softened and purified away." If such a construction of the patriarchal character has already been made by the reader, the work of Dr. Rawlinson will nevertheless revive his line of argument leading to such conclusions, and will renew his keen sense of the reality of the patriarchal scenes. The intense humanity of these early leaders is, in any case, one of the ever-present convictions of the reader as he follows the lead of Dr. Rawlinson. Isaac and Jacob were not demigods or creatures of mythologic fancy, but men of like passions with ourselves, whose victories suggest the possibilities of our own triumph. It is well that this biography is written. The series of the "Men of the Bible" would not have been complete had there been omitted the story of these early Israelites whom God chose to be the federative heads of the Jewish people; nor is any biographer, in his breadth of scholarship, better fitted for the task than is Mr. Rawlinson.

God Incarnate. By the Right Rev. HOLLINGSWORTH TULLY KINGSTON, D.D., Bishop-Coadjutor of Fredericton, New Brunswick, Canada. 8vo, pp. 252. New York: Thomas Whittaker. Price, cloth, $1 75.

This series of seven lectures is the result of the "Bishop Paddock Lectureship," which has in view the maintenance of the central truths of Christianity against materialistic and rationalistic errors. The lectures themselves, though claiming no original excellence, are the product of a spiritual and scholarly mind, rehearsing familiar truths, but always with enthusiasm, a new diction, and a pleasing style. Very properly the author first discusses the theistic question, not philosophically, but from the view-point of St. John, to whom he expresses indebtedness for his subsequent interpretation of the incarnation with its wonderful mysteries. In his development of the cardinal principles of Christology, as in his general exposition of the atonement, we can quite agree with him; but when he treats of the sacraments and the gift of the Holy Ghost he must allow us to express dissent. We wonder sometimes if the fiction of "apostolical succession" does not becloud the mind of the most devout Episcopalians, for we think they are led through its influence to misinterpret the divine economy, with its varied departments and duties, and to reach conclusions not only antagonistic, but obnoxious, to the common sense of Protestantism. Why is it that they persist in such utter perversions of history, such inadequate strains of logic, and such limited conceptions of the New Testament system, when others quite as scholarly as themselves, as well endowed with the historic sense, and as competent to determine the mind of the Spirit decide otherwise? The last chapter is singularly narrow and exclusive, in result branding as heretics all who have not received the imposition of a bishop's hands. When shall this bigotry cease? With this exception the lectures are models in language, spirit, and comprehensiveness; but if they are intended to prepare the way for the final claim of the necessity of the historic episcopate it is a mistake that they are published. Still, truth usually has error for its companion, and the best thing to do is to make an effort to separate them.

PHILOSOPHY, LANGUAGE, AND GENERAL SCIENCE.

Types of Ethical Theory. By JAMES MARTINEAU, D.D., S.T.D., D.C.L., LL.D., late Principal of Manchester New College, London. Third Edition, Revised. Vol. I. New York: Macmillan & Co. Price, cloth, $2 60.

The study of ethics apart from its relation to religion is a study in philosophy. The chief subject engaging the attention of the philosophers of Germany to-day is ethical science, or the fundamental question of human character in its sources, developments, and contingencies. In its pursuit they necessarily employ psychology, and find it impossible to establish any code or principle of ethics except upon the basis of human consciousness, or the inward life. Hence, the ethical systems of Germany are not religious in content, but psychological in substance and direction.

Dr. Martineau, discovering the unpsychological character of the ancient systems of ethics, especially those of Plato, Socrates, and Aristotle, determined to trace the ethical instinct to its source, and in the retrograde movement proceeded at once from physics to metaphysics, and from unclassified human phenomena to the essential laws of psychological life. The plan compelled him to point out the weakness of the Platonic system, because of its "overbalance into religion;" the dangerous gravitation of the Cartesian system from monism to dualism; the errors of Malebranche with reference to the absolute; and the too materialistic conceptions of Spinoza, who, in spite of his rigid calculations in ethical science, has done more either to pervert or modify the common religious notion of ethics than any other writer since the days of Plato. He devotes some space to the consideration of Comte's positivistic theory of moral conduct, which, with some good things in it, loses by the weight of its overburdened impracticability. Contrary to all these, the author finds the ethical root in psychological law, or declares his purpose to exhibit such tracing, which, doubtless, will appear in the succeeding volumes. Here he ventures little beyond a critical analysis of those systems, ancient and modern, that seek by far-reaching investigation the solution of the ethical problem in ordinary self-knowledge, or some species of empiricism and sensationalism. It is enough to point out the manifest deficiencies of the experts in philosophical study, as removing these out of the way; the path to the demonstration of his own theory of ethics is both clear and straight. The service rendered by Dr. Martineau in this volume is his intricate analysis of the theories of idealism, dualism, Spinozism, and positivism, with an evident showing that ethical science cannot rest upon any of them. So far his work is negative, but of incalculable value. It is not time to remark upon his own theory, because it remains to be developed, except to caution the reader against an inclination to accept it as final or conclusive. It is not certain that the ethical instinct is exclusively intellectual, or involves chiefly the joint act of the cognitive powers; nor is it quite sufficient to attribute the whole ethical outfit of man to self-operating psychological laws. Back of these are certain inalienable instincts which belong to another domain, and which have something to say when conduct is involved. But it is premature to differ with an author before he has himself spoken: though for that matter the previous editions declare his views. For the present, we observe that volume first is a model of scholarship, erudition, and forcible dialectics, and prepares the way for a further discussion of the subject.

Studies in Psychology. By S. G. Burney, D.D., LL.D., Professor of Systematic Theology in Cumberland University, Author of *Studies in Moral Science*, *Soteriology*, etc. 12mo, pp. 535. Nashville: Cumberland Presbyterian Publishing House.

The first impression that this book makes is that its author is a profound thinker, and that a new and original psychologist has appeared. The strength of the impression somewhat declines as we discover that while he differs with nearly all prominent writers on philosophical subjects he does

not advance sufficient grounds for such difference, but rests the case with its statement. It may be that metaphysicians as a class are in great error, and that a revision of long-accepted views is in order; but a change can only be secured by a demonstration of the existence of error in philosophy, and the clear enforcement of other views and theories. The author has explored his subject, apprehended the positions of the psychologists, exposed the weaknesses of some of their theories, and boldly challenged the integrity of many fundamental principles. In his analysis of the mind he has avoided confusion in the use of terms, and rightly insisted on the simplicity of mental action. By this declaration he has prepared the way for a better understanding of mental operations, and rendered some service to psychology. When, however, he rejects the doctrine that consciousness is a cognitive power of the mind; denies the objectivity of time, space, and beauty; questions the laws of identity and the theories pertaining to memory, and agrees with no writer concerning the sensibilities, he not only is on debatable ground but is required to defend the new positions with as powerful arguments as those he presumes to set aside. This we are sure he has failed to do. It may be that he is correct in every thing he says, and certainly he deserves the most candid consideration from those who are wedded to the old psychology; but he cannot expect the most cordial hospitality to the new ideas without adequately supporting them. The value of the book is in the statement of the case rather than in the defense of it. He is clear in the expression of his difference with writers in general; he is not sufficient in the argumentative maintenance of the differences. The book, therefore, if containing valuable matter on the general subject of psychological phenomena, is both strong and weak—strong in a fundamental departure from accepted psychology, weak in an inadequate defense of its new suggestions on the history of mental action and development.

The Corporation Problem. The Public Phases of Corporation, their Uses, Abuses, Benefits, Dangers, Wealth, and Power, with a Discussion of the Social, Industrial, Economic, and Political Questions to which They Have Given Rise. By WILLIAM W. COOK. 12mo, pp. 262. New York: G. P. Putnam's Sons. Price, cloth, $1 50.

The author is a member of the New York Bar who has published a book on the law of corporations. He now submits a work covering the general phases of the subject, but more directly bearing upon railroads, monopolies, and trusts. He regards it as a singular fact that the corporation is the creation of modern times, and it has grown rapidly enough to assume the dictatorship of public interests. Especially in railroad management is the power of the corporation most manifest, and as powerful as it is visible. The author sketches with a liberal hand the abuses of the various forms of corporation, and considers the many remedies proposed for their correction, without really indicating any thing different from other economists. The book has a hopeful tone in that it approves the increased scrutiny of the people and the enactment of stricter legislation regarding trusts and combinations of all kinds, and significantly concedes

that the power of the corporation is on the decline. We think the decline is largely owing to the sagacity and patriotism of the American people, who are not disposed to tolerate for long any form of business that tends to injustice toward the masses or antagonism with the government. The book does not excel as a literary product, and is more valuable for stating the situation than for providing remedies against its continuance or recurrence.

Literary Industries. A Memoir. By HUBERT HOWE BANCROFT. 12mo, pp. 446. New York: Harper & Brothers.

The sum of this book is its autobiographic recital of the literary career of Mr. Bancroft. He is described as a man of great executive ability, with splendid business capacities and unquenchable literary aspirations, all of which were developed in large enterprises and in a series of famous histories, chiefly ethnographical, and American in substance. His chief life-work, occupying about thirty years, was performed in California, where he was led to study the native races and the large problem of historic ancestry, with its collateral subjects of heredity, climatology, and progress in civilization. His literary fame was achieved by this earlier work, though his later histories evince copiousness of research and an enlarged plan of investigation, involving a fabulous extent of details and a lavish outlay of unintermittent labor. The volume before us contains in particular an epitome of the "literary industries" by which those great results were accomplished, showing the systematic plans of the author and the tireless devotion he manifested in their execution. Throwing off all restraint, he writes of his literary habits, plans, difficulties, and the co-operative agencies he employed in his labors, showing exactly how he prepared his books, and what was original and what accessary in the final result. Single books are not made in the way he describes the preparation of a series; but young authors may here learn that patience, sagacity, research, and daily diligence are necessary to literary fruitfulness. In this respect the book abounds in instructive lessons which are more valuable than the miscellaneous facts of the autobiography.

A Hebrew and English Lexicon of the Old Testament. With an Appendix containing the Biblical Aramaic. Based on the Lexicon of WILLIAM GESENIUS. Edited by FRANCIS BROWN, D.D., with the Co-operation of S. R. DRIVER and CHARLES A. BRIGGS. Part I. Quarto, pp. 80. Boston: Houghton, Mifflin & Co.

A condition of successful interpretation of the Old Testament is a knowledge of the language in which it was written. The Hebrew is not a difficult language, being simple in grammatical structure and limited in its vocabulary; but it is so related to cognate languages, and so dependent on archæological remains, that its etymology must be studied in the light of the various Semitic tongues, customs, and religions that encircled it in the Old Testament period. A lexicon of the Hebrew based on this large view is very desirable. The labors of Gesenius, as the father of modern Hebrew lexicography, were immense; but his lexicon is out of date. Employing his material so far as available, the editors of the pro-

posed lexicon promise to enrich their work with the latest assured results in Semitic philology and archæology, giving to each word its proper meaning as ascertained both by its own structure and etymological relations to other languages. The plan is illustrated in Part I, which is now issued. The general features may be commended without reserve; but it occurs to us that there is an occasional disproportion of attention given to minor words, which, however, is inevitable in lexicon-making. On the whole the work is well executed, and promises to be of great value to students of the Old Testament.

HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

Lessons from the Lives of the Three Great Fathers. With Appendices. By WILLIAM BRIGHT, D.D., Canon of Christ Church, Oxford. 12mo, pp. 318. New York: Longmans, Green & Co.

Cardinal Newman repeatedly said that it was the study of the Fathers that led him out of the Church of England into that of Rome. From this it is inferred that they taught the doctrines of the hierarchy, or taught germinally those truths which in their development naturally resulted in the papal institutions. If this could be established it would prove that the teachings of the Church of Rome are not so much apostolic as those of men who, instead of legitimately interpreting the New Testament, independently proceeded to teach foundation doctrines subversive of those already believed. Hence, historically, it became the apostate rather than the true Church in succession from the apostles. Such a view did not occur to the Cardinal forty-five years ago, or he had not broken with Protestantism. If he was justified in renouncing his allegiance to Protestant Christianity because eminent theologians of an early day foreshadowed Roman Catholicism, other scholars should go to Rome; in fact, there is no reason why there should be Protestants—all should turn toward the Papal Church as the true historic Church of Christ. For this reason the Fathers should be read again, in particular those who were prominent in theological controversy, and settled for ages the great doctrines of believers. In the work at our hand Dr. Bright portrays the career, literary achievements, and theological tendencies and developments of Athanasius, Chrysostom, and Augustine, showing that in doctrine they were not always intelligent nor scriptural, but that they were devout men, intent on serving the Church. Athanasius saved the Church from Arianism; Chrysostom was the eloquent advocate of Christianity in its ethical aspects; Augustine manipulated the doctrine of divine sovereignty in the interest of a theological system that had its consummation in modern Calvinism. No one of these specifically stands for the Romish conception of the Church, though all of them participated in the dissensions between the Eastern and Western Churches, and contributed to their permanent alienation. The sketches are concentrated biographies, though written in the form of lectures with a polemical cast, and are unique and useful. One gets from them a taste

of patristic literature, and will hunger for more after finishing them. The beauty and compactness of its matter, the force and transparency of its style, and the fair characterization of three very conspicuous leaders of Christian thought, combine in the recommendation of this volume.

The American Epic. A Concise Scenic History of the United States. By a Citizen of Nashville. 12mo, pp. 279. Nashville: Barbee & Smith.

Here is a unique and in some respects splendid history of the United States in poetic form. On its merits as a poem we cannot safely pass judgment; but we may say that while it lacks in Homeric strength and in Miltonic breadth it is both interesting and instructive, and as the honest expression of a writer of pro-Southern views it is to be respected and hospitably received. The author is a Methodist divine who has carefully studied American history from the period of the Stamp Act to the present hour, and hastraced the nation's development through its vicissitudes of partisanship, slavery, rebellion, reconstruction, and general political changes, both in the North and the South, weighing the same in the scales of a judgment quite as much biased as if he had been a Northern investigator of our country's history. Laying aside the drapery, and forgetting the spirit in which it is written, we are attracted by the unity and coherence of its order of thought, and are led to believe that it is necessary to study the war-period of the nation from both view-points to accurately determine its meaning and the relative value of its results. We are also impressed that, however much one may propose to eschew the political spirit in writing of one's country, it is next to impossible to avoid its influence, for it will show itself either in a statement of fact, or an inference, or an omission, or in partial disclosures. This author is frank, sincere, political, and Southern; but, knowing his characteristics, we may all the better appreciate his work. He carries the nation beyond the present period of political disturbance into the far future, when righteousness shall reign in every heart, and this view of progress and of the indestructibility of the nation atone for those political peculiarities which one under Southern influence is quite likely to feel and assert.

Anglo-Israel; or, The Saxon Race Proved to Be the Lost Tribes of Israel. In Nine Lectures. By the Rev. W. H. Poole, LL.D., Author of *History the True Key to Prophecy*, etc. Introduction by the Rev. W. H. Withrow, D.D. 8vo, pp. 686. Detroit: Winn & Hammond. Price, cloth, $3.

The fate of the Lost Tribes of Israel is involved in obscurity. It is rather a subject of speculation than veritable history, of inference than direct testimony. It has, therefore, frequently stimulated investigators to study the facts or evidences bearing on this historic problem, resulting in a large literature on this and cognate questions in philosophy and archæology. Perhaps no writer has been more diligent in searching, or more successful in the accumulation of facts, than Dr. Poole, the author of this work. He certainly has mastered the testimony of others, and so far as his original investigations have extended they have corroborated

the general supposition on which his magnificent volume is based. In order to identify the lost tribes or their descendants with the Anglo-Saxons it is absolutely necessary to discover the connecting links between the remote period of the extinction of the northern kingdom—that of Israel—and the racial conditions of Great Britain at the time of its invasion by Julius Cæsar, and the subsequent development of "Anglo-Israel" in the English-speaking world. The problem is complex, but a right solution depends on a recognition of all the factors that compose it. It is a point of no small importance that the author discovers the Israelite at the proper time moving westward and sharing in the conquests and civilization of Europe. His influence is specially felt in Spain, and here appears in connection with the Danes, Germans, Belgians, and Saxons. The proof of the evolution of the Jew in European history, derived from ethnography, archæology, philology, law, and religion, is incontestable. The only suspicion against the argument is that in claiming that the European Jew is a descendant of the northern tribes it may claim more than the facts warrant. It is quite probable that the descendants of Judah may have emigrated westward, and participated in the reformation of Europe; and if so it renders the author's problem more perplexing than he imagines. In the attempt to trace the history of defected Israel we must not overlook the history of loyal Israel. In other words, the problem cannot be solved by a study of the ten tribes only. The author intends to cover the difficulties of the case; it is questionable if he has fully succeeded. Again, it is passing strange that neither the Israelite nor the Saxon furnishes any proof, either from tradition or history, of the identity or amalgamation or relationship of their ancestors. The history of such coalition or hereditary connection is as difficult to find as the lost tribes themselves. Nevertheless, Dr. Poole is entitled to an honorable hearing. We should not hastily ignore established opinion on this subject; on the other hand, we should not ignore the digest of facts and arguments the author has faithfully collected and elaborated.

The Right Honorable William Ewart Gladstone. By George W. E. Russell. 12mo, pp. 289. New York: Harper & Brothers.

The present volume affords proof that the best time for writing the biography of an eminent statesman or scholar or leader is not during his lifetime. The author is under the restraint of personal friendship, and events and personages are so closely related to the chief actor that eulogy or criticism of the one affects more or less the feelings and reputation of the other. An incomplete, perhaps unsatisfactory, biography is the result. Nevertheless, the public mind is anxious for even a partial account of the life of so distinguished a premier and statesman as Mr. Gladstone. No one wishes to wait for a posthumous work. Acknowledging its limitations, the reader will find in this volume, not a speculation on Mr. Gladstone's life, not a robust analysis of his character, not a philosophical disquisition upon his acts, but more than any thing else a narrative in chronological order of the chief facts of his career. It outlines his life carefully, pru-

dently, compactly, and attractively. It grows upon the reader because Mr. Gladstone grows from the beginning, and the author is sagacious enough to give a progressive tone to the narrative. It is not a book of criticisms, scarcely of comment; but in addition to tracing his parliamentary career it points to such facts as his religiousness, love of power, conservative instincts, love of beauty, literary tastes, courtesy, and attractiveness in private life, making a volume as interesting as any in the department of biography, and valuable because it is suggestive of the conditions of success in political life.

MISCELLANEOUS.

The Swedish System of Educational Gymnastics. By Baron Nils Posse, Graduate of the Royal Gymnastic Central Institute, Stockholm, Sweden; late Second Lieutenant First Regiment Royal Swedish Field Artillery; formerly Instructor in the Stockholm Gymnastic and Fencing Club, etc. Small quarto, pp. 275. 241 Illustrations. Boston: Lee & Shepard. Price, cloth, $2.

The Swedish system of gymnastics is distinguished from other methods in the fact that a special apparatus is not absolutely needed for its exercises. If any argument were necessary to prove the hygienic and intellectual benefits of physical exercise, in these days of varied athletics, a scrutiny of the handbook now under notice would excite due enthusiasm. The whole range of gymnastic performance, from the simplest to the most complex exercises, is herein put before the reader with explicit directions for practice, and with a gratifying abundance of illustrations. The fact that the English language has hitherto had no comprehensive manual on the Swedish system is the occasion of the publication; the official service of Baron Posse confirms his fitness for the authorship of this book of rules; while in mechanical arrangement nothing seems to have been omitted that would induce fondness for gymnastic practice.

Inter-denominational Sermons. A Series of Sermons delivered in the "Old John Street" Methodist Episcopal Church, New York City, by Prominent Ministers of Different Denominations. Edited by Rev. Wellesley W. Bowdish, D.D., Pastor of the Church. 12mo, pp. 325. New York: Hunt & Eaton. Cincinnati: Cranston & Stowe. Price, cloth, $1 25.

No apology is necessary for these discourses. Catholic in spirit, able in construction, and eloquent in appeal, their preservation is fortunate. Dr. Bowdish has done the Church a service in their compilation.

Fifty Years in the Itinerancy. A Semi-Centennial Sermon Preached in the First Methodist Episcopal Church at Urbana, O., September 2, 1891, before the Cincinnati Annual Conference of the Methodist Episcopal Church. By Rev. Thomas H. Pearne, D.D. Pamphlet, pp. 47. Cincinnati: Western Methodist Book Concern. Price, paper, 25 cents.

This is a valuable semi-centennial address. In reminiscence it is highly entertaining; in vigor it is abreast of the times and wisely appreciative of the responsibilities and possibilities of present Methodism; in prophecy its prediction of the supremacy of the divine kingdom is most hopeful. We are glad to call attention to its publication.

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